

**KosherTorah School**

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**The Evolution of Collective Consciousness and Psychological Individuation.**

**Sefer Otzrot Hayim**

**the Treasury of Life by R. Hayim Vital**

**Introduction into the Kabbalah of the Ari'zal (Lurianic System)**

**Semester 1, Spring 2017**

**An audio course in 12 lessons, taught by Ariel Bar Tzadok**

**Lesson 1 – The Creation of Consciousness.**

The primordial act of will, the beginning of individuation.

An overall introduction into the Lurianic Kabbalah and the different schools that evolved within it. Why this system must be understood within the realm of psychology, and not in the realm of cosmology. All Lurianic terms, and concepts need to be understood within the context of the psychological. Reading from Sefer Ba'al Shem Tov (V'et'hanan 69). Tzimtzum. What exactly is a contraction of God? How must such concept be understood. How does our understanding of the primordial Tzimtzum have any meaning, and value to our lives today. Reading from "The Psychology of Tzimtzum" by Mordechai Rotenberg. A deeper understanding from R. Vital's book, Mevo She'arim.

**Lesson 2 – Igulim and Yosher**

Why the Light of the Ayn Sof had to reemerge into the halal (Mevo Shearim). The two forms of primordial Light emanated into the Halal (vacuum) left after the Tzimtzum. Spheres and columns represent two different manifestations of the Will or Evolving Mind of the Ayn Sof. These two expressions are the original materialization of the two concepts that will later be known as external, and internal reality, force and form, soul, and body, mercy and severity, fluidity and rigidity. This class outlines the reason for the essential existence of duality in nature, and then describes the nature of complexity as the final form of Divine manifestation, the purpose being for all the individual parts to learn how to operate in harmony with one another. Reference to the Image of God within "man." Adam Kadmon is a Zeir Anpin to the Ayn Sof just as Zeir Anpin is an Ayn Sof to humanity. Additional readings from the Mevo Shearim, and the Etz Hayim.

**Lesson 3 – TaNT'O and AS'MaB**

There is YHWH above and YHWH below, God and Man. Each is a reflection of the other, macrocosm opposite microcosm. Form is a construct of letters, similar to that taught in the Sefer Yetzirah. Letters are harmonic frequencies transcending any and every language. To say that God speaks Hebrew, or created the universe using Hebrew is only a metaphor, not to be

taken literally. Letters have audio elements, and physical elements to them. These are the song, vowels, crowns, and forms. These lesson describes the cosmological, and psychological aspects of these elements.

This lesson then describes the nature of the human perception of God, or God within. God is experienced within the human context in four unique ways, corresponding to the human unconscious, and rational minds, the human heart, and the physical form. The Name of God YHWH is therefore written in four different forms (AB, SAG, MAH, and BEN) to identify each level and each psychological construct.

This lesson explains Hayim Vital's intricate terminologies, and how he came about to experience them with the states of his own contemplative meditations.

#### **Lesson 4 – The Dawn of Consciousness in Adam Kadmon, the Lights of the Ear**

This class introduces a profound set of symbols visualized by Hayim Vital as lights coming out from the facial orifices of Adam Kadmon. These symbols indicate the origins of consciousness itself, and how it comes to be from the state of the potential, and into the state of the actual. The ear symbolizes the dawn of rational comprehension. Light “comes out from” the ears. The lights of the ears, right ear, and left ear, represent the two forms of dawning perception, inner perception, and out perception, here symbolized as Ohr Penimi, and Ohr Makif. This Light symbolically travels the path of the symbolic beard down to the heart. This is a beautiful metaphor to describe the process where dawning consciousness merges intellect with emotion. Mention is also made of the Kabbalistic tradition of men wearing a long, uncut beard, and why this observance is unnecessary.

Also discussed is the original form of Hebrew letters, and the Kabbalistic allegiance to the Assyrian script, as opposed to the earlier proto-Hebraic script.

The class explains, with many examples the origins of consciousness, and how we develop construct thought, from potential to actual. The Lights of the Ears are symbolically called the SAG of AK, specifically, the upper Ta'amim (cantellations). Understanding Lurianic metaphors is vital to understanding his system.

#### **Otzrot Hayim, Lesson 5 - The Evolution of Consciousness in Adam Kadmon, the Lights of the Nose.**

Sha'ar TaNTA, Chapter 2. Once the light of the symbolic Ear comes forth, it is followed by the light of the symbolic Nose. This lesson analyses R. Vital's vivid symbols, and explains their psychological, and archetypal meanings.

This lesson also focuses on the process of consciousness, and contemplation themselves, and offers practical insights into how their psychic functions operate. The lights of the symbol Ear and Nose represent an evolving state of construct consciousness that has not yet congealed into the form of a focused thought. Focus is placed not so much on what R. Vital sees, but rather on how and why he is seeing it. This class offers keen insights into the meditative process of observing and analyzing consciousness, practices observed by many of the great global meditative traditions.

#### **Otzrot Hayim, Lesson 6, The “Big Mouth” of Adam Kadmon, the Beginnings of Construct Form (Vessels)**

Sha'ar HaAkudim, Chapter One. This lesson begins our understanding of the formation of the expression of thought, symbolized as the light emanating from the mouth of Adam Kadmon. Light, or thought, at this level, while taking form, still does not differentiate, and this state is

symbolized as all the ten sefirot existing in a single vessel. This is the psychological state wherein which conscious thought (inner light/penimi), and unconscious influence (surrounding light/makif) conflict with one another. There is also the inner vessel (form which sees thing based on inner insight), and the outer vessel (form which sees things based on external insight). All four of these aspects exist together, (yet without harmony), within the single vessel of “big mouth.”

This lesson extracts this sublime mystical lesson from its obscure metaphors and explains it in the context of its practical psychological parameters. References are also made to different meditative practices observed by Kabbalists, and others around the world.

### **Otzrot Hayim, Lesson 7 – The Relationship of Thought and Speech, the Light(s) and Vessel(s) of the Mouth of Adam Kadmon.**

Sha'ar HaAkudim, Chapter 2A. This lesson introduces to us the actual practical, realistic meaning on the metaphors used to describe the passage of unconscious thought into conscious verbal expression. All of the metaphors of the Lurianic system used here, AB and SAG, Ta'amim, Ohr Makif (outer light), Ohr Penimi (inner light), Kli Hitzon (outer vessel), and Kli penimi (inner vessel) are described here in complete psychological perspective. This class serves as an actual example of the psychological process that this class describes. This class is vital for understanding the nature of meditation, and exploring the realms of consciousness, and translating the nebulous into the concrete. This lesson also explains the meaning (psychology) of Ruah HaKodesh (divine inspiration), and how it differs from mere personal imaginative thought.

### **Otzrot Hayim, Lesson 8 – The Akudim of Adam Kadmon, the First “Breath” and the Beginnings of Form.**

Sha'ar HaAkudim, Chapter 2B. This lesson expands on the Lurianic concepts of the origins of the concept called “kelim” (vessels). Light and vessel form a unique relationship, one that is totally misunderstood, if and when the Lurianic metaphors are not properly applied to their psychological constructs. Light is mind (thought). Vessel is form (idea). Light needs its vessel in order to manifest. Yet, how does thought and idea strike a proper balance between themselves. This is explained with the metaphors of the Light of the Mouth ascending, but not all of them descending, but rather how each Light descends into a vessel of higher form. All these metaphors and their meanings are fully discussed, and explained herein. Also introduced is the developmental structures called the five levels of soul, and how, at this level there begins the manifestation of the levels called Nefesh and Ruah. This is all explained in its proper psychological context.

### **Otzrot Hayim, Lesson 9 – The Completion of the Five-Soul in the Sefirot of the Mouth.**

Sha'ar HaAkudim, Chapter 3A. The Five-Soul (NaRaNHAY) represents the full manifestation of human personality in all its personal, and transcendent parts. The metaphor of the Lights ascending back into the Mouth of Adam Kadmon for the sake of their completion represents the development and full expression of all aspects that encompass human consciousness. The relationship of Light and Vessel is properly understood as the relationship of thought (potential) and speech (actual). In order for the actual to be a comprehensive, and complete expression of inner imagined thought (Light), it needs to be able to express itself in all possible patterns, not limited to those within the context of the individual mind. Thus there is the need

for NaRaNHaiY, and the Makifim of the realms of higher Mind, Hokhma and Binah. This lesson continues to explain to us evolving consciousness as perceived in the eyes of the Lurianic Kabbalah.

### **Otzrot Hayim, Lesson 10 – The Ideal before the Idea.**

Sha'ar HaAkudim, Chapter 3B - 4. Understanding the Light of the Mouth of Adam Kadmon as the archetypal origins (the Ideal), that underlies every Idea. This lesson we fully explain the psychological processes of the dawn of consciousness. Every process that occurs in the individual conscious mind reflects that which occurs in the individual unconscious, and this process itself is only a reflection of an even higher (deeper) domain where the individual unconscious merges into the collective consciousness. This is the meaning of the Lights of the Mouth of Adam Kadmon, descending and ascending again for the sake of their completion. Face to face focus, verses back to back focus, the psychology of expanding and contracting consciousness. Why ascent requires of one focus on a higher reality, at the expense of the lower reality. How in the end all is balanced. R. Vital's Kabbalistic insights show us just how deeply he was able to understand the subtle nuances happening within the deepest realms of the unconscious mind.

### **Otzrot Hayim, Lesson 11 – The Primordial “Breath” - Form from Essence.**

Sha'ar HaAkudim, Chapter 5A. Light ascends, as it does its influence below is lessened. Ohr Hozer (Ahorayim), and trance consciousness. In meditation, all expanded consciousness comes about through inner withdrawal. The ever-present reminder of ascending light, Reshimu. What was, and what is compete; their competition solidifies into compromised form, this is the beginning of the ideal form manifesting as the primordial idea. Forms are born in conflict, the origins of Rahamim (expansion “mercy”), and Din (contraction “severity”). Practical examples of meditative ascent are discussed to extract the theory of these teachings and how it is actually experienced. This class focuses on the prophetic Kabbalah perspective of this subject, instead of the detached views of the more common theoretical school.

### **Otzrot Hayim, Lesson 12 – The Sparks of Conflict that Finalize “Form”**

Sha'ar HaAkudim, Chapter 5B. Profound, intense symbolism describing greater and lesser levels of revelation, and how these learn to coexist to together create the form (vessel) through which thought (light) can manifest firmly and be revealed. The four aspects of Light echo the pattern of the TaNT'A discussed in previous lessons. The process of the descent, and ascent of the Light out of and then back into the Mouth of Adam Kadmon is a reflection of the “fall of the primordial kings” that will occur later in the world of the Nikudim. Forms, of any kind are only solidified after each goes through a personalizing process that defines what each is, and what each is not, this is the purpose underlying the symbol of the Light of the Reshimu (expansive/Rahamim) striking the Light of the Hozer (restrictive/Din). Although R. Vital speaks of these things as applied to the high level of the world of Adam Kadmon (Keter), it is explained how the Keter is the source that connects the individual to the collective, and the psychological meaning, and importance of the light of Hokhma filling the vessel of the Keter. This class concludes the Sha'ar HaAkudim, and Semester One, in the Otzrot Hayim course.

## Course Details

**The cost of the course is \$240.00.**

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