



With
HaRav
Ariel
Bar Tzadok



Science & Spirituality The Physics of Mysticism

by Rabbi Ariel Bar Tzadok

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This work is of a unique nature. It contains material which is a serious revelation of regularly classified Kabbalistic teachings. Due to the nature of this material, I am veering from my normal method of source documentation. In this work, I will not be quoting my sources. If my sources were ever pieced together by those who are less than qualified to deal with this information, the results could possibly be dangerous, to themselves and others. I cannot allow this to be. Therefore, I offer this material as is.

Introduction, The Difference Between Physical & Spiritual

Corporeality is the realm discernible to our physical senses. Yet we must ask by what criteria do we define the limit of our physical senses? For example, TV and radio waves are not visible to the human eye. I cannot directly see them or hear them. Does this make them non-corporeal? If so, do they fall into the realm of, what religiously we will call, the spiritual realms, the domain of angels? I certainly hope that we will never come to confuse G-d's messengers with TV or radio waves.

We recognize TV and radio waves as corporeal elements because we have a developed technology that can measure, receive and manifest them. Therefore, our definition of corporeality is defined as all things perceived by our physical senses and includes all things that can be perceived by our measuring and monitoring devices. Technology has simply expanded the boundaries of human physical observation.

Corporeality can now be defined as that which can be sensed or perceived by human physical senses complimented by the use of technology. Where then do we draw the line to begin the definition of non-corporeality (the spiritual realms)?

Science today can peer into the smallest of sub-atomic particles to contemplate the elemental forms of matter and can also look out into space and almost see the beginning of creation. Soon technology will expand and we will eventually see everything in the realms of time and space. Sooner or later a Grand Unified Theory for the universe will be postulated, tested and eventually accepted. The secrets of space-time will then be explained. The study of physics will then be forced to enter into those domains, which today we call the non-corporeal. In the not too distant future, scientists will include these realms into their agendas of study. Yet, just what are these non-corporeal realms?

What if anything ever happened to the non-corporeal universe spoken of in such detail by all the world's religions. After all, Grand Unified Theories will not produce for us



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angels, take us to Heaven or introduce us to G-d. All of these are said to exist in a realm outside of space-time known as Heaven. Where is this place? Is this the place souls go to after death? If so, then what can science teach us about death, about the existence, nature and makeup of a soul? Physics indeed does a good job to explain what happens to us here in the world of space-time. Yet, unless you totally reject all forms of religion and spirituality, you are left with the questions: what is a soul, and where does it come from?

I do not believe that even the most accomplished physicists would ever dare to scientifically postulate on these matters. It is much easier to say that these questions belong to another realm of scientific investigation, or best left out of science altogether, left for the religious and philosopher to debate. After all, science studies discernible reality. Has anyone ever been able to scientifically or otherwise observe or measure a soul, an angel or someplace that we would call heaven? No, these areas are in the realms of the non-corporeal and thus outside the realm of science, - at least a science limited by its present understanding of space-time.

Now we are back to the previous question, where is (or better to ask) what is a non-corporeal (spiritual) state of being?

The holy Rabbis of the Kabbalah (the esoteric school of Torah) teach that the non-corporeal world is an invisible realm that surrounds us on all sides. Yet, even these ancient masters of mysticism would agree that such things as TV or radio waves, although invisible to our physical eye, are nonetheless, not of the non-corporeal realms of which they speak. Thousands of years before modern scientists Kabbalists spoke about apparently invisible things, which could be “seen” through specific measures, thus making them appear corporeal. These holy Rabbis spoke of the non-corporeal worlds as a place of Divine Light, a place of Thought and Mind. (Angels are understood to simply be bodiless thought forms that somehow, according to their own laws of physics, influence the corporeal realm beneath them. Indeed, angels are often represented as having bodies of “light”).

Kabbalistically speaking, the spiritual, non-corporeal realm is a realm of light and thought. It is “above” our corporeal physical world. We define our corporeal world as that which is detectable in space-time, yet science already has postulated the existence of other realms. In these realms the laws of physics, as we know and understand them today, break down. The barrier separating these realms is the speed of light.

Our corporeal world is defined as being limited to those things that manifest mass and that vibrate at a speed slower than the speed of light. This is applicable to everything from sub-atomic particles to entire galaxies in space. According to its speed is its



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definition. Anything vibrating slower than light is corporeal and thus included within the boundaries of space-time. This means that anything moving faster than the speed of light is non-corporeal.

Many modern physicists have postulated the existence of a faster-than-light particle, known as a tachyon. If indeed this and other faster-than-light particles do exist, then they probably form a universe (in their own place and according to their own properties of physics) similar to how protons, neutrons and electrons in our universe form us.

When we think of protons, neutrons and electrons, we visualize them as being little round marbles or balls. This image is how sub-atomic particles are portrayed in science books and taught in schools. Yet, the pioneer theory in physics today is that these sub-atomic particles are not these little dots of matter, but rather a group of vibrating strings. Indeed all sub-atomic matter is said to be merely varying degrees of resonance vibrating on these sub-nuclear strings. *The whole universe then is founded upon sound.* Matter is nothing more than the symphony of space-time. However, there is one unique principle about matter; the vibrating strings all vibrate slower than the speed of light. It is thus possible that there is a universe invisible to us made up of particles (sound resonance upon strings) that travel (modulates) faster than light.

Modern science is a long way off from knowing whether there is a sentient hyperlight universe. Yet, who knows what is being discovered right now in experimental laboratories around the world? Indeed modern theoretical physicists are already talking about invisible “dark” matter, 10 dimensional space-time, the realities of time travel and parallel universes. With the advances in modern physics, the realms of the invisible are not longer the domains of religion or science fiction. The realm of the invisible is now science fact.

What is the invisible, faster than light realm? What exists in it? Is there life there as we know and understand life? The chances are no, life as we define it here on earth cannot exist there. For “there” is a realm wherein which the laws of our familiar four dimensional space-time do not exist. “There” is a realm of other dimensions, other laws of physics. We can, therefore, conclude that anything in that realm will be very different, if not completely different from anything in our four dimensional space time realms.

Difference, however, is defined by a lack of common denominators. If I have nothing in common with an other, then we are completely different. But we cannot say for sure that we have no commonality with whatever might exist in a faster than light hyperspace.

Indeed there are aspects of the human condition that clearly exist yet have no relative dimension in neither space nor time. Human emotions and thought are two such



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examples. We all know that feelings and thoughts exist, yet neither of these can be subject to mathematical analysis or a theory of their operations presented.

I can go to school and learn the laws of physics, biology, chemistry and the like. I can even learn laws that govern economics, human behavior and societies. Yet, in spite of whatever psychology wishes to advance, one *cannot* learn the laws of human emotions and thought and thus be able to predict and direct how people are to think and feel. Granted while there are techniques to manipulate the way people feel and what people think, these techniques of mind control (including commercial advertising) take advantage of what is missing in the mind instead of using what is best in the mind (i.e. rational, cognitive, analytical abilities of discretion, discernment and critical thinking).

Let us shift for a moment into a discussion of religion. The holy Sages of the Kabbalah teach many things with regards to angels, spiritual realms and the ultimate domain of G-d. Unfortunately modern science dismisses these teachings as religious myth. Indeed many modern day theoretical Kabbalists are mythological in their thinking and add fuel to the atheistic fires.

But putting aside all incorrect views of knowledge, let us focus on what the ancient Kabbalists were saying. When they spoke about invisible worlds and those who dwell there, describing these realms with a cursive, poetic form of imagery, they were concealing within their words their knowledge of the laws of physics. They knew many things that modern science is just uncovering.

The ancient Kabbalists, with all due respect, did not discover these matters on their own. Their knowledge was supposedly revealed to them by angels or other angelic messengers sent by G-d. Yet, let us now ask, just what is an angel? What type of form does it have? What is its makeup? How does it travel from "heaven" to earth? And just what is and where is heaven? What exactly is G-d? What is the religiously referred to spiritual plane? It is here that we will see science and Kabbalah are describing similar things, yet using sets of terms that are unique to each particular system. How unfortunate that more scientists and Kabbalists don't learn the vocabulary of the other and thus compare notes, all for the common cause of the pursuit of truth.

It is interesting to note that although human beings (and all other matter) are formed from sub-atomic particles, there remains one aspect of matter that remains unexplained by modern science. What exactly is the definition of sentience (consciousness)? What exactly causes life? The chair in which I presently sit is formed from many different materials - wood, plastic, fabric and more. Each of these materials is made up of a series of microscopic cells, each of which is only a combination of molecules. Molecules are simply combinations of atoms. Atoms are made up of neutrons and protons that



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form the atomic nucleus. Electrons orbit the atomic nucleus in the same way as the earth orbits the sun.

In recent decades physicists have ascertained even smaller particles form the neutrons and protons within the atomic nucleus. These smaller particles are called quarks. Both neutrons and protons are said to be made up of three quarks apiece. Additionally scientists have found a number of other sub-atomic particles that form the menagerie of atomic structure. Yet with all these particles, there is a cohesive force that binds them together.

Comparatively speaking, there is as much space between sub-atomic particles as there is between planets and stars. As this is the case, what exactly is the nature of the force that binds matter together? How do the sub-atomic particles which form my hand know that they belong to my hand and not to the wood table upon which my hand presently rests?

At our human level I can recognize forms, which create the difference between my hand and the table. Yet at the sub-atomic level all that exist are these little particles which bare no resemblance to that which they form. How is it then that they know what to form? What force binds combinations of sub-atomic particles into atoms and eventually molecules?

Is this really a mystery? I think not. Science does know the answer to this. The answer is that electrons orbiting the atomic nucleus generate an energy field which acts like a force field. This is very important to understand. For if the distant between particles is so vast that we compare it to the distance between planets and stars, then the vast majority of matter is nothing but empty space (or so it appears).

If this is so, why then should my hand not pass through the table upon which it now rests? If there is so much empty space making up the molecular structure of my hand and of the table, one should naturally and easily pass through the another. This, we know doesn't happen. The reason for this is because of the electron field. If it were not for the field of electrons surrounding each atomic nucleus, indeed my hand would pass through the table.

So, let's thank G-d for electrons, those negatively charged particles which define the parameters of that which we recognize as form. Electrons form the energy fields which give rise to physical form. Yet, the electrons themselves are not form as we know it. They are energy - an energy which gives rise to form but itself is not form. This is the secret of what the Kabbalists call the "speaking silence", the Hashmal (which "hover



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around the celestial throne"). The Hashmal are not electrons, but it is the force that directs the electrons in their function.

You may not realize it but I have just explained a most profound Kabbalistic secret that underlies the usage of holy Names, miracles and magic. I have also raised a number of questions that we must explore in order to be able to put all these matters together and understand them within the context of Kabbalistic terminology.

Creation: Physics meets Torah

As briefly mentioned above, the newest of all sub-atomic theories hypothesizes that the smallest particles of matter, indeed billions of times smaller than neutrons and protons, are not particles at all, but are rather strings. These tiny little strings each vibrate in a different way expressing a different frequency. Similar to a violin, one string can manifest many different notes. So too do these sub-atomic strings each vibrate with a different resonance. Together these strings create the orchestra of the universe. In other words, underlying all forms of matter in our four dimensional space-time is not any type of particle, but only variations of sounds upon strings. One type of string, many types of sounds. Physical matter is, therefore, founded upon sound.

Yet, whose sound? Who (or what) causes the strings to vibrate? Who (or what) orchestrates the "music" that forms the universe? This newest theory in physics is called the super sting theory. Unknown to most physicists, the super string theory, even in its most advanced mathematical forms, is coming very close to the Kabbalistic understanding of the process of creation.

In order to understand this we must understand the relationship between, or better to say the difference between, physical matter and energy. According to Einstein's famous theory of relativity $E=MC^2$ (energy is equal to mass times the speed of light), the difference between energy and mass is defined by the speed of light.

If the string theory is correct (and according to Kabbalah it is) the difference between energy and (physical) mass is simply the frequency of vibration of the strings. That which vibrates faster than the speed of light is energy. That which vibrates slower than the speed of light is mass.

Our world of space-time is composed of those vibrations which make up neutrons, protons and electrons. According to Kabbalah, there exists a faster than light world made up of tachyons and other yet unknown particles (or strings).

Let us review the parameters of dimensions. Space consists of three dimensions. Time is the fourth dimension. According to Kabbalah the fifth dimension is that which is



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referred to as Thought. Space travel is accomplished by foot, car or plane. Time travel (at present) is accomplished by aging. Thought travel is two directional, between good and evil. The method of travel in this dimension is through the medium of the thinking process. In other words, where your thoughts are is where you are. Thought traverses the fifth dimension. Thought, therefore, is the dimension above space-time. It can travel at a speed faster than light. This fact was scientifically proven during tests of quantum mechanics performed in the 1980's.

According to the Kabbalists, Adam, before the fall in the Garden of Eden, had a body of light and not one of flesh and blood. Only as a result of the eating of the fruit from the forbidden Tree was Adam "penalized" with a body of flesh. What then was the true nature of the fall of Adam? The present Adamic body of flesh and blood is composed of matter which exists in four-dimensional space-time. In other words, our bodies are formed of those sub-atomic particles, which are strings that are vibrating slower than the speed of light.

If Adam's original body was made of light, as the Kabbalists say, this would mean that his original form did not exist within the realm of physical matter at all. Indeed the Kabbalists teach this. Rather his body of light vibrated its constituent strings at a hyperlight speed. Thus Adam's original form did not exist in space-time but in the fifth dimension of Thought. Is there any connection between this and the forbidden Tree being the Tree of Knowledge?

It appears that Adam's body of light might have been made from tachyons. It is possible that tachyons or other hyperlight particles (strings or whatever) are the conductors of Thought in the hyperlight dimension, as electrons are the conductors of charge in the sub-light worlds.

Angels

Adam's original body of light is said to have been similar in appearance to the angels. Angels are pure thought forms composed of hyperlight particles existing in a fifth dimension. The value of Thought here gives us insight as to why the Torah places such strong emphasis on thought and intent (i.e. kavana) in performing the ritual commandments. Our Thoughts create things. Indeed, the modulations within the observance of the ritual law are said to create a body of light which the soul inhabits upon leaving this body and this world. Another modern name of this light body is the "astral body".

A shift of essence from hyperlight to sub-light speed should not be a foreign concept to us. Heat equals speed of movement. In other words, the more a molecular structure of a thing vibrates the hotter that mass becomes. The opposite is also true - the slower



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something goes, the colder it becomes. The best example of this we all know - the compound H_2O (two atoms of hydrogen and one atom of oxygen). This element we all know as water. When water is in between the temperature 32 to 212 degrees Fahrenheit it exists in a liquid state. Beneath 32 degrees Fahrenheit and the molecular structure of water slows down to become solid ice. Higher in temperature than 212 degrees Fahrenheit and liquid water turns into a gas: steam. Eventually steam can be heated until it becomes plasma, a type of matter which isn't simply gas, but isn't yet pure energy.

As water can change its property from a solid to a liquid to a gas to plasma, what would happen if we sped up the hydrogen and oxygen atoms to the speed of light? Obviously the heat would be tremendous, yet what form would this molecule take?

As it is with water so it is with the body of Adam (and thus all mankind), whose bodies are made up of 90% water. The result of incongruent movement in the dimension of Thought led Adam's essence to slow to such an extent that it changed essence from light to mass. Instead of being like an angel, Adam became like a monkey (at least from the physical side of things).

Yet, it appears that our energy side only became encased in an outer shell of matter. This is the relationship of body and soul. Matter is ever changing. Atoms are continually forming new molecular structures. So it seems that whatever energy field it is that we call a soul, it only has a temporary ability to project a cohesive element to the molecules that form our physical bodies. Yet, at some point this cohesive ability either breaks down or intentionally has built within it a type of self-destruct mechanism. This is the aging process and the inevitable death of the physical body.

From Kabbalistic tradition though, it does not seem that this process is absolute. We have two examples of humans who transcended the physical plane by transforming into light bodies. These two are Enoch and Elijah, both spoken about in the Bible. Yet, the point to note here is that in both these cases, neither is portrayed as having transcended their physical bodies of their own accord. Both "were taken" above. In other words, there was an intervention from other entities who apparently were the inhabitants of the realms to which these two were taken. Thus they were changed by an outside force.

The change itself is a rather interesting one. For according to Kabbalistic legend their bodies were "turned into fire". Now, everyone knows that if one's flesh were to spontaneously combust, one would burn to death. Therefore, this is some other type of "fire". Yet, if the transference of matter into energy is performed by the speeding up of the molecular structure to the speed of light (and beyond), this generates a large amount of heat. This is most likely the reason why angels or other entities of that nature are said



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to possess “bodies” which glow like brass or gold. Their forms are not made of matter as we know it but rather of energy congealing in an appropriate form for the sake of their individual earthly missions. Such form is discarded once the entity returns to its own dimensional plane of existence.

This also explains why angels never appear the same to two different observers. Angels have no physical form. Their appearance, therefore, is only a reflection of matter. They “borrow” such forms so as to be recognized by those who need to conceptualize things in form. Standard human intelligence does not conceive of matter-less forms of pure energy (which are constructs of thought existing in the fifth dimensional plane). Yet, these entities exist over and above our awareness (or lack of it). These entities when interacting with us must project a type of visage through their natural medium of the mental plane. It is only in this way that standard humans are able to cognize non-matter forms of life (without the advantages of modern technology). Thus when one of these entities “appears” it actually is harmonizing its vibrational frequency (of whatever form of particles or strings that form its existence) with an appropriate match within the individuals subjective mind. Such an entity does not need to take on mass and thus slow down its personal modulations. It simply communicates with the human in that one dimension which we share: the realm of Thought.

Whenever necessary, as deemed by whatever force or power that science does not yet know, these hyperlight entities can and do lower their modulations and take on physical appearances in this world. An interesting question thus arises (for which I have no answer). Do these entities have within their nature the innate ability to perform, on their own, this lowering of modulation? Or, is this process performed on them by a higher source or some form of technology that exists and works within the laws of their dimensional planes? Remember Ezekiel’s chariot outlined in the Biblical book of the same name. We take for granted that his vision is projected mind thought. However, is it possible to interpret this vision as being some form of technological device? Perhaps. While this is not a Kabbalistic view on the matter, nonetheless, our understanding of the vision is, if anything, incomplete.

Demons

The mathematical equations that underlie the super string theory require that there be ten dimensions to the space-time universe. However, as we all know, we only see four of them - three dimensions in space and the dimension of time. Where then are the other six dimensions? Scientists say that these six dimensions of space-time became rolled up into themselves soon after the big bang. Presently, they are too small to be seen or noticed. Yet, these dimensions make up what is called “black matter”.



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These other dimensions form the dark side of space-time, a universe which is not so brightly lit. By this I mean that the sub-atomic particles vibrate at a lower frequency than they do here in our space-time. This limits this dimension from being visible to us. It also means that this dark matter dimension is unable to receive the high frequency modulations of the hyperlight universe. The dark matter universe, therefore, cannot receive the frequencies from the higher ends of the fifth dimension of Thought, which we call "good." That which we call good is a frequency that cannot be received in dark matter. The entities that inhabit this realm of space-time are what we call demons. Their existence is ordained by that which we call "G-d". Yet, they are limited to exist within the context of their creation. They cannot ascend beyond space-time, but they can indeed transcend their own and enter into ours.

In a way these entities are like humans, in that they require physical nourishment, sexually procreate and like all things physical, they die. Yet, being that their world is different from ours, they can appear to us as projected mind thought (or as invisible). They can fold space and almost instantaneously move from one location to the next. More than this, the unique nature of their existence enables them to "see" a short distance in time (into the near future). Even though these entities are close to the low frequency band of Thought (which we call "evil"), nonetheless they too live in a five dimensional universe. They are only limited in where they can go in it.

Ayn Sof, The Science of Creation

Kabbalistic teachings outline its own five dimensional universe, with our 3D universe being only one dimension, time being a second, and three different levels of mind rounding out the whole. As matter of fact, the Kabbalistic order of creation, in both time and deed, can be best understood in light of modern day science.

Let's review the creation scenario as outlined in the writings of the Kabbalists and apply to it insights from science.

According to the writings of the Ari'zal, in the beginning, (what scientifically we would call "before" the Big Bang), there existed G-d. G-d was unknowable and undifferentiated, in Hebrew, "ohr pashut" (simple light). At this level, G-d is called Ayn Sof, the infinite (or "nothing"). Kabbalists are the first to admit that nothing can be known about the Ayn Sof. Even though some late generation Hasidim postulate about the Ayn Sof, their conclusions by definition have to be incorrect - for the Ayn Sof is a level of existence, which is the opposite of existence. Anything in creation, including our speculations, can never possibly conceive what was before. Scientists are able to tell us how creation proceeded from a millisecond after it started, but they too admit that what was before cannot be known.



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We exist in creation, the Ayn Sof, therefore, is a type of anti-creation. Indeed, the Hebrew word Ayn is best translated as “nothing”. In a manner of speaking G-d was nothing before creation.

Within the nothing (the Ayn) the Kabbalists say, arose a desire for G-d to be called by His Names. The focus of this desire was said to be at the very “center” of the Ayn Sof.

This description raises a number of puzzling questions. The Ayn Sof is infinite. It has no boundaries. It is the most pure form of consistent unchanging simplicity. How then could a desire arise? This would imply change. And there can be no change in an unchanging simple nothing. So what does it mean that there arose a desire?

Another problem is the “place” where the desire arose. It arose in the “center” of the Ayn Sof. Yet, where is the center of infinity? It is clear that the Kabbalistic terminology is not literal. Yet, just what does it mean?

Another age-old question is when did G-d create the universe? According to Jewish Biblical chronology Adam was created 5759 years ago. According to a simplistic reading of the Bible, creation began six days before that. Yet, how long a “day” of creation is in human terms is a matter that some Kabbalists have interpreted using logic similar to Einstein’s view of relative time. The six days of creation actually occurred over a period of 15,340,500,000 years. This date, *of Kabbalistic origins*, is very close to modern scientific measurements for the age of the big bang.

Regardless of how old the universe is, when did G-d create it, not in relationship to us, but with regards to Himself? In other words, how long was G-d around before it finally dawned upon Him to create the universe? The question itself is a trick question being that time only came into existence with the beginning of creation.

G-d, the Ayn, in the beginning is nothing. The ultimate zero. Yet, zero maintains a property unique from any other number. It exists before all positive integers and it exists after all negative integers. In essence zero is not nothing, it is in the middle between positive and negative. So the universe was created in zero time. Time started to tick immediately with the Kabbalistic big bang, the tzimtzum.

When this occurred is a question that can only be asked within the context of time, which at that time, did not exist. So when did G-d create the universe? The answer is “when there arose a desire.” And what does it mean to have a desire in an unchanging essence? It means that the desire was not an aspect of change. In other words, for G-d to have a “desire” means that such a desire is an essential aspect of the unchanging nothing. This would seem to be a process of transformation. For when nothing



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becomes something, this indeed does manifest an essential change in original nature. Or does it?

When we are dealing with “nothing” we are dealing with laws of nature which are totally unknown and unknowable to us. Nothing and something, desire and non-desire appear to us in creation as irreconcilable opposites. Yet, within an existence of “nothing” where the laws of its nature are possible to be the opposite of everything that we understand, opposites can indeed be one unchanging whole. Indeed the Kabbalists teach just this; that all forces in creation however different they may appear to us, are essentially one and the same. This is the secret of the unity of G-d.

So when did the desire arise in the Ayn Sof? It did not happen in time. It happened out of time. As such the arising desire in the Ayn Sof is happening now! Creation is beginning now! Not in creation, but outside of it. Inside creation, we recognize the beginning as having happened. Outside creation, creation is beginning just now and will always be beginning just now.

We can compare the desire and the creation to the zero. As will be shown in the following diagram, the arising desire did not really manifest any change in the unchanging Ayn but is rather a natural expression of it.

Although this diagram is only an incomplete example, it helps serve as a visual reference for us. In essence creation and anti-creation, G-d before creation and after the creation, is still all one concentric whole. We just don't see it. But let me take one last attempt to explain. Looking at the above example, where is the Ayn Sof, i.e. G-d before creation? If you answer in the left side triangle, you are wrong. G-d is indeed in the left side triangle, but He is also in the right side one. He is also above them, below them and all around them, in every place and every time. Existence, in other words, is an integral part of non-existence, its “flip-side.” Yet, they are both parts of a greater whole.

It is only in the realm of something that opposites exist and have contradictory meaning. Only in creation can we perceive of a Creator and creation. Yet, outside of creation, where all is nothing, i.e. Ayn, all opposites are integrated. Diversity is, therefore, simply an illusion. Thus even the place of creation (the triangle on the right) is as much in the Ayn Sof as everything else.

The unchanging Ayn is still unchanged by all that exists in the universe which exists within it. For as far as creation expands outward, its inevitable conclusion is to contract inwards back into the Ayn Sof. In essence, creation is nothing more than a Divine “breath”. Exhale and there is creation. Inhale and all returns within. Even the concepts of “in” and “out” are superfluous and imaginary at the level of Ayn.



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Transformational Meditation

In Kabbalistic meditation we are taught to travel in our minds until we reach the level of Ayn, to merge with our Creator in the primordial nothingness. Now, if this were accomplished literally, one would cease to exist. This is why we use the terminology, “travel in the mind”. The procedure for this requires of the practitioner to educate him/herself as to the inner functions of his own mind.

First, one learns to control one’s emotions and to recognize them as tools for moving from one thought to another. Never are we to succumb to emotion, for this will lead one off the path and outside of the mind. Bridling the passions is not an easy task. Instructions in this matter are best outlined in Sefer Yetzirah, chapter one.

Once emotions are harnessed they become the servant of the mind, as the head is above the heart. Using the power of mind the practitioner educates himself about the ways of the outside world. The purpose of this learning is to at least acknowledge intellectually the spiritual concepts. Contemplating these spiritual concepts one then shifts focus of attention from outside stimuli onto internal thought. In essence one gets lost in thought. Yet, remember the great rule: where your thoughts are so shall you be. It is crucial that your thoughts be controlled and directed towards a preconceived conclusion.

Eventually, even thought becomes “heavy” and the concepts of thought “fall away”. Eventually one is left with the thinking process alone. At this point, the thinker merges with both the thought and the process of thinking. When the practitioner has advanced to this level, upon “descent” into the realm of diversified thought, he can “think” about the Hebrew letters of a thing and arrange them through meditative techniques known to certain Kabbalists. Upon his continued descent into the world of diversity, the meditator’s thoughts of letter recombination will gather form and will indeed replace a previous physical reality. In this way, meditating upon a bar of lead can indeed turn it into gold. One need simply change its letters, or remove three protons from its atomic nucleus. In the dimension of mind, this is no hard task.

What’s in a Name

Now that we have at least some concept as to the “what” and “when” of creation, let’s turn to the Kabbalistic reason as to the “why” of creation. According to the Ari’zal (the master Kabbalists of 16th century Tzfat), G-d created the universe “so that He could be called by His Names.” For how can G-d be merciful if He has no one to which He can show mercy? How can G-d be just if He has no one to which He can dispense justice? G-d wanted a Name. This is why “He” created the universe. But, putting aside simple



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moralistic teachings, what does it mean that G-d wanted a Name? What's so important about a Name?

The holy Zohar teaches that the entire Torah is one long "name" of G-d. It continues to say that G-d "looked" into the Torah and created the world. G-d thus "looked" into or at His "name" and created the world. Just what is G-d's name? What is the Torah? What was (or is) this act of "looking"?

What's in a name? For most of us a name is simply a substitute title we use to address each another as well as to differentiate us from one another. Usually a name has no further significance. Tom, Dick or Harry are names given rather arbitrarily by one's parents without what seems to be much forethought. In most cases, it is the whim which rules baby namings, even when a child is named after a relative. But not all names are void of meaning. In many cultures names were chosen with great care. In these cultures a name was said to embody the soul, so the "correct" name had to be ascertained for the child, lest he/she not have the right soul.

Hebrew culture, in Biblical times, was of this mind set when it came to names. As we see from the Bible, children's names were chosen carefully and each name was a portent, a sign regarding the child's birth or a hinted to future destiny. As human names possess such value, the Divine "names" used to describe the Creator are ever so much more full of power.

Actually, a Divine "name" in the Kabbalah is far more than a simple title with meaning. Indeed the proper name of G-d as revealed in the Torah, YHWH, defies any mundane translation. The Divine Name defined etymologically would best be translated as "being". The name YHWH is actually based on the Hebrew verb "to be" (HWH). When the Hebrew letter Y (yod) is added to a verb it translates that verb from the passive to the active tense. Thus YHWH would translate similarly to "active being" or "being in action". It is somewhat hard to describe YHWH in English simply because our language does not contain a word or term which accurately describes the meaning of the "name".

According to the ancient Kabbalists, the guardians of the secrets systems of Biblical metaphysics, a name is more than a title, it is more than an expression of the soul. To the Kabbalist, a name is the specific formula which defines an entity's entire being. A Kabbalist would say that one's true "name" is their DNA sequence. For only DNA is precisely unique to each and every created thing. If then one's name is as unique as one's DNA and as descriptive, a *true* name cannot simply be a short and easy device used to refer to other people. So it is with the "name" of G-d.



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The entire Torah is one long “name” of G-d. The ones who teach this are the Kabbalists. They understand that G-d’s essence is indeed summed up by saying that He is “active being”, but this has to be defined in more precise detail. These details are the 304,805 letters that make up the Torah. The Torah can be called the DNA of YHWH. As such it reveals His manifest form. If G-d “looked” into the Torah in order to create the universe, indeed what He did was simply manifest Himself. With this in mind do the holy angels sing, “Holy, holy, holy is YHWH of hosts, the whole earth is full of His glory” (Is. 6:2). The glory referred to here is G-d Himself, Who is the source of all being in the universe.

A name is made up of letters. All words are made up of letters. It is known that G-d created the world through words, words that are made up of letters. G-d said, “Let there be light, and there was light.” (Gen. 1:3). G-d spoke light into being. Light was created through Divine speech. Divine “speech” contains words, made up of letters. Letters are made up of sounds. Thus the created universe was brought into being through the medium of sound.

On Mt. Sinai G-d gave the Torah to the children of Israel. What G-d gave us was words, words made up of letters, letters made up of sound. The Torah is simply a combination of sounds. G-d “looked” into His Torah and created the world. He “looked” upon the sounds, meaning He “spoke” them. G-d’s name YHWH means being in action. There is being in action and being that is not in action. Action is manifest. Non-action is potential, unmanifest.

Prior to the creation of the universe G-d is unmanifest and thus potential. With creation G-d’s being becomes manifest. He is the essence of being, which is now manifest. Therefore, G-d is manifest being, being in action.

What is “being” is the composite forms that construct the multi-dimensional universe. At the starting point of creation G-d manifested those sounds which were to combine in different forms to manifest the diversities in creation.

The sounds that manifested the diversity in creation later congealed in the forms of the letters, letters into words and the words into a book. Thus we have the Torah in the form it is today. In scientific terms we can say, in the beginning there was energy which cooled down to form sub-atomic particles, which then formed atoms, then molecules, then cells, then

Now, words point to truths that they themselves merely symbolize. When a scientist or mathematician recites the Einstein theory and states $E=MC^2$, he is saying that the amount of energy in a thing is equal to its component mass times the square speed of light. The letters E, M, and C bare no relationship to the formula or to the underlying



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reality that it represents. The letters are mere symbols. They represent a greater reality, although they themselves are not it. In this same way, the Torah, its words, letters and sounds are truly monads of that energy which manifests the diversity that has come forth from the unmanifest.

The energy of creation, i.e., its life force, director and organizer, is thus the manifestation of unmanifest G-d. The energy in creation congeals and forms the Torah that we know and understand. The energy in creation, thus the Torah, is the “name” of G-d.

When a person delves into the Torah, unveiling the layers beneath the words and letters and connects with the underlying energies latent within, one may become aware of the fundamental principles and laws of nature, both of physics and metaphysics. Any person who understands and masters these laws is called a “Ba'al Shem Tov,” (a master of the good name).

21st Century Science

The physical sciences today face the same problem as does the social science of psychology. It lacks focus and direction. In order for discovery to be expedient, one has to know in what direction to go. This requires of one to have a known starting point and a direction of trajectory. Yet, the modern sciences look at the world, be it the world of the physical sciences (outer space) or of the psychological sciences (inner space), and gropes around looking for clues and pieces to anything that can be found.

Why is there this lack of direction? Scientists will simply respond that they do not know enough yet of the “big picture” in order to prescribe a “unified field” theory. Therefore, everything that they discover, and every path they walk, is haphazard at best.

Here is where Torah diverges from their path. Regardless of the true nature of the Divine, the Torah was the first to teach (over 3,500 years ago) that there is a unified field in creation (and beyond it). It is this unified field that, conscious of itself, gives of Itself to create an appearance of diversity. Each independent monad exists unto itself, yet has its source in the original unified field. The purpose of creation, of each monad, is to specifically manifest some unique aspect of the whole.

Creation not only has a beginning. It has a beginner, a consciousness that directed all into being. This is the active being of the universe. Or, as we would say it in Hebrew, YHWH.

Many modern scientists are admittedly prejudice against any concept of a Divine being, thus they summarily discount any revelation from such a Divine as having no legitimacy



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whatsoever. This is indeed unfortunate, for similar to the Torah scholar, the scientist is devoted to a search for the truth.

A Torah scholar accepts by religious faith that a path indeed has been revealed. The path reveals to us not only the secrets of inner human nature, but also the secrets of external physical sciences. By adhering to a set structure of guidelines Torah teaches us that we will continue on a pre-set road of discovery which will take us from a point to a point, along a well demarcated highway.

Deny the highway and you lose the path. Deny the builder of the road and you will never come to His, and thus your, destination. It is truly a shame how science moves so slowly because it refuses to accept a pre-conceived Divine plan.

If only modern science would explore the Torah and examine it as a book of science, as a code, as one long name of G-d. Indeed, this would be an entire new page in the history of religion. Maybe this is the page that mankind has been destined to turn since the Garden of Eden. Indeed, maybe it is the scientific exploration of Torah that G-d has wanted from us from the beginning. Maybe it is this form of exploration that will finally bring mankind to face its greatest challenge: THE TRUTH.

For if science follows the Torah, it will first put aside religious mythology, which the Kabbalists call the pshat (surface) of Torah. In other words, Torah must not be viewed as a book of stories to be read. Rather, the text must be investigated for mathematical relationships between letters. The laws of quantum mechanics and relativity theory need be applied to the letters of the text to see what secrets of creation are indeed concealed therein. All in accordance to certain patterns known to the Kabbalists.

The sequence of letters in the Torah must be viewed as mathematical formulas. The Golden Spiral and Fibonacci Numbers¹ are well known mathematical principles, yet most do not know that these principles are to be found in the Torah. This has already been found. What else lies waiting to be uncovered? What is the relationship of the sequence: 2, 200, 1, 300, 10, 400, 2, 200, 1, 1, 30, 5, 10, 40, 1, 400, 5, 300, 40, 10, 40, 6, 1, 400, 5, 1, 200, 90, 6, 5, 1, 200, 90, 5, 10, 400, 5, 400, 5, 6, 6, 2? What about the sequence: 1 2, 3, 10, 400, 90, 100, 200, 70, 300, 9, 50, 50, 3, 4, 10, 20, 300, 2, 9, 200,

¹ *The Golden Spiral and Fibonacci Numbers*

Kedem (the place of the Garden of Eden = 144 Etz HaHaim (The Tree of Life) = 233. 233 divided by 144 = 1.61. This number forms the famous golden spiral which is the basic spiral shape known throughout all nature, from the shell of a snail to the spiral of the Milky Way galaxy. It also forms the Fibonacci sequence. The scientific form of the physical universe is hinted to in the original Paradise.



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90, 400, 3, 8, 100, 2, 9, 50, 70, 10, 3, 30, 80, 7, 100, 300, 100, 6, 90, 10, 400? What do these teach us about the beginning?

There is so much to learn. This is Torah learning for the 21st century. More than this, this is the Torah of the 21st century B.C.E. The most ancient Kabbalistic text, the Sefer Yetzirah, teaches that the end of a thing is in its beginning and its beginning is in its end. This is most true of the Torah. To discover the Torah of the future, we must explore the teachings of the past.

Sefer Yetzirah, Creation Technology Through Thought-Sound

Hundreds of years prior to the giving of the Torah at Mt. Sinai, the Sefer Yetzirah was a form of spiritual technology disseminated by the patriarch Abraham. Endeavoring to teach the members of his generation about the falsehoods of religious mythology and idolatry, Abraham taught practical techniques how to experience and cognize spiritual reality.

Recognizing that all matter was made up of simpler forms, (the “letters” of their names), Abraham taught how to manipulate these “letters” so as to cognize and experience the underlying force within all the “letters.”

The “letters” of the Hebrew alphabet are actually mathematical symbols which represent specific numerical & mental processes which transforms the mysterious Divine essence into a state of pure will. From will to intuitive insight, from insight to cognized thoughts, from cognized thoughts to charged feelings, from charged feelings to manifest physical form.

The manner of this transformation is performed through specific sound techniques using the Hebrew alphabet. Many generations of Kabbalists have focused on the shapes of the Hebrew letters in their Ashurite form. Ascribing to these forms multiple meanings, many Kabbalists have used meditative techniques focused on the forms of the letters as a means of releasing their concealed powers. Unfortunately, the focus on the shape of the letters is not the way to release their latent power. Indeed, the present form of Hebrew letters (the Ashurite script) is not the original script in which the Torah was given. While this is a matter of discussion in the Talmud and most all Kabbalists believe that the Ashurite form is the original, they are all, nonetheless, inaccurate. History and archeology bears this out for those open minded enough to listen.

Regardless of the correct shape of the letters, the essential manner of their usage is through the medium of sound. The visualization upon their shapes is only a means to an end. The shapes assist a meditator in focusing his mind on the letters. Yet, the letters are abstract symbols for the powers they represent. The only way to unleash their latent



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force is through sound and not by sight. Sub-atomic forms are strings of sound, not little balls of particles. This difference is essential to understand for anyone who wishes to perform any type of function using “spiritual” energy.

Chapter one of Sefer Yetzirah speaks about the ten sefirot. These are the vessels through which the Divine becomes manifest within creation. What is hinted to in the later chapters of the text is that these ten vessels are ten specific sounds. Specifically they are the ten vowel sounds used to enunciate the Hebrew letters. Many Kabbalistic texts have diagrammed the relationship showing which vowels correlate to which sefirot. Yet, what is not known by most Kabbalists is that the system of correlations used by them does not align with the original correlations outlined by the earliest generations of Kabbalists. The reason for this is that while it is all right for the outline of the system to be made public, specifics must remain highly guarded. Even acknowledging that there still is a concealed Kabbalah is frowned upon by many of my peers. Yet, some budding Kabbalists today are attempting to access the system of letters using the later correlations. If they attempt to perform anything using an inaccurate system they might cause a “spiritual” overload and cause harm to themselves and others. I have fulfilled my obligations to provide a necessary warning.

The correct techniques of using the sound meditations have never been written down by anyone, ever. Bits and pieces can be found in a number of places, but never is the whole system outlined. It is too dangerous. I myself will not document my sources on these matters out of fear of others making use of things that can cause them and others harm. Again, it's too dangerous. Suffice it to say that the system that I practice was not revealed to me from any book.

Twenty-six Hebrew letters are permuted with the ten vowels according to specific formulas. These formulas are in turn the “DNA” structure of sounds that underlie the formation of all material existence. Special “holy Names” are concealed throughout the Torah. The method of harvesting them is known to only a select few. I cannot say anything more on this topic.

Summary

Matter and mass interchange at the point of light speed. Physical and spiritual realms are defined thereby. Sound (string) vibrations above light speed form the angelic world. Sound vibrations below light speed form the physical world. The common denominator between the worlds is the medium of sound. Sound is an expression of thought, translating it from potential into actual. Thought-sound, therefore, is the great power which creates, forms and makes the known universe.



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Thought-sound is the fifth dimension that gives rise to (and can thus destroy) four-dimensional space-time beneath it. Sound itself is not enough to manipulate change. Thought alone is impotent. When put together, there is creation or destruction. This is not limited to the power of G-d. This is a spiritual technology known to mankind.

This knowledge is, unfortunately, not limited only to spiritual, holy people. Some 20th century scientists have become aware of the power of oscillating sounds and can manipulate them in amazing manners. Nicholas Tesla was one such scientist, and his research has been classified as top secret for the last 60 years since his death. It is alleged by sources that I cannot quote that Tesla did indeed discover that focused thought projected through specific electromagnetically charged sound oscillations can travel instantaneously anywhere in the world and manifest any reality that is thought of. The underlying technology here has also been well known in certain dark circles who manipulate the forces of thought and manipulate them as what we would call "black magic".

Thought, therefore, when coupled with specific sounds becomes the ultimate power source. Which specific sounds are used now becomes the ultimate important thing. It is these sounds and combinations of sounds that are the "holy Names" spoken of above. When sound is used for destruction, then such sounds are call "unclean names".

Thought entities, be they angels or demons, exist within their own realms which is a dimension that vibrates faster than ours. As such, their scope of vision is wider than ours. They exist around space-time, not above it. Above implies a higher, better level, or one that is "closer" to G-d. This is not accurate. Around is a better term to describe these other realms. These entities do not exist within our realms and, therefore, are not always aware of what is going on here. Yet, as we have the ability to turn our heads and look behind us, so too some of these entities inhabiting this higher realm can refocus their mental modulations and thus "look in" on us.

The modulations of mind are through the process of thought which "travels" along the directional boundaries between good and evil. As we have learned above, where you think is where you are. If you think about (or allow yourself to feel), for example, anger, then this is where your mind is at. Yet, do not think anger to be a simple feeling inside your head. Your thoughts are things, and they manifest in the fifth dimension as clear as lightning manifests in ours.

Thus, when we think a thought about a specific thing, that thought manifests in the fifth dimension in the same non-physical area as all other similar thoughts. Thus our thoughts are self-reinforcing. The holy Sages of the Talmud understood this reality when they stated that a good deed creates an angel and a sin creates a demon. In other



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words, where your mind is there you are. Yet, you are not alone! You are with all the other thoughts and entities of that fifth dimensional non-physical space who keep you company until you leave that place. This is the secret of our self-created angels and demons who help us or haunt us at all times.

Departure from one place and travel to another (in the fifth dimension) is accomplished through a change of thought venue. This, of course, can be greatly assisted by the medium of sound. Music, therefore, has the uncanny ability to move our moods. Be it towards good or evil our thoughts surf along the sound of music. I have just revealed to you one of the great secrets of the Biblical prophets.

Images of the mind are impotent unless they have a means of external manifestation. As with all laws of physics, inherent energy is released from mass through the medium of velocity ($E=MC^2$). This secret too was known to the Biblical prophets in their own way. The prophets used the medium of music as a way to speed up their personal velocities. In other words, velocity acts as a motivation. The speed and vibrations of the music acted as the motivator to translate the energy latent in the prophet's thoughts and translate it into manifest action. In this way (and derivatives of it) did the Biblical prophets perform miracles which appear to be outside the laws of nature. In reality, the prophets were practicing five dimensional living, with the realm of thought guiding all.

Music is vibrating sound. Different tunes manifest different vibrations. Each set of vibrational sounds actually is a combination of Hebrew letters. Indeed it is no coincidence that the super string theory operates in only 10 and 26 dimensions. The ten dimensions are the ten vowels which vibrate the basic forms of matter, which are the 22 letters of the Hebrew alphabet. The extra four are the letters YHWH, which as is known to the masters of the Sefer Yetzirah, is the necessary component to combine with the 22 letters in order to manipulate mass. Without YHWH all mass will become corrupt. Again, I have revealed enough about these procedures.

Conclusions

I have written what I have here so as to reinforce the truth that Torah is not simply a document of religion. The science of the newly discovered "Torah codes" reveals that the Torah is definitely of "extra-terrestrial" origins. While most consider extra-terrestrial to be limited to life in outer space, I use the term here to include the Divine as well. For who more than G-d is extra-terrestrial? We must no longer view the worlds of science and Torah as being separate. It is not enough to simply proclaim the relationship between science and Torah and then expect everyone to become religious.

Science demands an openness of mind. Religion must do the same. I call for a merging of science and Torah. By this I am not referring to religious mythology, but rather



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religious truth. Kabbalah must be explored and understood in the best spirit of historical accuracy. Meditations and material manipulations must be scrutinized. We must analyze how miracles work and just what the Biblical prophets did.

It is not enough to ignorantly say G-d performed a miracle. Of course, He did. But just what did He do? How did he do it? When the first born in Egypt were struck dead by a plague from G-d, what was their cause of death? If an autopsy were performed, what would be found? Did G-d release some form of a special genetic agent that attacked only genetically recognizable material inherent in firstborns of a certain type?

We may never know the answer to this and other mysteries, but we can explore. We can come to know, to uncover G-d, concealed in nature and come to know His TRUE being. We can emancipate ourselves from our bondage to myth and fantasy. We can finally know the truth that G-d has concealed within creation awaiting our discovery. This indeed is the beginning of the messianic era, the era of truth. We must do whatever we can, to explore and to research. We will find not a Grand Unified Theory, but rather a Grand Unified Truth. May it be soon.

Epilogue

For those of you who have braved through the reading of this material, I will now reveal to you exactly what it is that we have been doing. We have been fulfilling the greatest of all of G-d's commandments, we have been experiencing and exploring his "Glory". The study of science according to many Sages, including the original teachers of Kabbalah, was never a pursuit outside of Torah. On the contrary, scientific exploration is considered to be the heart and soul of Judaism. In Kabbalistic terms, science is the study of Ma'aseh Bereshit and Ma'aseh Merkava.

In a midrash, a tale is related as to the time when a person dies and his soul ascends above before the Heavenly tribunal. After asking the soul a number of questions about how much Torah the soul studied a question is asked, "Have you gazed upon the merkava (the Divine chariot)?" Have you contemplated the movements of the universe, how G-d has placed all things in their relative places? Do you see the hand of G-d in all this, for G-d has no greater pleasure from men as to when they study these things." Most times a soul will be forced to answer no. (For if it answers yes, then will pursue a very involved discussion on theoretical science and advanced mathematics).

This midrash emphasizes that it is the study of science that is considered to be the study of the Throne of G-d and the secrets of creation. The Kabbalah teaches us that G-d concealed these secrets within creation specifically for us to discover. The human (Adamic) race was specifically created to carry out the process of discovery (i.e., to take care of the Garden). This is the path that leads us to collective human spiritual



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awakening. This psychic, psychological, spiritual, scientific level of human understanding is the long awaited for Messianic era.

By educating ourselves scientifically and mathematically, we learn to speak the language of the Creator and of It's universe. Only in this way can we find again our lost bodies of light and rise up back to our place of origin, in the stars and beyond.

Do not let anyone dissuade you from the importance of this line of study. Don't listen to words saying that Torah and science are not the same. Those saying such simply do not understand. Spiritually speaking we say that they walk in darkness, a metaphor which now we understand. Darkness means away from the light, i.e. the velocity of the speed of light. The rate of individual mental vibrations (from a string point of view) relates to the focus and parameters of one's intellectual abilities. The further one is from the truth, the further one is from the boundary of "good" in the fifth dimension. Such a one's inability to receive this knowledge only reflects their present mental place. (Where you think is where you are). Nothing can be done for these people, at least not here on earth. Thank G-d, we are not so limited.

We remember the Kabbalistic lesson of the breaking of the vessels. This was caused by pouring too much light into a vessel unprepared to receive it. So, the lesson is to hold back the light. In other words, these teachings cannot be for everybody, but only for those who truly wish to seek them out, and even then, knowledge must be given over only one lesson at a time. Too much too fast is no good. Everything in its right time, everything in its right place.

This is the secret of Ma'aseh Merkava, and the teachings of science. Learn this well, and give pleasure to our Creator. Amen.