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THE RISE AND FALL OF RABBI YOSEF DELLA REINA

The Master Kabbalist Who Single-Handedly
Attempted to Topple the Satan

In Serial Form

Translation and Commentary by
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INTRODUCTION

The following is a translation and commentary to one of the saddest episodes in the history of Kabbalists.

This is the story of one Rabbi, Yosef Della Reina, a man possessed with a zeal for HaShem. Not much is known about him personally. His story only picks up with this startling episode. All we know is that the story began sometime around 1470 or so in Tzfat Israel, about one hundred years before the time of the Ari'zal.

The following story spread far and wide in Kabbalistic circles to stand as a warning against those who would endeavor to delve where they do not belong.

The story will speak for itself, yet there are many points in the story that are worthy to elucidate. Therefore, appropriate commentary will be included.

In order not to inundate you with too much information at one time, I will be serializing this material and sending it out periodically. The finished material will later be available as an online book.

THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 1

TEXT

“Yosef Della Rina was a great man, wise, and an expert in the wisdom of magical Kabbalah. He lived in the Galil, in Tzfat (approximately one hundred years before the Ari’zal). He had five students who stood by him day and night do perform his every request. They too were experts in this wisdom as they learned it from Rabbi Yosef.”

“And he said to them, my sons, behold I have given over my heart to explore and to investigate in wisdom all that G-d has given me. Not for nothing has G-d enabled me [to delve into this] wisdom but to provide rest of spirit to Him who has Formed us, to remove the unclean spirit and the idols from the land, to bring our Mashiah and to remove from us our sorrows.”

“His five students all answered him together in one voice and said, our master, our teacher, our rabbi, we are all ready to do all that which you command us, all that you desire we will do, for HaShem our G-d is with you and will perform all that your soul desires.”

“He said to them, if so, this is what I want you to do, purify yourselves, change your garments, be prepared for the third day, do not touch a woman, prepare yourselves, for on the third day we will set forth to the fields and we will not return to our homes until the children of Israel will each receive their inheritance in the Holy Land, with the help of [the] supernal Power.”

COMMENTARY

The story of Rabbi Yosef is full of deep profound lessons of Kabbalistic experience and practice. One reading the story without commentary is almost certain to miss these highly significant points.

As the story opens, we see that Rabbi Yosef is a man of passion, who very much wants to make a significant contribution to the world. He has spent his live studying that which is known as Kabbalah Ma’asit (magical Kabbalah). This very rare form of Kabbalah was much more common in Rabbi Yosef’s day. Indeed, magical Kabbalah has fallen along the wayside in the last few centuries because in part of what happened to Rabbi Yosef.

In his Sha'arei Kedusha, Rabbi Haim Vital wrote that one should not use Kabbalah Ma'asit because of what can happen if done incorrectly, as was the case with Rabbi Yosef.

In his Sha'arei Kedusha, Rabbi Hayim defines magical Kabbalah as the invocation of angelic forces that dominate the realm known as Asiyah.

Asiyah is the lowest of the four Kabbalistic worlds and correlates to our physical world of matter. As pointed out in his Etz Hayim, Rabbi Hayim states that our physical earth, upon which we walk and live, is actually the Malkhut of the Malkhut of Asiyah. His point is making such a specification is to inform us that there are realms of the Asiyatic universe, made up of physical matter as we are, that are still nonetheless invisible to the human eye.

In these invisible realms are said to exist entire races of beings who like humans are a mixture of good and evil. These entities, Rabbi Hayim call angels, and ascribes to them the function of maintaining the operations of physical matter.

This lowest form of angel is said to exist in bodies made of the element of fire (and possibly also of air). By definition, this means that these entities inhabit bodies of what we would call some form of energy, as opposed to flesh and blood as we are. Yet, this energy in and of itself has a corporeal element to it.

Maybe this corporeal, yet invisible form of "fire / energy matter" is what scientists today call "dark matter." Without a full-scale scientific examination, we may never know the exact nature of the anatomy of these beings. Yet, their existence is real. They inhabit our planet Earth and are as indigenous to it as we are.

There is another group of indigenous earth creatures also said to exist in such fire / air bodies. These entities, like angels can be invisible, travel through the air by means of some natural form of flight, and have an ability to foresee the future in the same way as we remember the past. At the same time these entities, eat and sleep, sexually procreate and die. Thus in one sense they are like angels and in another sense they are like humans. This species and all of its substructures are what is referred to as demons.

Magical Kabbalah becomes dangerous when the improperly trained novice attempts to make contact with the other indigenous earth species and due to lack of knowledge makes contact with the wrong kind. Rabbi Yehudah Fatiyah in his Minhat Yehudah points out that these entities, not being physical as we are have the ability to manipulate the human mind and cause us to view them in any form that they so choose.

These entities seek out to deceive and confuse human beings. This all too often occurs because those whom we refer to as demons have an agenda when it

comes to human beings. As a higher form of life, they view humans in the same light as we view food. In essence, these entities look at humans as a source of food.

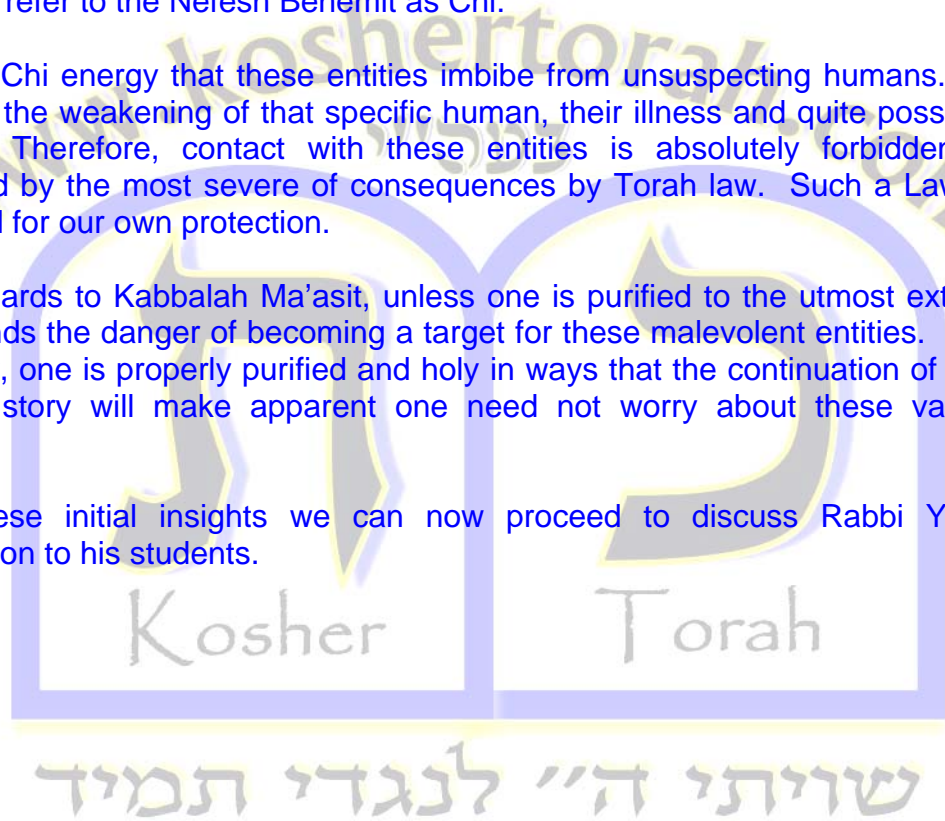
What type of food, you might ask, does a being, whose form is composed of fire and air eat? Obviously, such entities are not going to eat our flesh or drink our blood. Such beliefs belong in mythology and in Hollywood movies.

As entities of some form of energy, these beings are interested in the life force energy field that emanates from us. This life force energy is Hebrew is called our Nefesh Behemit. It is the animal, or base soul vibrates the body and gives it life. We are all more familiar with this field of energy by its Oriental name. The Chinese refer to the Nefesh Behemit as Chi.

It is the Chi energy that these entities imbibe from unsuspecting humans. This leads to the weakening of that specific human, their illness and quite possibly to death. Therefore, contact with these entities is absolutely forbidden and punished by the most severe of consequences by Torah law. Such a Law was ordained for our own protection.

With regards to Kabbalah Ma'asit, unless one is purified to the utmost extreme, one stands the danger of becoming a target for these malevolent entities. Once, however, one is properly purified and holy in ways that the continuation of Rabbi Yosef's story will make apparent one need not worry about these vampiric entities.

With these initial insights we can now proceed to discuss Rabbi Yosef's admonition to his students.



THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 2

TEXT

“He said to them, if so, this is what I want you to do, purify yourselves, change your garments, be prepared for the third day, do not touch a woman, prepare yourselves, for on the third day we will set forth to the fields and we will not return to our homes until the children of Israel will each receive their inheritance in the Holy Land, with the help of [the] supernal Power.”

COMMENTARY

The first thing Rabbi Yosef commands his students is that they must purify themselves. Now, normally Torah observant G-d fearing Jews (as the students were) are always in a state of normative ritual purity. They most likely went to the mikvah daily and were extremely meticulous in their personal hygiene for both cleanliness and ritual purposes. The question to ask is what more of a purification could these already lofty, pure and holy souls undertake.

The answer is immediate. “Do not touch a woman” is the admonishment given by Rabbi Yosef. Now, let it be said loud and clear and let us leave no room for misunderstanding or sexist views, women are not unclean and contact with women, sexually or otherwise is not forbidden, bad or wrong. However, when it comes to spiritual ascents and penetrating the spiritual planes, one must be fully charged with spiritual energy, which in its physical form is today called libido, sexual energy.

Libido, sexual energy, plays a vital role in every spiritual pursuit. Sexual energy is the most pure of life force energies that the “other forces” seek to imbibe. For them, this form of energy is their most potent and sweetest food sources. This explains why the forces of evil always attempt to ensnare people through sexual sins, for by the misplacement of sexual energy and related body fluids, the “other forces” are nourished and strengthened thereby.

This also explains why Rabbi Yosef demanded that his students not to touch a woman, meaning not to have any type of sexual encounter for at least three days for a total of 72 hours.

When one uses spiritual energy in sexual form, even within the context of holiness, one’s spiritual energy is thereby diminished. Such diminishment disables a soul from being properly calibrated with the forces of holiness. For this same reason, a High Priest had to abstain from sexual intercourse for a period prior to his service in the Temple on Yom Kippur.

According to Torah Law, the release of semen requires of one an immersion in a mikvah. A mikvah is not a shower or a mere physical cleansing of the flesh. A mikvah is an entire immersion into a pool of water that is not drawn or otherwise directed by human hands. Once human effort is applied to the water, its raw natural element is diminished and the water loses its spiritual ability to renew spiritual vigor.

The source of sexual power is the sefirat Yesod, which manifests within the human body within the genitalia. One who guards his/her sexual activity by not performing forbidden acts that disperse the spiritual source of sex into contaminating areas is called a Tzadik. Therefore, Joseph in Egypt was called a Tzadik for no other reason that he refused to commit adultery with Potiphara's wife. As is known kabbalistically the spiritual source of the power within the sefirat Yesod comes from the semi-sefirat Da'at. Da'at means knowledge, therefore whenever the Bible wishes to express the intimacy between a man and a woman, it is said that the man "knew" the woman, as in "Adam knew his wife Eve."

Da'at is spiritual knowledge, the integration of higher and lower spiritual energies. This explains why sexual energy is creative and why the forces of the "other side" crave it so much. It is potent with an energy that they inherently lack.

The students of Rabbi Yosef were told to separate from women, specifically from all seminal emissions that would by definition divert the flow of spiritual energy downward and out of their bodies as opposed to gathering within them like a reservoir of reserve energy. This explains Rabbi Yosef's admonition to his students and serves as one also to us.

When we properly safeguard our sexuality by not performing forbidden acts, we thereby prevent pure refined spiritual energy from falling into wrong hands. More than this, even when we conduct permitted sexual acts, the spiritual energy therein can be stolen by the forces of the "other side" if and when the properly united couple open their minds to forbidden thoughts or act in other ways, that the Kabbalists have warned against.

Once the students have had the chance to build up their spiritual reservoir of energy by means of sexual abstinence, Rabbi Yosef advises them that "on the third day we will set forth to the fields and we will not return to our homes." The need for separation from human society for the sake of spiritual unity must be addressed.

One of the most important practices in spiritual ascent is the cultivation of isolation. Isolation has to be two-fold. It must include mental isolation from any and all intruding thoughts as well as physical isolation into a secluded and quiet area.

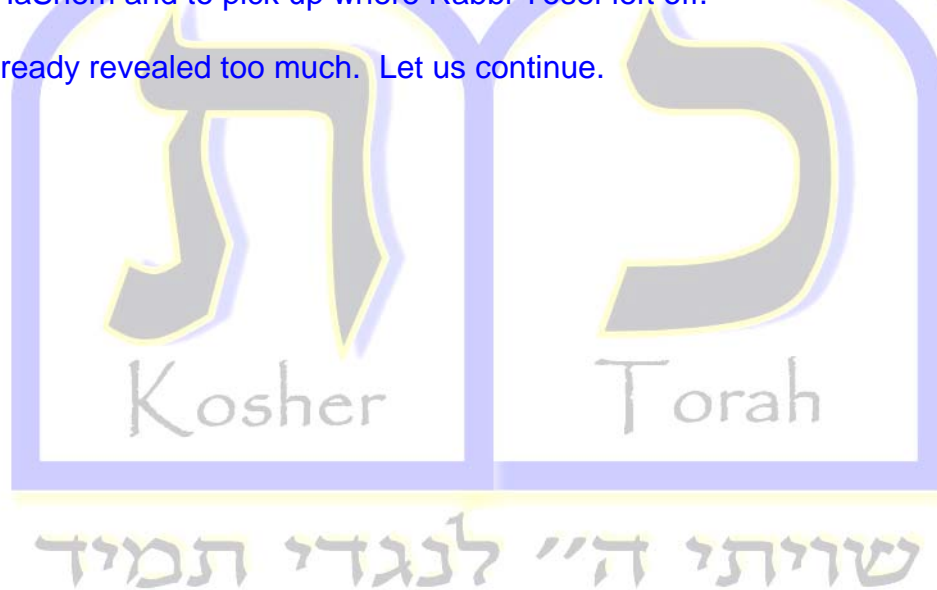
For this reason, practitioners of the ascent arts usually do not reside in any type of urban area. They prefer to live in remote areas, as close to nature as possible.

The Ba'al Shem Tov was known to spend days at a time wandering the forest. The Ari'zal lived in virtual isolation on a secluded island for almost seven years. The seclusion of body leads to the seclusion of mind. Once the mind is secluded and detached from the distractions of the physical world, it can begin to experience the higher surrounding spiritual reality.

Without this state of physical and spiritual isolation, spiritual ascent is doomed from the start. Let me repeat, mental isolation is not enough. Physical isolation must also be practiced.

This is why magical Kabbalists ceased to exist within urban Jewish communities. The only surviving masters of magical Kabbalah live in areas in Israel that no one would ever suspect. They do not advertise their presence or existence. Only one in a lifetime is ever known. The others remain safely anonymous to fight the wars of HaShem and to pick up where Rabbi Yosef left off.

I have already revealed too much. Let us continue.



THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 3

TEXT

“After these things, Rabbi Yosef packed up some different mixtures of incense and scribal writing materials. He said to his students, “rise up, let’s go.”

They arose and traveled to Meron. There they came to the grave of Rabbi Shimon Bar Yohai. They prostrated themselves on the grave and then retired to spend the night there.

All that night no one slept for more than just a few moments at a time. Towards the morning, just prior to dawn, Rabbi Yosef fell asleep. In his dream, Rabbi Shimon Bar Yohai and his son Rabbi Eliezer came to him.

They said to Rabbi Yosef, “Why do you place upon your head this heavy burden that will not rise up in your hand (meaning in which you will not succeed). [However], your intentions will be acceptable if you are able [to accomplish this task], therefore be careful, and very much guard your soul.

Rabbi Yosef said to them, “HaShem my G-d knows my intentions. The Merciful One knows my heart. They will assist me in this matter of honoring His exalted name.”

They responded to Rabbi Yosef and said, “May HaShem your G-d desire you.”

In the morning, they went to Tiberias. There, they went out into a field, and come upon a forest with many trees. They stayed there all that day. They did not cease their studies or their fasting.

In holiness and great awe, they worked with the permutations of Holy Names and spiritual unifications (yihudim) that were known to them. Every morning they would go to immerse in Lake Kinneret twenty-six consecutive immersions corresponding to the Name Havaya. With each immersion, they would meditate upon a specific permutation and spiritual unification that was known to them. They did this for

three consecutive days and nights, fasting the entire period. At night, they would not eat any type of living creature, not meat, nor fish, no wine and no alcohol.”

COMMENTARY

Within these few short words, the story of Rabbi Yosef begins to reveal to us many of the practices used by the magical Kabbalists. I will comment here on the practices themselves, but I will discuss their application later on when the appropriate section in the story is reached.

Before embarking on their quest, Rabbi Yosef specifically takes with him two distinct things. He takes with him a pre-mixed concoction of incense (merkahat) and scribal writing tools.

The purpose of the scribal writing tools should be clear and evident. They will be for writing amulets to protect Rabbi Yosef and his students once they encounter the spiritual and heavenly powers, be they good or evil.

Amulet writing has a long history in Judaism. Amulets are discussed in the Talmud and ancient forms from pre-Talmudic days still exist. Amulet writing is still performed today, although the number of Kabbalah masters who know how to write them are extremely few.

Throughout the centuries, numerous texts have recorded various different amulet styles and texts. However, there is much more to amulet writing than merely putting words on parchment.

In order to be affective, amulets must be writing on the same type of parchment used for Torah scrolls. They must be written with the same ink (dye) used to write Torah scrolls. More than this, in order to be affective specific amulets for specific purposes can only be written during specific hours of a day, on a specific day of the week and on a specific day of the month. Unless an amulet is written in its correct time, then it does not properly align the forces of time, space and thought. In such a case the amulet is incomplete and will not be affective.

HaShem has ordained that everything in time and space be under the direction of specific angelic forces. These angelic entities serve as the connection and bridge between all things physical and their more ethereal counterparts. In order for we humans to properly influence an angelic entity we must have some sort of a certificate of authority, similar to the identification card of a federal law enforcement officer or a policeman's badge. These symbols of authority are recognized and permit the bearer access into areas otherwise forbidden. This is how an amulet works. Therefore, the amulet must contain all the credentials of access into the higher worlds. This must entail the entire list of authorizing angels, each in its case, each in its hour, day, week and month. The writing of

said amulet must also correspond to these times because without this the officiating angels are not in ascendance to authorize its usage. Amulet writing is a very detailed and intricate piece of spiritual machinery that must never be underestimated or looked upon askance.

Many amulet aside from containing Hebrew words also contain words or symbols from that which we call the Alef-Bet of the angels. These are ancient symbols that represent the angelic entities and are supposedly the form of communication that they themselves use. Whether this is to be taken literally or is a metaphor is a subject of great discussion. Suffice it to say proper angelic symbols are essential for accurate amulet writing.

A problem that exists today and has been around for hundreds of years is that many of the Kabbalah Ma'asit amulets are not accurate and some actually contain elements of impurity. Some of these impure symbols mixed in to ancient formulas have turned otherwise holy amulets into formulas of evil.

Many years ago in Jerusalem, I had the privilege to sit with HaRav Kaduri with an original Hebrew/ Aramaic manuscript of the magical Kabbalah text, Mafteah Shlomo, the Keys of Solomon. Page by page, amulet by amulet, ritual by ritual, the Rav was able to show me which symbols were the impure ones and how their presence nullifies the affect of the amulet in question. The Rav went through the pages rather quickly. It was clear to me that he had seen this material before and was very familiar with its contents.

The laws of proper amulet writing are numerous and take up over one hundred pages in Rabbi Moshe Zacuto's Shoresh HaShemot. True amulets work profoundly, as was the case with the famous amulet of HaRav Mordechai Sharabi. This amulet still exists and its format is known to many. This does not mean that it can be duplicated because of all the peripheral details needed to make an amulet successful. Rav Sharabi's amulet is engraved in silver and not on parchment. There is another type of amulet, discussion of which is outside the context of our present work.

Amulet writing and usage is a kosher and holy today as it ever was. The only difference is that those who know how to prepare them and those prepared to use them properly are a dying breed. Amulet use for the most part is a thing of the past, and indeed, without all of the proper requirements, it is best this way.

In addition to the use of amulets, Rabbi Yosef prepared for his spiritual encounters by preparing what the texts called different mixtures of incense (kol mini merkahat). The usage of incense in Kabbalistic ritual is another almost lost art. Only very brief mention is made of it in any of the magical Kabbalah texts.

THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 4

The usage of Eseveim (herbs) in Kabbalistic practice has long been widespread, although these practices are almost unknown today to the majority of students of the Kabbalah. The medicinal and “magical” usage of herbs is not something taught in the writings of the Ari’zal. Therefore, almost all Kabbalists today only know about Kabbalistic Herbology from those books written by those Kabbalists who safeguarded and practices the older traditions. These books are rare and hard to come by. The Kabbalah teachers who wrote these works are mostly Yemenite and North African (Moroccan) in origin. Many of the original Hasidic teachers, the Ba’al Shem Tov amongst them were also adept in this ancient arcane knowledge.

Dating back before the Talmud, Jewish natural and magical medicine was practiced. In one of the Sifrei Hitzonim, Sefer Tovia (6:4-8), there is recorded a magical formula for the removal of a negative spirit and to cure cataracts. Aside from magic, the Talmud is replete with advice about the medicinal usage of herbs. The RaMBaM, being a doctor, was well aware of these healing practices and much is recorded in his name using and prescribing them. Yet, of all the wealth of herbal knowledge found in Kabbalistic sources, two applications are rarely discussed.

Of all the Kabbalistic literature on the usage of herbs, no discussion is to be found about using any herb, in any form for the sake of expanding or altering human consciousness. In other words, modern style drug use is a foreign concept to Torah and Kabbalah. As the story of Rabbi Yosef continues, we will see that the burning of incense will play a great role, however, such usage was not for the sake of inducing a drug like state of mind.

Herbs were not only ingested or physically applied for medicinal purposes only. There is yet one more way herbs were used. Herbs and other natural elements were combined and burned as incense.

The burning of incense usually made of, but not limited to, a concoction of herbs, served a profound purpose. Originally, incense was burned in the Holy Temple. Yet, this eleven-spice mixture is considered so holy that any duplication of it is considered a capital crime. No one today would ever attempt to recreate the Temple incense because of this severe penalty, which would not be carried out by a human court but rather by G-d’s Heavenly court.

The burning of incense by Rabbi Yosef will be discussed later in its place in the story. The burning of Levonah, like the herb Rota, does have its specific place in the spiritual scheme of things, but because using them can be dangerous, their usage have fallen aside into the footnotes of history.

So much is this true that the Shulkhan Arukh itself (Yoreh Deah 179:18) has declared that, “There are those (HaRashba) who forbid burning incense that has a pleasant fragrance in one’s home, other than if one does so to remove a foul odor because it appears as if one is making a offering to a demon.”

This relationship between demonic attraction and incense needs to be elaborated.

In pagan and other cultures, incense is traditionally burned as a means to invite the malevolent spiritual forces, spoken of earlier, to come to the place where the incense is burned. Those practicing this know that creating a potent fragrant aroma attracts these demonic entities. They would then interact with those entities thus contaminating their souls and with or without their knowing it, become agents of evil in the world.

Yet, how and why would demonic entities, so-called non-physical creatures be attracted to something physical as fragrant aromas? We have already answered this question above.

As we have discussed, and as is documented in Avot D’Rebbbe Natan 37:3, the demonic races, unlike the more highly evolved angelic races, very much do have an attachment to physical things. Demons, unlike angels, eat and drink, sexually procreate and they die.

Granted demons are not physical. They do not eat the physical matter of food. Yet, these entities are somehow able to “eat” the “life-force” energy (i.e. shefa ruhani) within such foods. The food for demons is anything that has within it “life force” energy. This includes any and all physical matter, as well as the non-physical human soul.

The demonic entities are able to absorb the “life force” energy from any thing that they are allowed access to. Thus when something is offered to them by name, ***overtly or inadvertently***, they come and take their portion. Usually, however, they don’t stop there. Like hungry ravenous animals, they take their prey from any vulnerable source.

Another point very important for us to understand is the relationship of the sense of smell to spiritual entities. Smell is considered the one sense that makes the greatest connection between our physical realm to the astral realm of the angles and demons. The nose is the place where G-d breathed into man the “breath of life” (ref. Gen. 2:7). Therefore, the nose and the sense of smell are very spiritual. The demons then are attracted to matters of smell more so than any other type of spiritual nourishment.

Indeed demons are attracted to fragrant aromas. These fragrances are their food. They “smell” them and thus extract the “life force” energy in them. Those

individuals providing these demons this sustenance are then expected by these unholy forces to continue to provide for them. If not, they exact their revenge.

This knowledge is certainly not limited to Jewish circles. Indeed pagans and idolaters have known this for centuries prior to the giving of Torah. This attraction of demons to potent fragrant smell continues to this day.

The other side indigenous entities here on Earth are attracted to certain fragrances and repelled by others. Knowledge of the spiritual essence underlying herbs and spices therefore is required prior to one attempting to use incense in spiritual practices.

One more important point: the way incense works within non-Jewish cultures is not the way it works when used in holiness in accordance to Torah. A traditional usage or burning of incense in a foreign culture to repel the other side entities might in fact draw them close if such practice was used by Jews. This is why Jews should never follow the traditions of native, foreign or eastern religions that have traditions regarding the usage of incense. Their traditions and the foundations upon they are based have no foundation in holiness and can have the opposite effect if and when a Jew were ever to use them. Let this serve as a warning to the wise, especially to those who dabble into the forbidden practices so prevalent amongst us today under the name “new age.”

Also note, women’s perfumes and men’s cologne can serve the same purpose of attracting unwanted malevolent spiritual entities. This is why it is forbidden for one to anoint oneself on Yom Kippur (and Tisha B’Av) with any type of fragrance. Those who wish to safeguard their holiness will also take this word to the wise, even with regards to their choice of deodorants.

Kosher

Torah

שויתי ה" לנגדי תמיד

THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 5

TEXT

“There they came to the grave of Rabbi Shimon Bar Yohai. They prostrated themselves on the grave and then retired to spend the night there.

All that night no one slept for more than just a few moments at a time. Towards the morning, just prior to dawn, Rabbi Yosef fell asleep. In his dream, Rabbi Shimon Bar Yohai and his son Rabbi Eliezer came to him.”

COMMENTARY

Praying to the dead, or asking something from them directly is clearly forbidden by Torah Law. Nonetheless, gravesites have always been placed of pilgrimage in Jewish tradition. To this day, gravesites are visited daily with prayers being offered there to G-d (and not to the deceased), asking that G-d have mercy upon the supplicate in merit of the righteous one buried in that place. The presence of those praying at the graveside is known to the soul of the righteous one in its supernal dwelling. The soul therefore joins with the prayer of the supplicate asking for G-d's mercies.

The graves of the righteous are thus considered places of unusual holiness. Yet, graves and graveyards are by definition places of uncleanness. This contradiction needs to be explained.

When a body that contains a holy soul is laid to rest with the passing of that soul; the body is left void of its kedusha (holiness). Yet, as with all cases of light / kedusha, whenever it is removed from a place a residue of it remains in that place. So it is with the body containing a holy soul.

All the while that the holy soul inhabited the body, the pure radiance of its holiness was far too powerful for the other side forces to approach. Now that the soul has passed, and along with it its holiness, the remaining kedusha becomes a reachable attraction to the other side and they cling to it because now they can. This is why a body becomes unclean upon the passing of the soul.

The soul itself, as we know, is a composite of three separate sections, the nefesh, ruah, and neshama. The neshama is the element of individual identity and consciousness. It is the neshama that passes onto the higher world and experiences either the joys of Heaven or the punishments of Hell.

The ruah element of the soul is that force which motivates the neshama and gives it the power to act upon its decisions. The ruah soul is a matter of force and not a personal element. With the death of the body, the ruah soul returns above to the source of its holy abode.

The nefesh soul is the life force. It is the connector between the life of the body and the consciousness and sentience therein. Life force / nefesh energy (soul) exists in all things in creation in varying levels depending on the things themselves. It is this force that the other side entities feed from.

With the passing of the soul from the body, the link between body and nefesh is broken. However, not all of the nefesh drains out of the body. A residual of it remains in the decomposing corpse until such time it is completely restored to its original elements. This minor residual element is called the “havla d’grami.”

This decomposition of the flesh is absolute, with the exception of one minor, possibly microscopic “bone” referred to as the resurrection bone. It is from this most minute element of the decomposed body that the resurrection is said to take place.

Somehow, someday, at that time, in that manner when HaShem so chooses, He will rebuild new bodies for the souls of the righteous using this resurrection bone as the initial building block. What we learn from this is that there remains in the grave the most microscopic of connection to the soul intelligence of the neshama.

No one knows for sure what the resurrection bone actually is. It is possible that it is merely a single strand of personal DNA that remains until such time that HaShem will choose to build it up again.

This concept however raises a question. The resurrection body is described as something far more sublime and powerful than our present bodies of physical flesh. Why then would HaShem create for us spiritual resurrection bodies based upon what might be the DNA of the physical flesh? The answer to this is telling.

In spite of the claims of modern science, there are elements within the human DNA genome that will forever defy their examinations. Within the DNA makeup of the flesh lies the formulas, patterns and ability for our physical flesh to transform into a more ethereal form. All practitioners of Kabbalah know that this second body exists within our flesh.

Refining the physical body so that it ultimately enables this second body to manifest through it is one of the practices of the Kabbalists. This second body is called the Haluka D’Rabbanan. We will have to discuss more about it in another more appropriate place and time.

With this information, we can now understand why Rabbi Yosef and his students went to Meron to the grave of Rabbi Shimon Bar Yohai, master of the Holy Zohar, to seek his counsel. We now understand how it is that communication with the holy dead is a possibility.

At the grave of the holy tzadik, an element of his soul still resides within his resurrection bone. Through proper meditations, a Kabbalist can actually send his thoughts along the chain connecting the residual left in the grave up to the conscious neshama soul of the tzadik dwelling in Heaven. In essence, going to the grave of a tzadik, is like making a phone call to Heaven, but this only works for the one who knows the metaphorical Heavenly “area code.” If one does not know the proper meditations, called “yihudim” to bond with the soul of the tzadik, then the bond does not occur. Of course, Rabbi Yosef did not have this problem.

The story relates that Rabbi Shimon came to Rabbi Yosef in a dream as he briefly slept just before dawn. Being that Rabbi Yosef is in the flesh whereas Rabbi Shimon is not, there had to be a point of reference wherein the two could communicate.

Rabbi Shimon was not going to resurrect at that moment into a body of flesh to speak physically with Rabbi Yosef, therefore Rabbi Yosef translated his consciousness into his Haluka D'Rabbanan and spoke to Rabbi Shimon in that intermediate place between life and death, physical and ethereal. Only a true master of meditation knows how to accomplish this task with the forces of the other side coming and paying undue attention.

In essence Rabbi Yosef was not asleep, as we understand it, neither was he awake. He was in a middle level of consciousness that some today call a trance.

Rabbi Shimon Bar Yohai warned Rabbi Yosef of the danger waiting him along his chosen path and attempts to dissuade him from choosing it. Rabbi Yosef, a master in his own right, is not dissuaded and succeeds in receiving Rabbi Shimon's blessings.

Upon awakening that day, Rabbi Yosef and his students “went to Tiberias. There, they went out into a field, and come upon a forest with many trees. They stayed there all that day. They did not cease their studies or their fasting.”

The purpose of their continuous learning of Torah was to calibrate their minds to make them completely full of holiness and devoid of any other type of thought forms. The human mind works like a sponge fill it with one thing, and whatever was there previously is eventually removed. This is the path of rectification of the mind and teshuva (return) to G-d. Yet, in order to assist the purification of the mind, there must also be purification of the body. For this long and arduous fasts are performed. The body needs cleansing, as does the mind.

“Every morning they would go to immerse in Lake Kinneret twenty-six consecutive immersions corresponding to the Name Havaya. With each immersion, they would meditate upon a specific permutation and spiritual unification that was known to them. They did this for three consecutive days and nights, fasting the entire period. At night, they would not eat any type of living creature, not meat, nor fish, no wine and no alcohol.”



THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 6

TEXT

In holiness and great awe, they worked with the permutations of Holy Names and spiritual unifications (yihudim) that were known to them.

COMMENTARY

After Rabbi Yosef received the blessings of Rabbi Shimon, he and his students continued to purify their minds and bodies to rise to the next spiritual level. Although speaking to Rabbi Shimon Bar Yohai in a dream is a profound accomplishment, nonetheless, dream messages is a spiritual level that can be reached by many. In order for Rabbi Yosef to accomplish his formidable task of taking on Satan himself face to face, he must yet rise to much higher grades of spiritual refinement. If Rabbi Yosef wants to challenge a “fallen” angel, then he as a human must rise to the level of the angelic, and higher.

The techniques of spiritual refinement require us to purify the mind and eliminate from it all pretenses, illusions and limitations that prevent us from being conscious of our being in simultaneous bodies of light and of flesh. In other words, in order to challenge an angel or to walk among them, Rabbi Yosef, and those who walked both before him and after him, had to rectify as much of the sin of Adam as is humanly possible. This requires of one a comprehensive transformation of mind, life, and life style. In other words, in order to become more like an angel, one must become less and less like a physical human.

Those activities that make us uniquely physical must be curtailed. These activities include all the daily affairs of normal living, including food and eating. The Mishnaic advice for one to eat just bread and water must become an actual reality and not just some good advice. Yet, before we discuss more about the purification of the flesh, let us address what must be done first, this is the removal of the veils that cover our mortal eyes preventing us from seeing and experiencing spiritual reality.

Angelic beings, by definition of their nature are not physical by human definition. They exist as independent intelligences, Sekhelim Nivdalim. As such, they are entities of mind and of thought. They do not inhabit bodies of flesh, nor do they inhabit a dimension ruled by physical space and linear time. For an angel, to think is to be, to think is movement, to think is to act.

By nature, the thinking process within us humans is weak. We have no strength of thought, as do the angelic races whose entire universe operates on the laws of thought physics. The technique that man can follow to strengthen his mental

powers and to thus elevate his consciousness to angelic proportions is to practice the forms of Kabbalistic meditation.

The purpose of meditation is to transform and expand the scope of human consciousness. This has nothing to do with what one feels or believes. Meditation mind expansion does not mean that one adopts a set of oriental and / or new age beliefs and thereby believes oneself to be in a state of peace and enlightenment. Such experiences and expressions are popular amongst modern day meditation movement and practitioners. Yet, these poor misguided souls have never experienced true meditation, and are ever so far from the true mind expansion that meditation brings.

When one expands one's mind, one's psychic abilities expand correspondingly. When a meditator claims that through his consciousness he has ascended to be in many places at once, then he must be able to accurately report what is going on in those places at that time. These claims must then be verified. Without such verified psychic abilities, one who believes he is meditating is actually encased in a cloud of deception that has ensnared his soul. Such a one becomes easy prey for the other side forces of evil to suckle from and to control.

In order to properly expand the mind, one must follow the path outlined by the Creator of the human mind. Therefore has HaShem revealed to His people specific techniques and practices, specific sounds and chants that when performed correctly enable the human mind to safely pass into the angelic realms on its path of ascent to be present before the Kiseh HaKavod (Throne of G-d).

The results of true meditation not only enable the human mind to perceive reality beyond the limitations of the physical senses, it also enables the mind to dominate over physical matter. Biblical prophets and later Rabbis and Kabbalists were renown for their miraculous abilities of bending the laws of time and space to their will. This ability has never been lost.

In order for one to gain control of the mind and thereby over the physical realms of time and space, one must properly align one's mind to be in proper frequency and calibration with the Mind of G-d. This formidable task can never happen automatically or naturally. The Torah clearly states that there is a flaming sword guarding the path back to Eden. No man can learn the techniques necessary for proper calibration of mind unless he is taught them by one of the master prophets or Kabbalists chosen to safeguard these secrets.

The technique of mind mastery revolves around the chanting of certain Hebrew letters, with certain vowels in accordance to a very precise formula found in the writings of the prophetic Kabbalists. These provide the vessel for the drawing forth of supernal light that comes forth through another form of meditation known as yihudim, spiritual unifications.

Being that man is a composite being existing simultaneously in multiple universes, it is incumbent upon us when meditating to meditate within each of the universes in which our consciousness resides.

Yihudim are visualizations of holy Names that are knit and merged together. As this visualization technique is performed in the mind, correspondingly these supernal energies which they represent are also being merged in the spiritual dimensions. With the union of specific spiritual energies, great power is thereby focused. Yet, only when one creates the proper vessel can this power be unleashed.

Therefore, the meditations upon specific permutations of Hebrew letters, and vowels form “holy Names” that have the power to contain and then release the concentrated spiritual energy forms by the yihudim meditations.

Rabbi Yosef and his students made use of the proper techniques of mental advancement in pursuit of spiritual purification. Only in this way would they be able to accomplish their lofty goal.

Knowledge of Holy Names and forms of permutations are closely guarded Kabbalistic secrets. Much of this science is even unknown to most Kabbalists. Many Kabbalists were intimidated by what happened to Rabbi Yosef and use his example as proof that this path of meditation, mind control, manipulation of time, space, consciousness and matter is far too dangerous to ever attempt. Of course, while this may be the rule, there have always been exceptions. Further discussion on this point would take us too far away from our story.

As it is with the mind and soul so must it be with the body. In order to properly cleanse the flesh there are specific absolutions to be performed. This involves immersing in a kosher mikvah while at the same time performing the yihudim meditations.

שויתי ה" לנגדי תמיד

THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 7

One of the most important practices observed by all Kabbalists is the ritual immersion in the mikvah. All Kabbalistic literature speaks of regular immersions in the mikvah as a prerequisite for receiving the spirit of holiness and enlightenment.

Indeed, one who does not go to the mikvah is forbidden to study Kabbalah. More than this, the one who does not go regularly to the mikvah will never be able to understand Kabbalah no matter how hard one tries to understand it. This is because, as the Zohar (Naso 123a) states that such individuals are actually pushed away from this level of holiness by angels assigned to protect the secrets of the Torah.

Even more than this, one who does not go regularly to the mikvah, even if he is otherwise an observant Orthodox individual still has unclean spirit attached to him. Just remember to be careful with this information. Those who do not go to the mikvah do not appreciate knowing about the blemish caused thereby.

A mikvah is far more than a simple bath for physical washing. The mikvah when constructed properly enables one to immerse in its waters and receive a complete regeneration of spiritual power.

This is obviously something that cannot be explained or understood rationally. The mikvah is just one of those commandments which has to be experienced to know what it is all about.

As is known a kosher mikvah must contain about 100 gallons of water and it must be connected to a cistern of natural water. It is the natural water, in most cases rainwater, that enables the mikvah to perform its spiritual task.

Sorry, but big bathtubs or Jacuzzis cannot be kosher mikvaot. Naturally, gathered rainwater is the key to the mikvah, so you cannot even go out, collect rainwater, and dump it into your tub. Once human hands have gathered the water, it is no longer fit for a mikvah. Ritual mikvaot are available in every orthodox Jewish community. Lacking this, one may immerse in any natural body of water, be it a lake, river, stream, or ocean.

The mikvah does much more that provide spiritual regeneration for our bodies. An entire set of meditations is performed whenever a mikvah is taken. Granted, this is a practice observed by men. Yet, women, when they are purifying themselves according to their monthly cycles may also make use of this mikvah meditation.

This meditation in Hebrew is called a Yihud, a unification meditation. What we are doing is we are generating an energy pulse caused by the combined spiritual force of our actions, emotions, and thoughts.

This combined energy ascends through the spiritual planes and actually enables the thoughts that we are thinking to become manifest and real in the spiritual realms. Therefore, by thinking about unifying G-d's holy Names, we actually are causing a spiritual phenomenon to occur. Again, this is not merely symbolic; this is an actual occurrence.

The following mikvah Yihud meditation is based upon the writings of the Ari'zal. It may or may not have been the same meditation used by Rabbi Yosef and his students. The story does not relate to us the details of what specific rituals Rabbi Yosef used. All we can do therefore is extract from the story the general and extrapolate the details. Of course, there is more to this than can be discussed here.

Rabbi Yosef and his students immersed twenty-six (26) immersion corresponding to the holy Name YKVK (Havaya). In the Pirkei Hekhalot of Rabbi Yishmael, the number of immersions is twenty-four (24). There is a reason for this difference not explained here. To state simply, twenty-four (24) immersions are performed on a weekday, while twenty-six (26) are performed for Shabat.

The first thirteen immersions are based upon this Yihud as outlined by the Ari'zal and recorded in one of the Siddurim of the Rashash. The purpose of these immersions, as shall be seen, is to rectify and unite the supernal worlds, and to align us with them.

Once the supernal worlds are in proper alignment one can then elevate the "Klipah Nogah" (the glittering shell), which is the ethereal body that resides within the physical. The Nogah body can be turned to either good or evil depending upon the actions we perform. In order to properly cleanse it, a separate set of immersions is performed once the immersions to align the supernal worlds have been completed.

I will outline this ritual in detail with the hope that the many of you reading this will start to perform this essential, vital and important practice.

The basic meditation of the thirteen immersions performed to unite the supernal worlds is based upon the unification of G-d's three holy Names, Adonai, Havaya, and Ehyeh.

Each of these three Names is a reference to G-d in one of the three ways in which G-d is perceived. For our purpose, here with the kavanot for the Mikvah, the following correlations will apply. Please note that with other kavanot related to others thus other correlations might apply.

The Name Adonai refers to G-d as the Shekhina, which is the spark of holiness dwelling within every living thing. This is the aspect of G-d concealed in physical matter within the realms of time and space.

The Name Havaya refers to G-d as we know Him in history as King of the universe and the Ultimate Mind of the universe. This is the aspect of G-d that is above the limitation of space-time, yet is interactive with Creation.

The Name Ehyeh corresponds to the sefirat Keter and refers to G-d in His unknowable state.

These aspects of G-d are truly one and the same. Yet, in our present human state we who cannot perceive this unity. Therefore, in order to broaden our consciousness we perform the act of unification through the symbols of the Names. This in turn sets in motion the spiritual forces corresponding to our thoughts, feelings and actions to properly integrate all things in the universe and to properly reflect the spark of G-d (Adonai) and to recognize its source (Ehyeh). This is only possible through the Name Havaya.

The procedure of performing this is by a visualization of these three Names and knitting together the twelve letters that form them. This is performed in a specific manner until all the three Names and the realities that they represent are completely united as one. The twelve then create a thirteenth, which is the union of the whole. This is the secret of the word "Ehad."

These thirteen letter combinations are performed one each for every immersion in the mikvah, for a total of thirteen immersions. This then is the procedure.

Upon entering the mikvah, prior to going under the water, one should silently in one's heart confess one's sins before G-d. This is the traditionally Vidui prayer, recited silently in the water, with the traditional pounding upon the heart with the recitation of each of the 27 sins mentioned.

After this, one should descend under the water. Upon rising up, but before surfacing, meditate and visualize in your mind the ascent of the first letter Alef of Adonai ascending to be alongside the first Yod of Havaya. Surface, take a deep breath, and go under again.

Again, on the way up, before surfacing, meditate and visualize the Alef of Adonai and the Yod of Havaya ascending to be alongside the Alef of Ehyeh.

Surface, take a deep breath, and go under for the third time. This time meditate and visualize on the way down. Visualize the Alef of Ehyeh descending now to be alongside the Yod of Havaya and the Alef of Adonai.

Now you have completed the first triad of Names Alef, Yod Alef. At this time, silently in your heart recite the following prayer:

"May it be Your will HaShem that by uniting the first letters of your three Names that You rectify any blemishes to your holy Name AB and all sins that I have committed that are subject to the death penalty of stoning. May You also rectify Hokhma in the Mohin, spirituality within man, the camp of Mikhael among the angels and the source of fire among the elements and all the other rectifications that are appropriate by these my actions."

After completing the silent prayer, one is ready for the second set of three immersions.

Begin by immersing. Upon ascent, visualize the second letter of Adonai, Dalet, ascending alongside the second letter of Havaya, Hey.

Surface, breath and descend again. Upon ascending, visualize the Dalet and the Hey ascending alongside the Hey of Ehyeh.

Surface, breath and descend again. Again upon the descent, visualize the Hey of Ehyeh descending alongside the Hey of Havaya and the Dalet of Adonai.

The second triad of Heh Heh Dalet is complete. Recite then silently the following prayer:

"May it be Your will HaShem that by uniting the second letters of your three Names that You rectify any blemishes to your holy Name SAG and all sins that I have committed that are subject to the death penalty of burning. May You also rectify Binah in the Mohin, the intellect within man, the camp of Gavriel among the angels and the source of air among the elements and all the other rectifications that are appropriate by these my actions."

After completing the prayer, one is ready for the third set of three immersions.

Begin by immersing and on the way up visualize the third letter of Adonai, Nun ascending up alongside the third letter of Havaya, Vav.

Surface, breath and descend. Upon ascending, visualize the two letters Nun and Vav ascending alongside the third letter of Ehyeh, Yod.

Surface, breath and descend. Upon descending, visualize the Yod of Ehyeh descending alongside the Vav of Havaya and the Nun of Adonai.

The third triad of Yod Vav Nun is complete. Recite then silently the following prayer:

"May it be Your will HaShem that by uniting the third letters of your three Names Adonai, Havaya and Ehyeh that You rectify any blemishes to your holy Name MAH and all sins that I have committed that are subject to the death penalty of decapitation. May You also rectify the Hasadim of the Da'at in the Mohin, the emotions and speech within man, the camp of Uriel among the angels and the source of water among the elements and all the other rectifications that are appropriate by these my actions."

After completing the prayer, one is ready for the fourth and final set of three immersions.

Begin by immersing and on the way up visualize the fourth letter of Adonai, Yod ascending up alongside the fourth letter of Havaya, Hey.

Surface, breath and descend. Upon ascending, visualize the two letters Yod and Hey ascending alongside the fourth letter of Ehyeh, Hey.

Surface, breath and descend. Upon descending, visualize the Hey of Ehyeh descending alongside the Hey of Havaya and the Yod of Adonai.

The fourth and final triad of Heh Heh Yod is complete. Recite then silently the following prayer:

"May it be Your will HaShem that by uniting the fourth letters of your three Names Adonai, Havaya and Ehyeh that You rectify any blemishes to your holy Name BEN and all sins that I have committed that are subject to the death penalty of strangulation. May You also rectify the Gevurot of the Da'at in the Mohin, the physical body within man, the camp of Raphael among the angels and the source of earth among the elements and all the other rectifications that are appropriate by these my actions."

After reciting this prayer, visualize all three of the Names knitted together in a perfect unity. This is as follows:

Alef Yod Alef, Heh Heh Dalet, Yod Vav Nun, Heh Heh Yod. This is the great twelve letter Holy Name.

Now recite silently, (but not allowing words forth from your mouth) the following supplication that ties together the entire Yihud. This prayer is from the daily prayer book,

"HaShem, You are King who sits upon the throne of mercy and deals with mercy. You pardon the sins of Your people, removing the sins one by one. You grant reprieve to those who sin and pardon to those who err. You perform generous acts to all flesh and spirit. You do not pay them back according to their evil. G-d,

allow us to recite the thirteen attributes [of Your Supernal Mercy]. Remember for us this day the covenant of the thirteen [attributes] that You made known to us long ago, as it is written in Your Torah, "And G-d descended in a cloud, and stood there with him (Moses). He called upon the Name of Havaya and there was it said . . ."

At this time, immerse in the mikvah for the thirteenth time.

This time however you must take a very special position under the water, and hold it there.

Under the water, get down on your knees; bend your back completely so that your head touches the floor of the mikvah just opposite your knees. Open wide your hands, stretching all your fingers apart. Place the palms of your hands opposite your cheeks, with your fingers facing upwards. This is called the position of the prophet.

It is very good for meditation and receiving enlightenment. At this time, under the water, silently contemplate the thirteen attributes of mercy:

Adonai, Adonai, 1) G-d, 2) of mercy, 3) and grace, 4) long, 5) suffering, 6) abundant in beneficence, 7) and truth, 8) keeping mercy, 9) even to the thousandth [generation], 10) forgiving iniquity, 11), transgression, 12) and sin, 13) and acquitting. (Ex. 34)

This concludes the meditations for the thirteen immersions in the mikvah.

Once this set of immersions is complete, one is now ready to perform the immersions for the sake of elevating the sparks from the Klipah Nogah.

One begins by silently reciting the Pitum HaKetoret prayer found in the Siddur. One silently recites (forming the words with your mouth, but with no voice coming forth) the prayer before the Torah reading "Atah Hu . . .SheHik'tiru Avoteynu. One recites the Torah portion and the section beginning Tanu Rabanan Pitum HaKetoret Kaytzad. Remember all this is recited silently. One recites the prayer only until the beginning of the mention of the eleven spices of the incense and no further.

One immerses eleven times, with each immersion contemplating one of the spices and what element in the Klipah Nogah is rectified. This is the procedure.

The first immersion one contemplates the spice Tzari and the raising of the sparks of the Keter of Nogah.

The second immersion one contemplates the spice Tziporen and the raising of the sparks of the Yesod of Nogah.

The third immersion one contemplates the spice Hel'b'nah and the raising of the sparks of the Malkhut of Nogah.

The fourth immersion one contemplates the spice Lvonah and the raising of the sparks of the Ten Sefirot of the Makif of Nogah.

The fifth immersion one contemplates the spice Mor and the raising of the sparks of the Hesed of Nogah.

The sixth immersion one contemplates the spice K'tziah and the raising of the sparks of the Gevurah of Nogah.

The seventh immersion one contemplates the spice Shibolet Nerd and the raising of the sparks of the Tiferet of Nogah.

The eighth immersion one contemplates the spice Karkum and the raising of the sparks of the Netzah of Nogah.

The ninth immersion one contemplates the spice Kost and the raising of the sparks of the Hokhma of Nogah.

The tenth immersion one contemplates the spice Klufah and the raising of the sparks of the Binah of Nogah.

The eleventh immersion one contemplates the spice Kinamon and the raising of the sparks of the Hod of Nogah.

Each of these eleven spices also has a number of Holy Names correlating to them. These can be found in any Siddur HaRashash on this section.

At the conclusion of the eleven immersions, one may silently recite the following prayer:

“May it be Your Will HaShem, Kadosh V'Elyon that my immersions in this mikvah be acceptable before You. May you cleanse my body and soul of their impurities. May You unite the upper worlds and elevate all the fallen sparks. Behold, I nullify myself before You and declare my life, my soul, my body, my all is Yours. May I continue to be a Merkava and vessel through which You can manifest Your Holiness in Your Creation. May Your Name be made Great. May my portion be in You. Amen, Selah, Netzah, Va'ed.”

This ten concludes the twenty-four (24) immersions in the mikvah that should be performed daily. These are also performed on Erev Shabat and Shabat Boker, with the addition of two more meditations that we will not discuss at this time.

I know that in many places going to a mikvah is not possible. Nevertheless, one should endeavor to use a mikvah whenever the opportunity arises.

Of course, women are obligated by Torah law to use the mikvah at the conclusion of their monthly cycle, and a married couple should not live in a community unless there is a mikvah available.

As mentioned above, those men who cannot have access to a mikvah may perform the Yihud in a natural body of water such as a lake or stream.

Just remember, while it is a good and holy thing for a man to use the mikvah, it is still not required by Torah law. Kabbalistic practices are sublime, holy, and very important; nonetheless, they are not for everyone. Not everyone can climb to the highest heights. Nonetheless, Heaven looks down favorably on the best intentions of a sincere heart.

Now to return to our story of Rabbi Yosef . . .



שויתי ה' לנגדי תמיד

THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 8

TEXT

Now before sunset at the time of Minha, Rabbi Yosef and his students arose and prayed the afternoon service with a pleasant voice, intense devotion and with closed eyes. When they came to the Shema Koleynu [prayer] they said Ayneynu, and in place of reciting the Name of HaShem usually pronounced Adonai, they recited the great Name as it is written, with the known vowels and the necessary yihudim.

COMMENTARY

It is no coincidence that Rabbi Yosef chose the afternoon Minha prayers as the time to call upon the presence of the immortal prophet Eliyahu. From the biblical story about Eliyahu's challenge and victory over the false prophets of a foreign god, it is clear that G-d answered his prayers at the time of the afternoon Minha sacrifice.

From this story, the Rabbis and Kabbalists have recognized the special importance of the time of Minha with regards to receiving answers for prayer. Rabbi Yosef is simply taking advantage of an age-old bit of spiritual knowledge first revealed by none other than Eliyahu himself.

The Minha prayers, unlike the morning Shaharit prayers, are designed to mitigate the forces of spiritual severity. The proper time according to Kabbalah to recite the Minha prayer is immediately prior to sundown. One should conclude the final prayers of Minha (Aleinu) just prior to sunset itself. This auspicious time is best when it comes to mitigating severity. The reason for this reveals to us a very important relationship between the forces prevalent in nature and the affect that the human mind can have upon them.

As the sun rises in the morning, light is brought into the world. The force of daytime does not only shine physical light. There is some invisible force within sunlight that actually assists in driving away the other indigenous (dark) earth-bound forces that feed upon the spiritual energy of mankind. This natural repulsion dissipates when the sun sets and night falls. In order to maintain spiritual safeguards, the afternoon Minha prayer, when recited at its proper time (and then immediately followed by the Ma'ariv evening service) revitalizes once spiritual protection thus safeguarding one from possible attack from spiritual dark forces.

Rabbi Yosef called upon Eliyahu HaNavi at the right time, but he also knew how to call upon him in the right way.

The text reveals to us a great secret. It is generally believed that the secret, true pronunciation of the holy Name YKVK was lost with the destruction of the Holy Temple long ago in 68 c.e. In its place, faithful Jews have substituted the holy Name Adonai and recite it in place of YKVK. Our story reveals to us that the true pronunciation of YKVK was not lost with the Temple. Knowledge of its true pronunciation and the power its usage has survived, at least until the days of Rabbi Yosef.

There are many secrets regarding the usage of the great Name YKVK, only some are with regards to pronunciation. The four letters of the Name themselves can be pronounced with various combinations of vowels. One can whisper them or shout them aloud, and absolutely nothing will happen (other than the person doing so will have committed a grievous sin against G-d).

In order for the sound of the Name to work, it must be united with the thought of the Name. In other words, all the recitals of the name will never perform any function unless one knows the proper meditative mind set and performs the proper set of meditations, referred here to as yihudim.

Understand now how this spiritual technology works. In the upper most regions of existence there emanates forth from G-d and aspect of His essence. This essence is called His Shefa (radiance). This shefa is an actual form of energy, an energy in its most pure form, a form beyond our level of experience and comprehension. In this most refined form, the Shefa permeates many dimensions, all on that plane of existence that can receive the Shefa in its present form.

Once these upper universes have received their share of the Shefa, the universes themselves act as filters to sift the Shefa, enabling an aspect of it to pass down into the lower universes, with each realm and level taking its portion. This process of permeation, sifting, and permeation continues until G-d's Shefa has filled all of creation.

Although Shefa fills all realms and dimensions, it does not do so equally. Some "places" receive more Shefa than others. Those "realms" closer to G-d through their holiness and attachment to Him naturally receive more Shefa. Those further from G-d and who walk not in His ways are naturally inhibited from receiving Shefa in any great amount.

The Shefa of G-d is actually the force and source of all life. It is the primordial energy underlying all things. Shefa is what underlies all universal forces, even what the Chinese call Chi.

Shefa is essential for life. In our universe, Shefa is manifest in a number of ways. In its raw form of pure energy, it would blot out all existence. It is too

strong to manifest unsheathed. Therefore, when the Shefa comes into our realms, it must first be controlled by the forces in our physical universe that connect it to the spiritual. This force is the force of Mind, the power of the human soul.

Only the human mind that perceives how and where the Shefa enters our world will be able to properly align with it. In order to perform this alignment the Mind itself must rise up to the highest dimensions, find the Shefa at its source and in essence, travel throughout the worlds with it, guiding it here to our physical universe, and on to a specific place. This place was always the Holy Temple in Jerusalem. This process was performed annually by the Kohen Gadol on Yom Kippur.

The Kohen Gadol would act as the conduit to bring the Shefa down to Earth so that it could manifest itself in all the forms of natural blessing. The Kohen Gadol would manifest the Divine Shefa in our world through the recitation of the holy Name YKVK. Indeed, this is why the name is Holy and why its pronunciation was hidden.

To this day, even without a Temple building in Jerusalem, we have conduits and vessels for upon which the residue of Shefa can dwell. These are the ritual commandments of the Torah. The mitzvot themselves serve as the vessel of Shefa reception.

This is why any religious person performing a mitzvah without true devotion and sincerity constricts the vessel for the Shefa enabling the dark forces of the other side to siphon off Shefa for their own personal nourishment. Indeed, such an act of providing for the dark forces of the other side is a foreign type of act, never intended by G-d. Such hypocrisy in Hebrew is called “foreign work” (Avodah Zarah). This is the true definition of idolatry. Mind this lesson well, we will see later in Rabbi Yosef’s story how this lesson will come back to cause his downfall.

Remember G-d created the universe by “speaking it” into existence. He said, “let there be” and what He spoke immediately became concrete and real. This is the secret of Abra-ca-dabra, which in Aramaic means, “I create what I speak.” As G-d used the form of sound to manifest His Shefa and create universes, so too those entrusted by G-d with the secrets of sound, word, and His Name also can create worlds.

Modern science believes that the most fundamental form of sub-atomic particle is some form of “string.” In essence, the “super string” theory of matter might say that the entire physical universe is built upon the resonance and vibration of these strings. The strings resonate something akin to music. Their vibration is thus the melody of creation. This melody of creation is none other than the Voice of G-d continuing creation at every moment independently. (HaMihadesh B’kol Yom B’tuvo Ma’aseh Bereshit).

The Kabbalah system of the Ari'zal and the Rashash place heavy emphasis on how Shefa is channeled through the worlds, from its primordial supernal source above down to our world and upon specific items herein. Yet, this system is devoid of any usage of sound Name meditations. This is why the text speaks about Rabbi Yosef both speaking the proper Name and performing yihudim. Rabbi Yosef was following the ancient prophetic school of Kabbalah, based upon the Sefer Yetzirah.

Rabbi Yosef spoke the ancient and forbidden Name thus creating such a vortex of Shefa that Eliyahu had a safe and proper vessel in which to manifest. This then is the secret, unless there is first a vessel, there can never enter anything that will fill it. Rabbi Yosef knew this secret well, as do many Kabbalists to this day.

While the majority of Kabbalists known today follow in the path of the Ari'zal and Rashash, there also exists another group of Kabbalists, not well known at all, who follow the older prophetic path. These secret master Kabbalists are still guardians of the Name. They know what vowels are placed with what letters to manifest certain realities.

In this group it is a well kept secret that many different vowel combinations can be applied to the four letters of YKVK and thus enable the Name to work wonders of various kinds. Yet, the Name must be “spoken” within the context of the proper yihud (spiritual meditation). If this were absent, the one attempting to recite the Name may succeed in manifesting an aspect of Shefa, which instead of being a force for life, might actually serve as an agent of death.

Shefa descends down the column of sefirot, down the right column for life or down the left column for death. Only the master Kabbalist knows how to control the Shefa. As we know Rabbi Yosef was such a master, he calibrated the Shefa to coincide with the “time” of Eliyahu. Eliyahu did indeed come, in the flesh.

שויתי ה" לנגדי תמיד

THE RISE AND FALL OF RABBI YOSEF DELLA REINA - PART 9

TEXT

They extended and recited long prayers and great invocations to all the supernal angels known to Rabbi Yosef. In the end, he recited the Name Havaya knitted with the Name MAB, [followed by the prayer] “answer us at this time and moment.” By the power of this great Name, he called upon Eliyahu HaNavi to immediately come to them, in the flesh to speak with them and to show them what they should do, in order to materialize [Rabbi Yosef’s] thoughts into action.

COMMENTARY

The knitting of the name MAB with Havaya is a closely guarded secret of the Kabbalists. It is a procedure never spoken of in public. The Name MAB is said to be the ladder of ascent. The proper recitation of it when in the proper meditative state is said to not only open doors within consciousness but to also actually pierce the physical / astral veil and enable holy beings from that other side to manifest here on this earth in physical form.

The Name MAB is the forty-two-letter name of G-d, which spells out the first letters of the prayer entitled Ana B’Koah. The forty-two letters are themselves merely a code that represent forty-two angelic names. These in turn correspond to forty-two Beraiatic entities. When these names are coupled with Havaya in a certain form and sequence known to the Kabbalists, one’s mind is opened and is able to travel the dimensional highway. More than this one can create a dimensional vortex through which a form can be established here in our physical world enabling a higher being to manifest and thus complete the spiritual / physical connection.

Although Rabbi Yosef has already spoken with the soul of Rabbi Shimon Bar Yohai, this was not here on this earth, nor was Rabbi Yosef in his body. The communion between Rabbi Yosef and Rabbi Shimon was in a dream. Dreams occur in a different dimension from the physical world. The first step in bridging the worlds is taken here. For without a bridge to unite all the worlds, and Rabbi Yosef being that bridge, how could he otherwise consider toppling the Satan who also exists in a multi-dimensional form.

From the text, it is clear that Rabbi Yosef is calling upon Eliyahu HaNavi to come before them in the flesh. Yet, if Eliyahu must come in the flesh, we must conclude that being in the flesh is not his natural state. Yet, Eliyahu lived on earth like every other mortal being. He did not die; therefore, his flesh did not decompose in the earth. So, what happened to his earthly body? Eliyahu dwells amongst the angels, yet he is not incorporeal as they are. Therefore, in what

state does Eliyahu exist? He cannot be physical if he exists above and he cannot be completely angelic, for he is still a human being, although he is immortal.

The form of Eliyahu reveals to us a completely different type of form that is somewhat in between being physical and non-corporeal. Eliyahu exists in the same dimensional plane, as do the lower angels, the Benei Elokim, and the Ofanim. These are the angels that inhabit the dimension referred to as Asiyah. Asiyah is the composite realm of physical matter, of which our visible universe is only the lowest 1/10th. In his spiritual form, Eliyahu inhabits the upper 9/10th of the Asiatic universe. As such, when he needs to come into this world, he can “slip” on a body as one would a garment, and then leave it once his mission here on this earth is complete. Eliyahu today exists in the same form of body as do the righteous dead who inhabit in the lower Garden of Eden prior to their ascent into the Beriatic Gan.

This process of transfer from higher physical to lower physical form is accomplished by an act of pure will. Just as by the power of will one moves his limbs and clothes himself with garments, so one living in these higher dimensions can take on human physical form merely by thinking about it. The trick is that they must stay focused on staying in this form because if they lose focus for even an instant the physical form in which they are cloaked dissolves. This is why angels and righteous souls only appear in our world in physical form for such limited periods. It is hard on a higher life form to forget what for it is reality and exist in a state, what for it, is an illusion. Our physical state is a disconnected illusion separate from the reality of true form and existence. The higher souls know this. This is why Rabbi Yosef and his students are continuously instructed to divest themselves of any connection to this physical plane, including the need for food and drink.

Now to return to discuss Eliyahu HaNavi. Existing as he does in the upper realms of the more refined physical universe, Eliyahu is in a much better position to intermediate between earthly and Heavenly forces. Indeed, in his role as the archangel Sandalfon, this is exactly what he does. This is also why Eliyahu is called the angel of the covenant, and why he serves as the right hand of Matat. In his position of guardian of the faith, Rabbi Yosef summons Eliyahu as the first step of communion between himself here in the physical world and those in the higher dimension. As we will soon see, an angel is to appear to Rabbi Yosef. Although the story does not mention the angel's name, it is clear that the angel is none other than Sandalphon. We will discuss how and why this is true when we come to that part of the story.

TEXT

They finished their prayer and actually fell of their faces when reciting the Nefilat Apayim prayer. Immediately after Nefilat Apayim, Eliyahu HaNavi suddenly appeared openly amongst them. He said to them, "Behold I have come. What can I do for you, what is your request for which you have prayed these prayers.

COMMENTARY

After the recital of the Amidah (standing) prayer in both the morning (Shaharit) and afternoon (Minha) services, there follows the prayer called Nefilat Apayim (falling upon the face). Nefilat Apayim is a prayer of significant power.

In the Talmud a story is related how one of the great Sages was offended by another, and beseeched G-d for justice. Yet, every time he would fall upon his face in prayer, his wife would intentionally make noise to disturb his concentration. She knew very well that if her husband fell upon his face in prayer with full devotion, G-d would hear his prayers, and the Rabbi who offended her husband, who in this case was the wife's brother, would immediately be struck dead. One day, the wife was preoccupied when her husband prayed. The husband had not even finished to pray before a cry went out in the neighborhood that the offending brother-in-law had died. Such is the power of Nefilat Apayim. It is of no wonder then, that with the recital of this prayer, Eliyahu appeared to Rabbi Yosef.

The order of Nefilat Apayim begins with the traditional confession of sin. The confession is stated in the plural because we are not only confessing and repenting our personal sins, we are doing so for the sake of collective Israel. The sins mentioned are listed in Hebrew alphabetical order. The mention of each sin represents the attempt to rectify any blemishes in the supernal source of the Hebrew letters. Following this, in a minyan, the thirteen attributes of the sefirat keter are recited from Ex. 34. Following this Psalm 25 is recited and it is here that different traditions have arisen regarding how one should position ones body during its recital.

Nefilat Apayim means falling on one's face. In Temple and Talmudic times, this prayer was recited with one literally laying completely flat with one touching one's face to the ground. This was because during Nefilat Apayim one is supposed to be offering one's life as an offering to G-d to atone for one's sins. Due to the sheer power in the prayer, later rabbis ordained that to literally fall on one's face was too dangerous a position for one to be in during this prayer. For who knows when G-d will decide to execute judgement, especially when we are asking for it.

The standard practice amongst most Jews today is to recite Nefilat Apayim while sitting and one leans upon one's left arm. This tradition however is not that of the Kabbalists today. The Kabbalists today teach that even leaning on one's left arm during Nefilat Apayim is still spiritually dangerous. They recommend that one merely sit down in a normal position, without leaning and read Psalm 25 and the remainder of the prayers. While this might be good enough for us, it was not good enough for Rabbi Yosef. He and his students had to do more.

In the Kabbalistic tradition, a certain meditation of surrender and sacrifice before G-d is contemplated. This yihud meditation is called the Kabbalat Arba Mitot Beit Din (accepting upon oneself the four forms of Torah capital punishment. This yihud meditation when performed with true devotion enables one to surrender completely before G-d, even to the point of death. Such a state of mind is an important one and worthy for all to cultivate. In light of this, I am including here the details of the Kabbalat Arba Mitot Beit Din.

This concept of Kiddush HaShem /self-sacrifice is much more than merely offering our lives and souls to G-d. The act of self-sacrifice means that we commit ourselves to G-d's purpose for the universe and surrender ourselves to His judgment. As with all Kavanot, this meditation is visualized and contemplated upon using Holy Names.

The Ari'zal teaches us that by mentally joining together letters of certain Holy Names in accordance to a prescribed formula that we are in actuality rectifying supernal worlds, thus enabling the quickening of Redemption.

This Kavanah of Kiddush HaShem/self-sacrifice is simple to learn, and once mastered quick to contemplate. In our present troubled times, a simple act of meditative contemplation can make all the difference between mere prayer and real Redemption.

When beginning Psalm 25, one contemplates uniting the three Holy Names of HaShem, Ehyeh, YHVH, and Adonai. By uniting these Names according to the method to be described, one surrenders one's life to G-d and accepts upon oneself the sanctification of G-d's Name by accepting His Divine judgement. It is this acceptance of G-d's judgement, surrendering our lives to Him as atonement for our sins that enables the rectification and the Kiddush HaShem to be accomplished.

The Torah has ordained four different methods of executions for capital sins. Each of these four manners of death penalty incurred by us because of our sins corresponds to the four supernal worlds of Atzilut, Beriah, Yetzirah, and Asiyah.

1. Atzilut is the realm that emanates the sphere of the spiritual.
2. Beriah emanates the sphere of the intellect.

3. Yetzirah emanates the sphere of the heart.
4. Asiyah emanates the sphere of the physical.

Thus, every aspect of a person's soul and being emanates from a combination of sources within all four of these worlds.

Each sin performed by a person blemishes a certain place in the supernal worlds. Some sins are more severe than others are, yet all sins cause blemishes somewhere. These spiritual blemishes are what hinder the Redemption and the coming of Mashiah. Only with their rectification can the path be clear and Redemption come. Rectifying our sins thus becomes our paramount task in order to bring about the Redemption.

The four methods of capital punishment by Torah are stoning, burning, decapitation, and strangulation.

1. S'kilah/Stoning is the punishment for those who blemish Atzilut (the source of the spiritual).
2. S'rifah/Burning is the punishment for those who blemish Beriah (the source of the intellect).
3. Hereg/Decapitation is the punishment for those who blemish Yetzirah (the source of the heart).
4. Henek/Strangulation is the blemish for those who blemish Asiyah (the source of the physical).

When we accept upon ourselves the four manners of death we offers our soul to unite all the sefirotic aspects represented by the Names Adonai (Malkhut), YHWH (Tiferet) and AHYH (Ehyeh-Keter). Thus via the knitting of the three Names we ascend the middle column of the sefirotic Etz Haim (Tree of Life) from bottom (Malkhut) to top (Keter).

Yet, this too has four levels. What is being rectified is the power to manifest the general Holy Name YHWH. Thus to assist our visualizations we also visualize all four spellings of the Name YHWH, referred to by the Gematria names of AB, SAG, MAH and BEN (see below).

This meditation is performed by knitting the letters of YHWH and Adonai together with the letters of the Name AHYH (Ehyeh). Yet, this knitting is performed in a special manner. Each of these three Names has four letters. Each of the four letters of these Names corresponds to the four realms discussed above.

The visualization is thus portrayed like this:

1. To atone for sins that blemish the spiritual realm and are punishable by stoning, visualize the Yod of YHWH joining with the Alef of Adonai by the power of the Alef of AHYH to rectify the Name AB.

2. To atone for sins that blemish the intellect realm and are punishable by burning, visualize the first Hey of YHWH joining with the Dalet of Adonai by the power of the Hey of AHYH to rectify the Name SAG.
3. To atone for sins that blemish the heart realm and are punishable by decapitation, visualize the Vav of YHWH joining with the Nun of Adonai by the power of the Yod of AHYH to rectify the Name MAH.
4. To atone for sins that blemish the physical realm and are punishable by strangulation, visualize the final Hey of YHWH joining with the Yod of Adonai by the power of the Hey of AHYH to rectify the Name BEN.

Rabbi Yosef and his students knew well the meaning of the meditation. Whether they used this precise form or not, we can never know. The above form comes to us from the teachings of the Ari'zal, some one hundred years after Rabbi Yosef's lifetime. This does not mean however that the Ari'zal did not have this passed down to him.

TEXT

צטע"י

Rabbi Yosef and his students rose to their feet, then they bowed to the ground and said, shalom to our master, the father of the fathers of chariots and their hosts, the true prophet, holy one of HaShem, bearer of good tidings and salvation. May it not be bad in the eyes of my master, that I have made these efforts to bring him here. For it is revealed and known before our G-d that [I have not done this] neither for my own honor, nor for anything personal reason have I troubled you. [It is only because] I have been greatly jealous for the honor of the Holy One, Blessed Be He and His Shekhina. Therefore, [please let] my supplications be placed before you and show me the path that will enable me to subdue the Other Side and to raise up and strengthen the Side of Holiness.

Eliyahu HaNavi responded and said, "You must know that this thing that you contemplate to do is too heavy [a burden] for you. You will not succeed. For due to the sins the Klipot, SahM and his mate have become very strong. You cannot overcome them. You need much more purity, holiness, and tremendous separation to remove yourselves from the matters of this world. You will never be able to overcome them without all this. [Even so], it is very possible that they will [still] strike or harm you. However, know, your intentions are acceptable. If you can accomplish what you contemplate to do, happy will you be and your portion will be good. However, my advice

[to you] is turn back lest SahM and his mate smite you, because you cannot overcome him.

COMMENTARY

We must now delve into one of the most secret and dangerous elements of the Kabbalah. We must discuss the true nature of evil, and how it is manifest in the form of the fallen Feminine. Rabbi Yosef, as we know, is determined to face the Satan. Here, Eliyahu refers to the Satan by his original name Samakel. Being that it is forbidden to pronounce that name, we refer to the Satan simply as SahM. Yet, Eliyahu HaNavi here mentions the secret known by the Kabbalists that is that SahM has a mate, a female counterpart. She also must be defeated by Rabbi Yosef along with SahM himself.

The female counterpart to Samakel is named Lilit. She is actually mentioned in the Bible (Isaiah 34:14, see Rashi). She has a very interesting past and an even more dubious present. In order to talk about Lil (as she is called), we must first talk about her first mate, the one to whom she was bonded prior to bonding with the fallen angel Samakel.

According to ancient Torah legend, the two stories recorded in Genesis relating the creation of man are different from one another. In other words, they are not both discussing the same event.

Adam was originally created with an equal female counterpart, as the Torah says, "male and female He created them." This original female was not taken from Adam's side, nor was she subservient to him. This originally mate of Adam was Lil. Remember this was before the fall in Eden, before the eating of the forbidden fruit, before Adam's fall and entrapment in the physical dimensions.

Legend has it that G-d ordained that the relationship between Adam and Lil follow the cosmic pattern where the male is the provider and the female the recipient. Lil adamantly refused to take what she perceived to be a subservient position to have to receive from Adam. Rather than be Adam's partner, and to obey G-d's word, Lil want to be Adam's lord.

Lil fought with G-d over the matter, refusing to submit to the Divine command or to follow the Order that G-d had ordained. She chose rebellion over cooperation, to dominate as opposed to participate. In order to reinforce her position she sought out allies. This brought her into the domain of Samakel and the other angels who had previously rebelled against the Divine order. In order to permanently sever her connection with Adam and with G-d, Lil sought out the head of the fallen angels Samakel and bonded with him, becoming his mate. Lil was the first adulteress. According to teachings in the Kabbalah, Lil achieved her goal of dominion in that she dominates Samakel.

Adam now without a mate was lonely. So G-d, as the Torah says, then placed Adam to sleep, removed his metaphorical rib, and built Eve, presenting her Adam as the replacement of Lil. Needless to say, Lil was not very pleased with the concept that she could be so easily be replaced. Thus, to prove both G-d and Adam wrong, Lil sought vigorously to corrupt Eve. Lil instigated Samakel to enter the snake and topple Eve and through her Adam. As we know, the plot was successful.

Since the fall and expulsion from Eden Lil has been the worst enemy of the children of Adam and Eve, seeking their harm and corruption at every turn. Lil's technique of corrupting is one we are all unfortunately all too familiar with. Lil uses the power of feminine wiles to seduce men and to force them to become slaves to their sexual desires.

Lil is the spirit of degradation and sexual perversion that turns the matriarchal daughters of Eve into harlot daughters of her now demonic self. Indeed, the difference between Eve and Lil is the difference between the matriarch and the harlot.

Lil presents womanhood revolving around sex. According to Lil, a woman is a sex object and that is her highest value. Through sex, a woman can procreate but she can also control the hearts and minds of men. Lil uses sex to gain dominance and control. For Lil, a woman is the fertility symbol and no more. Thus in Biblical days, the fertility goddess cults of Ashera, Ashtar, and the like were all rooted in sexual activity, with the intent to ensnare men and to entrap women.

Indeed, the Biblical word for a prostitute is "Kedasha," a word very closely related to Kedusha, which means holiness. A Kedasha imitated holiness by using sexuality as a weapon, the exact reverse of Kedusha, holiness. The Biblical story of the daughters of Midian coming to seduce the sons of Israel is the perfect example of this. If not for Pinhas killing the sexual offender, the wrath of G-d might have destroyed the Jewish nation. But again, that was Midian's purpose in the first place.

These religious cults elevated women to the demonic level of Lil, all the while deceiving them into believing that Lil is superior to and dominant over Eve. The Lil cults survive to this day in various forms of goddess worship. Many of the women involved have no idea that the goddess of their worship is none other than the mother Satan herself. Modern day lesbian movements are also inspired by Lil with the intent to remove the women from relationships with men. This is how Lil continues her war against the sons of Adam to this day. She corrupts Eve's daughters, seeks to emasculate her sons and make sure the Divine Order ordained by G-d is not followed. Lil's hatred of mankind and her rebellion against G-d is the cause of most human suffering.

Eve, on the other hand is the true mother and matriarch. Eve is also a sexual being, a mother of many children. What she is not is a dominatrix who seeks to control and dominate through the power of sex. Eve instead elevates her spirituality and becomes naturally dominant by force of her wisdom, grace, and charm. She is a faithful partner to her husband, whom she respects and supports, for Eve is the nurturer. Eve is the happy mother of children, who balances her responsibilities of family or work, without ever losing focus on her priorities.

Eve and her daughters living in her image are the true women of valor. Eve and her daughters are respected, not because of the size of their bosoms or their willingness to provide sexual pleasures. Rather, Eve is respected for the human being that she is, created like Adam in the image of G-d, an image that Lil rejected. Eve is seen in the Bible as Sarah, Rivka, Rachel, and Leah. Each of the four matriarchs possessed a spark of the original soul of Eve.

Eliyahu HaNavi came to warn Rabbi Yosef that the battle he sought to fight was an ancient one and the extraterrestrial enemies he sought to confront were powerful beyond belief. Not only would Rabbi Yosef have to confront and conquer Samakel, he would also have to confront and conquer Lil. As we know, Rabbi Yosef was not deterred. Unfortunately for him, as we shall see by story's end, Rabbi Yosef fell and became subservient to Lil's deceptive seductive powers.

The temptations of sexual sins are very strong. This is because the same life force energy manifested and exchanged during sexual activity is the same spiritual energy used in cultivating and refining the human soul.

When the life force energy is applied inwardly one can descend to the depths of self and ultimately come to perceive the source of the human soul, the indwelling spark of G-d, known as the Shekhina. Mind you, the Shekhina is also the Feminine face of G-d, the inner soul of Eve.

When life force energy is deleted through numerous promiscuous sexual encounters, one's focus of energy is deleted externally and wasted upon another object other than oneself. When this occurs, the life force energy within one is depleted, leaving the practitioner subject to sexual perversion and addiction, seeking more and more sexual intensity to replace his/her own lost life force sexual energy. Such a one becomes a child of SahM, a slave to Lil and an agent of evil.

Lil sucks the life force out of people through their sexual misdeeds. In this way, she captures souls and turns them into spiritual vampires like herself. The predominance of sexual perversity in our society is no coincidence. It is all part of a diabolical plan to weaken mankind, remove us from the Divine Order and to bring us all into state of collective psychological slavery. This was SahM and

Lil's plan from the very beginning, and we will only be saved from its fruition by the coming of Mashiah. Rabbi Yosef knew this well, and was willing to do all he could to fight the forces of growing evil.

Sexual perversion leads to psychological imbalances of the greatest kinds and invokes violence within its practitioners. Sigmund Freud, the famous psychiatrist was very keen to observe the relationship between sex and violence. As our society becomes over-sexed, so it becomes overly violence. The correlation is accurate and absolute. This is the path of Lil and SahM, her mate.

The higher one ascends along the spiritual path the more one is tested with sexual temptations. There are numerous methods how to resist these temptations. These methods include long intense periods of meditation and fasting. The weaker the physical body, the stronger the spiritual soul. The stronger the spiritual discipline, the weaker the sexual temptation.

Eliyahu HaNavi came to Rabbi Yosef to inform him of just this. As Eliyahu said to Rabbi Yosef, "You need much more purity, holiness, and tremendous separation to remove yourselves from the matters of this world. You will never be able to overcome them without all this. [Even so], it is very possible that they will [still] strike or harm you." This warning serves us as a lesson today as it served Rabbi Yosef in his day.

TEXT

Rabbi Yosef responded and said, please my master, do not hold back my hand, strengthen me and support me because I have sworn that I will not return to my home until I bring to light the raising of the holy Shekhina from the dust. May you, blessed one of HaShem give your hand to us and instruct us what to do. I take upon myself the commandment to observe all that my master will command his servant. I am prepared and ready to sacrifice my life and soul to die for the honor of the Holy One, Blessed be He and His Shekhina. Therefore, may your words now come to show us what to do, for our eyes are upon you.

COMMENTARY

Rabbi Yosef makes reference here to an ancient Kabbalistic concept. He states that the Shekhina is in the dust, and that his sworn mission is to raise Her up. This now needs to be understood. As with all understandings we must return to the beginning of a thing to understand the end of a thing.

When Adam originally sinned with the forbidden fruit in Eden he not only blemished himself and all the souls of mankind within him, he also blemished all of creation. The word blemish is correct here to use because it properly describes what happened.

Originally, creation was supposed to operate in a different form than how it presently does. That which the Bible refers to as the Heavens and the Earth is a reference to a dual dimensional nature within the space time continuum that we inhabit. Both were to exist simultaneously in parallel harmony, with the Heavens (the spiritual dimensions), in essence feeding the Earth (the physical dimensions).

As we have learned in our previous lessons, there are multiple phases of physical matter, that which is tangible and seen to our eye, and that which is not. The invisible dimensions are only invisible to us because of the limitations of our present physical state. From birth, we are trained to view our world exclusively with our physical senses that are stimulated by physical matters of the world external to our bodies.

We all know that we have other senses of perception that which modern science calls extra-sensory perception. However, our culture is inundated philosophically with the idea that such senses and the realities that they detect are fantastical. Our society teaches us to discard these senses and to ignore their input. Therefore, for thousands of years, western civilization and culture has been rather blind and handicapped because we deny the usage of an entire realm of human sensory ability. Consequently because of non-use, these extra sensory perceptions have atrophied and lie dormant deep within us. Our atrophied abilities, proverbially speaking, lie dormant in the dust.

This then is the true nature of the fall of the Shekhina, which occurred originally because of Adam's sin. Adam originally was a being in a body of light, not flesh and blood as are we humans today. In this original stature of man, Adam's consciousness expanded the entire dual dimension of Heaven and earth space-time. Adam's perceptions were not limited to sensorial perceptions.

Adam's Garden of Eden was on Earth, but not on our Earth. Eden was and is located on Earth, but in a slightly shifted parallel dimension from the one in which we inhabit. Those who have long dwelled in Hebron know this well.

The actual sin of the eating of the forbidden fruit was that Adam descended here into the physical dimension prior to his being prepared and ready to experience the overwhelming sensory input of physical existence. Physical pleasure is so intoxicating that higher beings become ensnared by it. For this reason, when angels descend to Earth and take physical form, they do so for the shortest time possible. They are very well aware of the dangers of prolonged exposure to physical living.

Yet, not all angels escape unscathed. There was a group of them that descended and became entrapped. SahM was at their head. The greater powers of their intellects make them believe that they can have the best of both worlds and easily and equally be both physical and spiritual entities at the same time. The problem with this is that the nature of physical sensorial pleasure is that it so overwhelms the mind that it in essence blots out the subtle extra sensory perceptions that connect a spiritual being here in a physical body to its spiritual origins.

In essence, physical sensory experience blocks extra sensory/spiritual perceptions. The two are competitive of one another. The both vie for dominant control of the brain. This explains why in every spiritual and religious culture around the world, one who wishes to experience spiritual reality is trained to divorce oneself from the niceties of physical living.

Physical living and the pleasures thereof are by no means bad or evil. They themselves are created by G-d and are very good. The problem is that physical pleasures must be bridled. In other words, the power of will and the mind must control physical pleasures.

Physical pleasures become evil when an individual allows his physical cravings to overcome and thwart the calling and higher knowledge of the mind and spirit. When this conflict occurs and the physical senses win out over the inner power of mind and spirit, then we have a soul disconnected and cut off from one's spiritual source. As such it becomes easy prey for those other forces indigenous to this planet who would seek to corral the lost soul and in essence eat it by slowly drained off its life energy until inevitably the physical body dies, leaving the soul bereft, lost, bankrupt and broken. Such lost disembodied souls become what we call earth-bound souls, also known as poltergeists, ghosts, and demons.

Repeatedly, Rabbi Yosef and his students are advised to remove themselves from all sources of physical sensorial pleasure because as the physical grows weaker, the spiritual grows stronger. In other words, to become spiritual highly attuned, one must be physically low tuned, not engrossed in sensation, not subject to wanton passion, not dependent upon the physical world at all.

Indeed, at the highest levels, one is able to stop eating physical food entirely and physical subsist exclusively on spiritual energy, the type the Chinese call Chi. Indeed, within both the Jewish and Chinese traditions there are practices that teach one how to survive on just one meal a week. I have seen certain Rabbis in Israel who were like this, that only ate food on the Holy Shabat. They would fast the entire week long, no food, and no drink, from Saturday night, until the following Friday night. This severe method is not recommended for everyone. Indeed, the vast majority should never even try this. Only those single special souls, like Rabbi Yosef Della Reina are given the opportunity to try to transcend

and return to the level of Adam prior to the sin. However, this ascent is perilous to say the least. This is why Rabbi Yosef was warned against it and why no one has attempted the ascent since Rabbi Yosef.

Only when one successfully accomplishes the task of Rabbi Yosef will the rectification of the universes occur. The one who is destined to do this is classically called the Mashiah. The Mashiah Ben David is said to be the source soul, the highest soul among the souls within Adam. As is his nature, he is to rise to the pinnacle of humanity and from there topple SahM. Once this occurs within the soul of one man, it will have a trickle down affect. All human souls like dominoes will be affected. Once the Mashiah attains restoration by completely returning to the spiritual while maintaining presence in the physical, he will be able to dominate over the physical and thus master it, placing the physical where it belongs, subservient to the spiritual. This by definition is the defeat of SahM and Lil who use all their wiles to keep us from achieving our destiny.

In the meanwhile the inner potential of man, that spark of G-d within our souls lies dormant, asleep, and imprisoned. It cries out for release and redemption and it itself is the cause of that which we know as death.

The soul views the present state of the physical body and its place within it as a prison. The soul does not tolerate prison well. When a human being allows his souls to soar, then the soul is temperate to the physical body, because the body allows it some form of movement, however limited that is. This is the source of good health, be it mental or physical.

Yet, one who imprisons his soul completely by blocking off all extra sensory perceptions and spiritual expressions, such a one's soul actually rebels against its master. The physical container of the body is thereby afflicted with all kinds of punishment, with the hope that the soul be let free.

Sometimes the soul actually leaves the body, without the body dying. When this occurs, another soul comes, enters the body, and takes it over. The conscious mind of the person is oblivious to this change because he lacks all extra sensory perception to perceive this. Yet, the new soul possessing him by definition is not one sent by G-d but rather is one of the earth bound looking for a new vessel to inhabit. One will slowly but surely see drastic changes in such a person, in their behavior and attitudes. When this occurs, it is best to avoid such a person like the proverbial plague. We will see an example of this as we proceed with Rabbi Yosef's story.

The Shekhina, the spark of G-d within the human psyche lies in the dust and awaits redemption. This means that human potential lies dormant awaiting release. Such release will enable all human beings to rise to the heights of psychic powers, because there will no longer be a separation between physical and spiritual and between conscious and unconscious. All will merge into one

universe of greater harmony. This is the true meaning of the proverbial union of Heaven and Earth, or what the Kabbalists call the union of the Holy One Blessed be He and His Shekhina. This great task is what Rabbi Yosef endeavored to undertake, and why he had to struggle so hard to attain it and why with all the precautions he took, he was still told to take more.

TEXT

“When Eliyahu HaNavi heard Rabbi Yosef’s words, that he was ready to die for the honor of the Holy One, Blessed Be He and His Shekhina, he then said to him, What more can I say to you? [Maybe] you can succeed and be able to stand against SahM and his mate. Guard well what I command you today. Happy will you be and good will be your portion. This then is the thing that you shall do.

You and your students shall dwell in the fields far removed from civilization, as you have been doing until now. Stay there for twenty-one days. Do not eat or drink except from nighttime to nighttime. You shall eat only bread and drink only water. Each night eat only the minimal amount until you can regulate yourself to survive on the smallest of smallest amounts. Accustom yourselves to smell spices in order to purify and make exceptionally pure your physical essence. In this way will the supernal angels be able to tolerate you and they will be able to descend and come speak with you.”

COMMENTARY

Eliyahu HaNavi is directing Rabbi Yosef how to divest himself of all earthbound connections that could leave an opening in his soul and/or body that the Satan could take advantage of.

As physical entities living as we do in bodies of flesh and blood, we are more often than not under the influences of forces directed by our bodies, than directed by our souls. In day to day life, this is always a constant struggle for the one who wants to live a moral and righteous life. For Rabbi Yosef and his students, who want to rise above all the temptations of physical attractions and to enter the realm of the spiritual all the while that they remain in physical bodies, this is a formable task, that to date none have accomplished.

Granted, Eliyahu HaNavi himself and Enoch ben Yared were taken to Heaven while still alive. Yet, these interventions were arranged by Heaven. In other words, these two saints were chosen by Heaven to ascend, they did not and possibly could not ascend of their own volition. Rabbi Yosef and his students

received no such invitation to ascend. On the contrary they are warned numerous times not to try to make the ascent. Rabbi Yosef as we see is not easily dissuaded. Alone amongst men, Rabbi Yosef attempts to make the ascent that, as we have said previously is reserved for Mashiah alone. Granted, the Rabbi Yosef story does not emphasize a messianic element. Nonetheless, the element is central to the story.

Therefore, in order to overcome the temptations of the physical Eliyahu HaNavi admonishes Rabbi Yosef to do the following things. First and foremost, Rabbi Yosef and his students are told to isolate themselves. Move far away from civilization, Eliyahu HaNavi tells them. Places of congested human habitation are a poison to the soul. This is why urban living, no matter where and when in human civilization, is the primary source of all types of social problems and human depravity. We humans were created to live in a garden (of Eden) and not a city. Indeed, the concept of urban living is the antithesis of the natural form of life style that G-d created for man. When Cain, brother of Abel was banished by G-d for the murder of his brother, and condemned to walk the earth, the first thing he did was to build a city. The city immediately became the symbol representing rebellion against G-d and against nature. Nothing has changed since the days of Cain. Cities, to this day, are the worst forms of human habitations and are responsible for many of the spiritual/psychological troubles faced by many. Indeed, this is even recognized by health professionals who council stressed out and otherwise ill people to take time out of their busy schedules in the city and to go to the country for a rest and to recuperate.

Urban environments pack souls, not just bodies, one on top of the other. The physic and spiritual influence of many contrasting souls are forced into tight quarters. This causes much pressure that often is only experienced at the unconscious level. Nonetheless, it leads to stress, which leads to bad behavior, which leads to all kinds of social ills. The solution? Remove yourself from the environment of ill influence.

Rabbi Yosef is told to separate from everyone, with the exception of his students. They alone share Rabbi Yosef's spirit. Anyone else in the proximity would bring in a spirit not in harmony with the rest. Being that one cannot remove the bad spirit from the city, one must remove oneself from the city. Today especially, the message of distancing oneself from urban living is vital for spiritual well being. Alas, this is a message that usually falls on deaf ears. For this one reason alone, we do not have followers of Rabbi Yosef in our generation today.

Along with the physical state of detachment from other people, Rabbi Yosef is again warned to wean down his dependence upon the physical matter of this world, specifically food and drink. Eliyahu HaNavi tells him to regulate his body to survive on the barest minimum of physical sustenance.

While the body can be honed to become a refined tool for the soul, the soul in and of itself also needs nourishment. Rabbi Yosef knows this already, but Eliyahu HaNavi reminds him anyway. He tells Rabbi Yosef that when his soul needs to be refreshed he should inhale the fragrance of Levonah (frankincense). This spice above all others emits an aroma that somehow is nourishment to spiritual beings. Eliyahu HaNavi here departed to Rabbi Yosef an extremely important teaching, which as we shall see, is going to have a tremendous affect upon Rabbi Yosef's mission.

In Temple times, the daily incense offering served the purpose to neutralize the forces of evil influence. The fragrance of the Temple spice was thus very powerful. No one to this day knows exactly how the incense was made, or what it smelled like. The Bible clearly states that anyone attempting to copy it would be subject to the death penalty.

The Temple spice, with frankincense at its heart, had the ability to refine the soul, and more so, it could purify the otherwise prepared physical flesh to survive an encounter with spiritual beings. From this, we learn that there is an apparent contradiction between physical human life forms and those other life forms we have come to know as angels. This needs to be explained.

Angels as we know are independent life forms existing in their own place in accordance to the laws of physics and nature as they apply to that place. When angels come into physical space, not clothed in human form, the inter-mingling of the dual dimensional realities appears to place great stress on the fabric of our space-time. The presence of an angel apparently rips apart our space-time, as was clearly witnessed at Mt. Sinai, when HaShem Himself descended upon the mountain. The Kabbalists go into great depth explaining this phenomena. As it was then, so it is now.

TEXT

Also, every day you must immerse [in a mikvah] twenty-one immersions corresponding to [the holy Name] Ekyeh. At the end of twenty-one days make a separation and perform a fast for three complete days and nights. On the third day after Minha recite the great and holy Name of MAB that you know with all its permutations and meditations. When you do this make sure you are wearing your Talit and Tefillin and that your faces are covered. Invoke the holy Name so that the angel so and so, he and his camp, will come to you.

COMMENTARY

In previous sections, we have already discussed the meditations of the mikvah,

the reasons for fasting, the significance of the afternoon Minha prayers and the meaning of the holy Name MAB. We have no need to repeat this information here. More information about the angel will be forthcoming.

TEXT

When the angel comes strengthen yourself with pleasant fragrances, for you will be greatly afraid and will shake with weakness from the powerful voice and their great fire. Immediately throw yourselves upon the ground and say in a loud voice Barukh Shem Kavod Malkhuto L'olam Va'ed. Immediately, the angel and his camp will say to you, why have you done this? When he speaks with you with that powerful strong voice, your souls will depart from you and you will be left without any strength. You will not be able to answer because of the overwhelming fear and great weakness.

COMMENTARY

The appearance of an angel in its normal angelic form is something overwhelming for human senses to bare. The angel is described as having a great fire. Apparently, angelic entities exist as some type of intelligent energy, energy being fire. This does not mean that the energy pattern of an angel is formless by our physical standards. Indeed, some angelic descriptions in the Bible are rather detailed and most extraterrestrial. Other times angels appear as ordinary human beings. Rabbi Yosef is about to experience the former, an angel as it truly appears, without any cloaks.

Eliyahu is preparing Rabbi Yosef for the next step in his task. If Rabbi Yosef wants to take on SahM the fallen angel, then he first must be able to stand up amongst the non-fallen angels. Remember, a human soul without a human body cannot rectify matters in this physical world, because without a body it is not a part of this physical world. Therefore, without the body it exerts no influence. When in a body, the soul is usually overwhelmed by it. Rabbi Yosef has to first find, then walk that razor's edge that will properly align and balance the worlds. Once his flesh is properly refined, he must take the first step into the next world, and walk amongst the angels, without his physical essence being torn apart by the experience.

TEXT

Then take for yourselves pure Lvonah spice to inhale and then request from the angel with supplication that he strengthens you. [Ask] that he give you power to accomplish this thing. He will tell you

what to do, for he is the Guardian who protects the path of holiness so that SahM and his mate do not enter the realms of holiness. The angel knows all SahM's ways, he knows all the places where SahM is strong, and upon what his power relies. [The angel knows all this] in order to be able to do battle with him. May HaShem your G-d desire in you for peace.

COMMENTARY

In angelic eyes, human beings in physical form are not much different from monkeys or cattle. In other words, we are not really viewed as creatures with much intelligence. Indeed, most holy angels have disdain for fallen man.

From a number of sources it appears that angels are actually pained to be in the presence of men and have no sympathy for being called upon. Granted, if HaShem sends them to earth or to speak with a prophet then they perform their task with diligence.

However, if a human calls upon an angel forcing it to materialize in our physical plane against its inherent nature and will, this can be compared to a pig holding a gun on a person, forcing him to enter into the muddy pigsty. Needless to say, such a person would be amazed that a pig can hold a gun, even more so threaten him with it, so the angel is amazed that a human being can invoke and conjure his presence. Nonetheless, a human would comply rather than get shot by a smart pig. An angel called upon by G-d's holy Names is forced to comply even if it is not G-d, but a human calling it by usurping G-d's Names.

However, once the pig puts down the gun and lets the human go, then the pig is bacon! So it is with human beings that endeavor to invoke angels. These entities do not like us and they most certainly are not created by G-d to do our bidding. If a person was to force an angel to perform a task not assigned to it by G-d, like the person in the pigsty, he will comply out of compulsion, but woe to the person, once the invocation is complete. That angel takes a very nasty vengeance upon the person, often punishing the soul of that person and their loved ones from reincarnation to reincarnation. This is why sometimes people feel that they have a curse on them. It might be that in a past life they messed around with magic and angered some powerful Heavenly hosts. Angels can be very vindictive. Mind you, I am talking now about holy angels. Fallen angels are much, much worse!

It is imperative that Rabbi Yosef have this knowledge about angels and that the good angel to come reveal to him the seductive ways of SahM. Surely if SahM was seductive enough to deceive Eve and then Adam, who prior to their fall were superior to him, it should be no problem for SahM to then quickly thwart Rabbi Yosef, who is but a mere fallen mortal.

In order to for Rabbi Yosef to even approach SahM, he must learn how and where to go, and only an angel of superior standing to SahM would know this. Thus, without this angelic revelation, all of Rabbi Yosef's work would be for naught. Yet, as we see, it is no easy task to stand before an angel, even if you are prepared as was Rabbi Yosef.

TEXT

Immediately then Eliyahu HaNavi went his own way. Rabbi Yosef and his students with one heart strengthened themselves and added more holiness upon what holiness they already had. They did all that Eliyahu said to them. Not one thing did they not do from all that was commanded them. They did not cease from studying by day or by night. They completely ceased to think about matters of this world. They [contemplated] only the supernal worlds and the Ma'aseh Merkava until they almost completely separated from the natural world of matter.

To be continued . . .some day...

