

KosherTorah School

for Biblical, Judaic & Spiritual Studies

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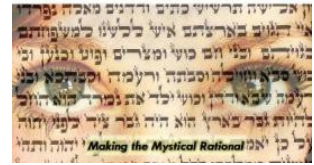
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KosherTorah School

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Kabbalah – Shemoneh Shearim
The Eight Gates of
the Kabbalah of the Ari'zal

*This is one of the largest collections of audio lessons
on the Lurianic Kabbalah available in English.*

All lessons taught by

R. Ariel B Tzadok of the KosherTorah School

This is a thirty (30) lesson audio (MP3) series
covering many different topics from most of the Shemoneh Shearim,
the Eight Gates of the Kabbalah of the Ari'zal.

Many of these topics have never before been recorded, or discussed in English.

The topics include:

- 1. Secret of the Stature of Adam Before the Fall.**
- 2. Secrets of Cain Souls.**
- 3. Secret of the Four who Ascended into the Pardes.**
- 4. Secrets of Redemption & the Mashiah Ben Yosef.**
- 5. Kavanot of Hanuka.**
- 6. Secrets of Torah Observance.**
- 7. Secrets of Pulse Reading.**
- 8. Secrets of Forehead (Face) Reading.**
- 9. Seeing/Sensing the Holy Name YHWH.**
- 10. Secrets of Reincarnation.**

This is an outline of each lesson:

Sha'ar HaPesukim, Bereshit,

Secret of the Stature of Adam Before the Fall.

Lesson 1 - An overall introduction into the collective
construct of the hive-mind soul of the Adamic race.

This lesson extracts all the intricate kabbalistic
metaphors of the Ari'zal system, and explains them



psychologically, as the Ba'al Shem Tov taught is the proper way to understand this material. We discuss the meaning of the 4 worlds, the 5 Partzufim, and how Adam was originally created male and female, back to back, with opposite faces, sharing a single back and set of shoulders. We also discuss the hasadim and gevurot, and how all this is to be understood as developmental stages of the growth of human consciousness. As a result of the "sin" in Eden, Adam's stature was diminished, this lesson explains this, and introduces what practically can be done to effect repairs.

Sha'ar HaPesukim, Bereshit,
Secrets of the Stature of Adam Before the Fall,

Lesson 2 - Understanding the psychological evolution of the collective consciousness of the Adamic (human) race.

Fully explaining the Kabbalistic symbols used by Rabbi Hayim Vital. The Adamic soul is the collective hive mind of humanity. In its original form, it maintained full consciousness and awareness in a multiverse of dimensions, called Asiyah, Yetzirah and Beriah, referring to the physical, emotional and intellectual components of human personality. The Adamic super-soul consisting of all human souls, merges at the point called Da'at (knowledge), this merging gave rise to individual thoughts, each of which eventually materialized in a physical body, thus becoming individual souls (persons). This process occurred emanating souls focused on Asiyatic reality (the physical), Yetziratic reality (emotions) and Beriatic reality (intellect). In order to accommodate this process, physical time and space were created, and a cycle of 6000 years was established in both time and in human psychology, the all the individual souls (thoughts) to be brought to fruition, and from there to be aligned, and realigned with the collective whole (tikun).

Sha'ar HaPesukim, Bereshit,
Secrets of the Stature of Adam Before the Fall,

Lesson 3 - Adam, Moses & Mashiah.

Secret of the challah of the world. Adam's portion, all souls included within him. Moses' portion, higher than Adam, rectifying that which Adam could not. Challah is an offering to God, so too are those souls which serve God here on Earth. Yet, Adam could only psychologically elevate souls to a certain point. Along came Moses, and introduced higher levels of souls (greater psychological achievements) to humankind. The meaning of Israel, being a chosen nation, it is not a glorious calling, rather it is an obligation and a chore. Moses' accomplishments radiated out from himself and influenced all of collective humanity. The purpose of all religious rituals and observances is for the sake of the greater good of the collective whole. Mashiah comes when humanity, as a whole, accomplishes the great task of collective integration.

Sha'ar HaPesukim, Bereshit,
Secrets of the Stature of Adam Before the Fall,

Lesson 4 - The Loss of Consciousness of the Keter Crown Souls. Metaphorically speaking, in collective Adam there are ten sefirot, five partzufim, and four worlds. Souls emanate from each domain. These are the origins of personality types. In Adam, only the Keter

Crown souls remained connected, intact in consciousness, however the level of that consciousness was severely curtailed. Keter souls remained keter souls, but due to the entrapment in the Tree (the sin), could only radiate their light at the nefesh level of keter, and not at their proper yehidah level. This class continues the discussion of the development of personality types, why and how individuals are different from one another, and how this is a good thing. This class, like the others before it, strips away all the metaphors and symbolisms used in Kabbalistic literature, and explains matters in a clear and lucid psychological manner.

Sha'ar HaPesukim, Bereshit,

Secrets of the Stature of Adam Before the Fall,

Lesson 5 – The Three Levels of Adamic Souls after the Fall. Final class in this series. Certain Adamic souls split from Adam and never “ate from the forbidden tree.” These souls became the Metatrons, the higher selves, the spiritual guides. All other souls descended, these include the Keter souls, now at their nefesh levels, and the rest of the souls which fell into the domains of physical, emotional and mental darkness. The process of rectification is the psychological integration of all elements and aspects of multiple orientations of consciousness. This class also discusses the nature of reincarnation, which is the process of how souls achieve enlightenment (spiritual tikkun/evolution). Mention is also made of the end of the process, what we call the “coming of Mashiah,” and what it will be like for those souls that have made the efforts to achieve the reintegration back into the original Adamic collective.

Sha'ar HaPesukim, Ezekiel, Secrets of Cain Souls.

Lesson 1 – First, an explanation of Kabbalistic symbolisms and how they must be extracted from their cultural context and understood as universal psychological archetypes. Cain souls are the souls of Adam, the first man. This is a metaphor for a certain personality type, the aggressive, and how it needs to be balanced. Are personality types inherent from birth or a product of one's environment, or in Kabbalah language, there is a difference between souls that emanate exclusively from the male (in the form of wasted seed), and those born of a balance between male and female. All Kabbalah needs to be understood properly, outside of religious mythology, in order for its universal message to be able to be embraced.

Sha'ar HaPesukim, Ezekiel, Secret of Cain Souls,

Lesson 2 – Cain souls emanate from one of the highest domains, in the concealed realms. As such they have a hard time being able to materialize properly and fully here on Earth, symbolized as being united in female form (Eve). The Cain personality is born in a state of psychological frustration sensing within how difficult life is for them to manifest their fullness of their being, within the limitations presently imposed on them. This leads to imbalanced thoughts, feelings and actions, (the klipot of BeY'Ah). Also discussed is the original descent of Cain souls to Inner Earth. Rabbi Avraham Azulai on Inner Earth, and the

numerous hybrid life forms that exist there. The origins of the Shedim, and their agenda of rectification.

**Sha'ar HaPesukim,
Ezekiel, Secret of Cain Souls,**

Lesson 3 – Souls from the “head” of Cain, and those from the “feet.” Source of the souls of Hezekiah, King of Judah, and of Ezekiel the prophet, himself. Secret of the reversal of Gevurot and Hasidim, secret of the reversal of the Levites and the Kohanim. Secret of the rectification and the reversal to the true order in the days of the Third Temple. Secret of the Kohanim Levites, sons of Tzadok. Secrets of reincarnation and rectification. Summary of Rabbi Hayim Vital's profound vision of the secret reality of human souls.

**Sha'ar Ma'amrei RaZaL,
Hagigah,
Secret of the Four who Ascended into the Pardes,**

Lesson 1 - Why did these four do what they did?
Were they acting with special coordination?
What possessed them to endanger themselves as they did?

This class reviews how we need to properly understand the Kabbalah of the Ari'zal as a psychological system (Ba'al Shem Tov).

This set of lessons explains more about the blemish in the collective human consciousness, referred to in the Bible as Adam's sin.

We explain what this means, and how the four Sages, armed with this knowledge sought to penetrate into the source of collective human consciousness to help influence a rectification of how collective humanity perceives the world.

We refer to, and fully explain, what it means for Zeir Anpin to raise his Keter (crown), prior to its receiving the brains of Abba (hokhma/wisdom), thus, causing Zeir's Da'at (knowledge) to descend between his metaphorical shoulders, into the realm of the upper portion of his Tiferet (heart).

Once we understand the full nature of the problem (in all its psychological practicalities), only then can we proceed to understand what the four Sages were actually trying to do.



**Sha'ar Ma'amrei RaZaL,
Hagigah, Secret of the Four who Ascended into the Pardes,**

Lesson 2 - This lesson begins with a discussion of the subtle nuances of mind divided between the conscious and the unconscious. These are explained with the Kabbalistic terminologies of Zeir Anpin and Nukba applied to them.

The rectification of the “fall of Adam” is discussed in proper psychological detail, with me giving examples of personal meditative experiences, and directions for practice.

Mention is made of collective human memories and what is often called the **Akashic Records**, and why psychic intuitive “memories” cannot always be relied upon as actually

being personal. This is explained within the class. Ben Azzai is the first of the four Sages to ascend above. His ascent failed, and it caused him his life.

Rabbi Akiva ascended and was able to descend in peace, we discuss why this was so, and show the ***overlap between internal meditation and external merkava ascent***. The two can never, ever be divorced from one another.

This lesson again places emphasis on not only analyzing the kabbalistic concepts of Rabbi Hayim Vital, but also how, when properly understood, ***these concepts can be applied in real life to enable us to make safe, and proper spiritual ascents and repairs on our own.***

**Sha'ar Ma'amrei RaZaL,
Hagigah, Secret of the Four who Ascended into the Pardes,**

Lesson 3 - Ben Azai and Ben Zoma

This lesson explains in psychological detail the ascents and failures of the first two Sages, Ben Azai and Ben Zoma.

Ben Azai attempted to elevate the Hasadim, practically becoming so heavenly minded that he became no earthly good. In such a psychological position, he had no need for this world, and thus left it. He died.

Ben Zoma attempted to elevate the Gevurot, practically divorcing behavior from any psychic or intuitive influence. In such a psychological position, he thought that everything would be fine if only the order and structure would be fine, regardless of its lack of inner, moral compass. This is insanity, and therefore, he went insane.

This class continues to extract from this highly symbolic, metaphorical text, practical and relevant lessons about human psychology and provides numerous examples from Biblical right through to modern times about what happens when the "tikun of Mohin" is not performed in the proper and right way.

The lessons in this class grant us great insight into the social problems we are facing today, and also grants us insight into what we can expect the future to hold.

**Sha'ar Ma'amrei RaZaL,
Hagigah, Secret of the Four who Ascended into the Pardes,**

Lesson 4, Conclusion - Rabbi Akiva

Secret of Rabbi Akiva's successful ascent and decent. How he sought to elevate the sefirotic forces, not by pulling them up from above, but rather by pushing them up from below. Only by lowering one can one lift the burden upon one's proverbial shoulders.

Rabbi Akiva elevated the Hasadim, and thus the Gevurot ascended naturally side-by-side with them.

Rabbi Akiva sought into inject a sense of conscience, a moral compass into the hive mind of collective humanity.

The Pardes itself is the sefirotic Partzuf (face), known as Leah. We discuss the Partzufim of ZA (made up of Yisrael and Ya'akov), and NOK (made up of Leah and Rahel). Each is defined within its psychological context and how this becomes relevant to us.

The overlapping of Mohin and Partzufim between Abba, Imma, ZA and Nok.

In concluding this material, we read two selections from Rabbi Vital's kabbalistic comments

to Pirkei Avot, specifically Rabbi Akiva's teachings about silence being a safeguard to wisdom, and Ben Zoma's teachings about who is wise, strong, wealthy and honored.

**Sha'ar HaKavanot, Purim,
Secrets of Redemption & the Mashiah Ben Yosef**

Lesson 1 - The power of redemption, at least internally, is in our hands.

A profound lesson using deep Kabbalistic metaphors to describe psychological interactions occurring within the mind of collective humanity.

This lesson describes these deep powers within us and how they can be tapped to transform the world.

The lesson discusses the story related in the Book of Esther, the foundation of the Purim holiday.

The lesson speaks about the symbolic relationship of the sefirotic Partzufim ZA and NOK, and how, in the state of exile, the two are said to be in a "back-to-back" relationship.

During this time of exile, the sefirotic Partzuf of ZA is said to be "asleep."



Yet, this sleep is a good thing for Israel because it is at this time that the Mohin of Abba and Imma which naturally would go to ZA, bypass him in his slumber and go directly to her.

All this profound symbolism boils down to some very relevant and practical lessons that each of us should take to heart. The power of redemption, at least internally, is in our hands.

Also discussed in the original nature of anti-Semitism, and the relationship of the Biblical Haman to the evil nazi, Adolph Hitler.

**Sha'ar HaKavanot, Purim,
Secrets of Redemption & the Mashiah Ben Yosef**

Lesson 2 - A profound lesson using deep Kabbalistic metaphors to describe psychological interactions occurring within the mind of collective humanity.

This lesson describes these deep powers within us and how they can be tapped to transform the world.

Secrets of the Soul of Mordechai, how we internalize the spirit of mashiah ben Yosef through the physical activities that we perform.

How, when mashiah ben David comes, all the books of the Bible will be nullified, all with the exception of the Book of Esther. What this means, and why it is so.

Kabbalistic meanings and practices about the holiday of Purim.

**Sha'ar HaMitzvot, Hakdamah,
with the Shemen Sasson Commentary
Secrets of Observance,**

Lesson 1 - An introduction into the difference between historical commandments, and later

interpretations of what they mean (Philo, Recanati, Ridbaz, Ari'zal). Are the mystical understandings objective or subjective.

An understanding into the subjective nature of ideas and opinions about religious beliefs, and their cosmic significance. A criticism of baseless Biblical criticism.

A bit of the history of Jewish Law in the Sephardic community, the difference between the rationalist school (prevalent today) and the kabbalistic school (prevalent through most of the few centuries).

Ovadiah Yosef and the Ben Ish Hai.

Each soul has to observe all the commandments, how the Ari'zal school of thought makes such an impossible task to become possible. The concept of the ibbur gilgul (piggy-back reincarnation).

The PaRDe'S of Torah, how the levels are not subjects of study, but rather orientations to the study of all subjects. How personality orients one towards the specific school and path within religion that one chooses, (or better to say, chooses the one). Reference to the schools of Lubavitch and Breslov.

The proper attitude towards observance, the difference between obligation and desire, individual verses collective value and benefit.



Sha'ar HaMitzvot, Hakdamah

Secrets of Observance,

Lesson 2 - A review of the variant opinions and disagreement between rationalism and mysticism, with regards to whether or not commandments be fulfilled with specific intent (kavana) within them in order to be considered fulfilled.

The Kabbalistic/Hasidic view is that ritual observance requires internal intent. It is never enough to merely perform the ritual, one must perform it intentionally. Examples of this are given.

What it means to rectify the supernal worlds, this is explained in full practical, psychological detail extracted from all the Kabbalistic metaphors.

How prayer and Torah study should be performed for the sake of influencing the collective, as opposed to just serving one's individual needs or desires.

The secrets of the correlation of the Negative Commandments with the domains of concealed thought (Yod Hey), and the Positive Commandments with the domains of passion and action (Vav Hey).

A full psychological, meditative explanation of the meaning of the NaHiY Mohin of Imma entering into the HaBaD Mohin of ZA.

All Kabbalistic metaphors are explaining realities within human consciousness, this class explains these in a completely revelatory, and practical way.

This is an important class for understanding the mechanics of psychological meditation.

Sha'ar HaMitzvot, Hakdamah

Secrets of Observance,

Lesson 3 - Two school of Kabbalistic thought, one interprets the metaphors and symbols used by the Ari'zal in a semi-literal way, and the other school interprets these symbols are

being psychological, inner constructs within the human experience. This second school is the way of the Ba'al Shem Tov (S.B.S.T. Va'et'hanan), and followed here at KosherTorah. Kabbalistic symbols must be understood as the metaphors that they are, and understood in their proper psychological context.

The meaning and function of a Sefirotic Partzuf, what they are. What/who is Abba, Imma, ZA and Nok.

This lesson explains exactly what is a Yihud, and how one is properly performed, and the results of such a mental construct.

The relationship of negative (thou shalt not) commandments to the letters Yod and Hey of the Name YHWH, and their corresponding meaning within academic/psychic cerebral functions.

How Mitzvah becomes YHWH.

The symbols of the Milui and the Ahorayim, how they are formed, and what they mean. For more information on these, and charts showing them, please consult my e-book, Basic Kabbalistic Concepts and Terminologies.

The Kabbalistic understanding as to why women are exempt from performing certain commandments that are time-based. The meaning of the Partzufim Ya'akov, Leah and Rahel, and how these symbols are used to describe elements of human experience and psychology.

Sha'ar Ruah HaKodesh **Secrets of Pulse Reading**

An introduction into the powers of thought, and a practical definition of yichudim and kavanot, what they really mean, and how they are to be properly performed. It is clear that the medical reading of pulses as practices in Traditional Chinese Medicine (TCM), or some form thereof, was known to our author, Rabbi Hayim Vital in the late 16th century.

Medical pulse readings diagnose physical ailments. The Ari'zal taught that pulse readings, when performed as he did them, also revealed illnesses of the soul, one's sins, and spiritual blemishes.

The life force energy in the body is explained in terms of the theoretical Kabbalah. We explain these terms and define them in a practical, realistic way showing their psychological applications.

According to the Tikunei Zohar there are ten forms of pulse, corresponding to the ten vowels used with the Hebrew alphabet. Each vowel relates to a sefirah, which then reveals where there is a blemish in the individual's soul.

Learning to read this is not a science, but an art.

This class explain practical and relevant instruction how one can cultivate the necessary psychic, intuitive insight and sensitivity to be able to read, and interpret pulse readings with the Ari'zal context of blemishes of the soul.



Sha'ar Ruah HaKodesh

Secrets of Forehead (Face) Reading.

Lesson 1 - How to perceive Hebrew archetypal visions and intuit meaning about personality, behavior and concealed matters.

Hebrew letters are reflections of elements within the spiritual body, similar to the lessons taught in our series on the Etz Haim, Gate 50, Chapters 3 & 4.

Visions of these letters can be seen mentally as protruding from the forehead, the source of thought (the sefirat Binah). There are different sizes of letters, each having specific archetypal meanings.

Seeing letters is not a physical practice, it is seen with the mind's eye, not the physical eye. This can be compared to dream and vision pictorial images. It is never enough to just see them, they also need to be properly interpreted. Seeing forehead letters is an acquired psychological ability. There is absolutely nothing magical, or mystical about it at all! Forehead reading is not a science that is learned from a book. Rather, it is an art that requires the cultivating of one's inner psychic abilities. Examples and references are made to the modern practice of remote viewing, explaining the psychology of how this operates. Also given in this class is practical meditative instructions how to cultivate this experience.

Sha'ar Ruah HaKodesh

Secrets of Forehead (Face) Reading.

Lesson 2 - Introduction into how this practice is a psychological one, having little or nothing to do with religion per se.

An overall explanation of the psychic, telepathic method of how observing forehead letters, and interpreting their message is performed.

The importance of knowing the Hebrew letters and being familiar with them at even an unconscious level.

The relationship to the Hebrew letters and the teachings of the Sefer Yetzirah and the sefirot. Letters have different combinations and forms whose orders need to be comprehended.

Importance of physical silence and an introverted personality in the cultivation of psychic, telepathic and clairvoyant mental faculties.

Why letters are sometimes seen straight forward, and sometimes in reverse, why sometimes letters are seen complete, and sometimes broken, backwards, or reversed.

Graphic examples of some visions and interpretations (from the Ari'zal) are given.

The general nature of psychic vision, and how one can communicate telepathically soul to soul with another, even without that other having any conscious awareness of the communication.

Sha'ar Ruah HaKodesh

Seeing/Sensing the Holy Name YHWH

A review and expansion of the YHWH visualization practice outlined in my book, Walking in the Fire, Sec. 3, Chap. 5. How one sees the Name YHWH throughout one's body.

Visualizing the Name is used as an archetype for sensing God consciousness in all things.

Mention of the function and purpose of the Shiviti (also discussed in Walking in the Fire).

How to use the Name YHWH for authentic and real “Kabbalistic” healing.

How this practice and technique can be used through both space and time.

The necessary focus and discipline to cultivate proper sensitivity to experience God consciousness, how this is to be accomplished.

How to sense and see YHWH in all things, everywhere, to sense Divine awareness and communication in all things, everywhere, how this defines God consciousness, and teaches one how to practice it. How to use the Name YHWH as a psychic tool for global betterment, in projecting it wherever the Divine light and energy is needed.



Sha'ar Ruah HaKodesh

Seeing/Sensing the Holy Name YHWH in Nature

Sparks of holiness exist in everything, everywhere. Sparks of holiness are the Divine light. The Divine light is the essence of God. God is YHWH. God is cloaked in the Torah.

Therefore, there is YHWH, and there is Torah in everything, everywhere. This is what the Kabbalah of the Ari'zal teaches.

Secrets of the Torah can be learned from everything in nature, this is because of what is called the Exile of the Torah. This lesson explains why and how.

Holiness is an energy calibration that aligns human consciousness with the indwelling Divine Force (spark, Shekhina) within all things.

Everything has within it sparks of holiness, everything has “above” it a higher spiritual counterpart, which serves as its angel. Everything therefore can reveal hidden aspects of universal Torah, and even reveal future events prior to their occurrence.

Higher spiritual counterparts always communicate with human beings within the context of one's of culture and traditions. Secret of totems, animal spirit guides, and native shamans.

Sha'ar Hakavanot

Kavanot of Hanuka,

Lesson 1 - This lesson begins with the proper order (halakha) of lighting the Hanuka menorah. This seemingly non-mystical lesson is included here to indicate how closely related ritual worship practices should be to mystical meanings and intent. This serves as our introduction into kavanot.

Prayer has always been understood as being something far more than what the mere words suggest.

The blessings for the Hanuka menorah are imbued with deep mystical meanings of uniting the life-force energy of YHWH, with the powers of the mind (EHYH), heart (ELOHIM), and body (ADNY). Together, these names form a special “unity” (yichud), called NER (250).

This visualization/meditation is associated with Hanuka, and can be found in full detail in my book, Walking in the Fire.

This class was disrupted by the insistence of my dog entering the room. Following my

belief that there really is no such thing as disturbances or distractions, I proceeded to explain how I understood the “rude interruption” in light of a lesson previously taught in our Sha'ar Ruah HaKodesh series.

This lesson provides practical examples of how yichud (unity meditations) are to be performed, and how their meaning is projected from the individual's thoughts out into the greater collective human consciousness.

Sha'ar HaKavanot

Kavanot of Hanuka,

Lesson 2 - Practical understanding about the essence of what Kavanot are, and how they are to be easily and simply done.

Personal examples and stories about my experiences with my Rebbe, Meir Levi, and how he taught me the kavanot.

Readings from my essay about the kavana of the word Barukh, and the Kavanot of Hanuka, from my 1994 Panu Derekh Journal.

Kavanot are symbols, emphasize must always be on their essence, and less on their form. The Kavanot of L'had'leek, NER, and Hanuka.

Sha'ar HaGilgulim, Hakdamah 11,

Lessons 1 – 6. An overview of the history of the belief in reincarnation in Judaism. It was absent from all pre-Spanish Kabbalah. Rabbi Hayim's views are expressions of revelation, as compared to RaMaK, whose views are compendiums of previous literature. The difference between these two orientations, and how they are reflections of the personality types that are then discussed.

An overall review of the collective of souls, better to be referred to as personality types.

There are numerous levels of souls, each emanating from the different Kabbalistic worlds, and the individual sefirotic Partzufim within each world. Each of these soul levels manifests as a personality type collective, each with subjective expressions within a collective common personality denominator.

These lesson explains the foundations of the collective consciousness of all humanity, and how it is experienced and described in Kabbalistic literature.



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