

Politics & Mysticism in the Weekly Torah Portion

Parshat (Portion) Vayishlah

by Ariel Bar Tzadok

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This week...

- * *The Secret of Being Spiritually Aggressive*
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- * *Jacob's Mastery of the Occult from Laban*
- * *Jacob's Psychic Attack on Esau*
- * *Jacob Conjured Esau's Angel and Defeated it*
- * *An Original Translation from the Ari'zal*

Shalom & welcome all.

This week's Torah portion is called Vayishlah (Genesis 32:4-36:43).

I am going to speak here in generalities in order to more easily communicate my point. Please do not allow yourselves to be distracted by my choice of words. I have my reasons for using them, as I do.

There is a tremendous difference between Torah philosophers and Torah mystics with regards to understanding how one is to be personally involved in influencing matters in this world. The philosophical opinion (pshat) tends to consider us submissive before our Creator, with only prayer and Divine mercy as our options. The mystical opinion is radically different. The mystics teach that instead of being submissive, we are to be aggressive. Instead of following, we are to lead. Instead of being subject to fate, we create it. This is learned from numerous Biblical examples from Abraham to Mordechai.

The mystics acknowledge that God is in charge of all. Still, it is considered fundamental and essential to know, and understand, that God has given certain responsibilities to humanity. Like the patriarch Abraham, we are supposed to walk before God, in the front position, and be pure as we proceed. In other words, it is our jobs to take the proverbial "bull by the horns," and to become involved with our world, in every which way, to influence psychic, spiritual and psychological powers, to guide our world, and thus all humanity, into a greater and higher state of accomplishment.

In order to accomplish this most sacred of tasks, there are select groups of concealed mystics who are taught the secrets of the Watcher angels, learning how to work in conjunction with them. All this takes place behind closed doors, just as the Watchers operate behind the veil that covers this physical dimension. This is why, since Biblical times, the original and authentic mystical path of Torah (originally the prophetic path) contained a clear, magical element to it, one that was well known and practiced by many of the Biblical patriarchs, most notably Jacob and later Moses.

While this path remains known and safety guarded in the secret schools of the true Torah mystics, everyone else in the Torah world pretty much gets by day by day totally oblivious to what is going on around them. There is almost no knowledge, or awareness whatsoever as to who are the actual, real Torah mystics, and what they are able to do, simply because they do not allow themselves to be watched by nosy students and an admiring public.

It is for this reason that each of these clandestine, holy Sages is called in Hebrew a Tzadik Nistar, a concealed righteous man. These are the ones who, to all appearances, look isolated, and live on the fringe of the religious communities, whereas at the same time, in private, they carry out ancient, holy, psychic Torah rituals, which send major tremors into humanity's collective unconscious. This they do in conjunction with the Watchers. These secret, sacred tzadikim, and the Watchers, work hand-in-hand. Regarding them do the Sages of the Talmud refer when they speak of the "partners with God in the maintenance of creation."

For all the years that Jacob lived with his father-in-law Laban, he was exposed to the deep levels of occultic practices that were the norm there. Laban used sorcery and the dark arts in every way possible to suck the very life out of Jacob. Yet, because YHWH intervened, Laban's plans backfired on him. Jacob is the one who became rich, and Laban became weak. Now, after 20 years, Jacob is returning home to his father Isaac's side.

When Jacob left home, he was just the learner, achieving his goals through guile, as the name Jacob itself insinuates. Now, Jacob returns home as the master, in control of forces he would previously never even have dreamed of dominating. And this accomplishment did not go unnoticed by his brother Esau. Esau knew very well of Uncle Laban's power and reputation. Esau expected that Laban would best Jacob and that would be the end of him. Now, as Jacob returns, he sends messengers to his brother informing him how he has lived with Laban all these years and that he has prospered. Esau understood very well that this meant there was an entirely new and very powerful Jacob with which to contend.

Esau's hatred had not simmered over the years. He still wanted to see Jacob dead, but now he had a serious problem. It used to be that Esau could snap Jacob literally in half, and kill him with his bare hands. However, now Jacob himself was a master of occult powers, even greater than those of Laban. Esau understood that this meant that Jacob could now kill him with a mere thought, or wave of his hand. Esau had no defense against such a force. Esau, therefore, had only one recourse, and this was sheer force. He gathered 400 men, and rode off after his brother. In the old days, with the old Jacob, Esau would not have needed anyone to help him have his way with Jacob. But now with the new and powerful sorcerer Jacob, Esau hoped and prayed that his 400 men would be enough to save him from Jacob's perceived occultic powers.

The night before their encounter Jacob is alone. This was on purpose, and with focused psychic intent. The scripture (Gen. 32:25) says that a man came and wrestled with Jacob all that night until the break of day. The man in question is identified as an angel. Torah commentators identify this angel and the Guardian Angel of none other than Esau himself.

Now, here is a secret that most of the classical commentaries never address. How did the angel of Esau get there? Did he come of his own accord? Those who know the secrets of Kabbalistic magic recognize here a deep and concealed truth. The angel of Esau did not in any way come of his own accord, and neither was it God who sent him. Jacob conjured the angel of Esau. Jacob called upon the angel and dragged him to his side. Jacob forced the angel into the confrontation. Jacob knew the great occultic secret that in order to defeat one's enemy here on Earth, one must first defeat his guardian angel in the heavenly realms.

Jacob waited to just before the confrontation with Esau, and the night before, conjured Esau's angel and assaulted him, with full intent to break his power, both on earth and in Heaven. As scripture records, Jacob won! And by doing so, Jacob was transformed into a master who not only could control matters here on earth, but that he could even influence, if not outright control, matters also in Heaven.

Admitting defeat, the angel reveals to Jacob that he is no longer Jacob the man, but now he is Israel, the chosen conduit of God. By taking matters into his own hands, and not waiting for Heaven to lead, Jacob acted like Abraham before him and walked before God, and led the way. Then, and only then did God confirm his path, reward his bravery and confer on him the title of the one who can strive and defeat even the hosts of Heaven. Israel can even be interpreted as being a Prince of God. Jacob's spiritual aggression thus led him to become God's partner in creation, and thus the nation and mission of Israel was born.

This is the Biblical story as we have it recorded. Now, let me digress a bit, to discuss the underlying teachings here, using the language of the philosophical Kabbalah of the Ari'zal. Rabbi Hayim Vital, himself an eclectic mystic, who is often most presented as the foremost philosophical mystic, was himself very much involved in matters of Kabbalistic magic. There exist to this day, many of his magical works, even though those of the philosophical mystical schools tend to ignore them. Nevertheless, he often incorporated many magical teachings into the body of his philosophical mystical works. One of these deals with this issue of spiritual aggressiveness and can be found in Rabbi Vital's teachings regarding the Jewish holiday of Purim, with regards to the character of the Biblical Mordechai. In order to give you direct insight into this matter, I am going to provide here a compendium of Rabbi Vital's teachings on this subject, culled from his two works, Pri Etz Hayim and Sha'ar Hakavanot.

“Now, it is known that all throughout the period of exile- Nok [the Feminine Face], who is Rachel, stands back to back in relationship to ZA [Zeir Anpin, the Masculine Face]. [At this time] the act of rectification began, so as to restore them [ZA and Nok] to be [in a] Face to Face [union] [so that Israel can be redeemed.

[In order for this to occur] ZA needs to “fall into the trance of sleep.” This is the secret of the terrible troubles that Israel then experienced. This is referred to as terrible, great darkness, where the eyes of Israel were blinded. This is the removal of the Mohin from ZA and their placement within Rachel which rectifies Her Partzuf. This [gives Her the power] to turn back to be Face to Face [with ZA]. Yet, the “trance of sleep” is for the good of Israel- so that the Nok who is behind ZA will be removed from there and be restored to a Face to Face union- thus redeeming Israel. Now, even during the time of the “trance of sleep” [of ZA], the Nok remains awake. For [due to His “sleep”], the Mohin are withdrawn from ZA and enter into Nok in order that Her [sefirotic] Face can be built up and rectified, so that She will be able to turn Face to Face [with ZA].

During the time of the “trance of sleep” of ZA, not only do the Mohin from the NaHiY of Imma leave ZA and enter into the Nok Rahel, even the Mohin of the NaHiY of Abba [enter Her]. Now these two lights radiate [exclusively] from Rahel. However, now there is a completely new aspect, which did not exist previously when the Mohin were in ZA.

As has been already explained [elsewhere] when the Mohin enter into ZA, the Yesod of Abba extends downwards, yet is completely concealed within the Yesod of ZA, that surrounds it. However, now that the Mohin are in Rahel, Her Yesod [being feminine] is shorter, it does not extend out and expand like [the Yesod] of the male. We thus find that when the NaHiY of Abba enter into Her [from above] the Yesod of Abba [is not completely concealed] but rather protrudes from Her [Yesod]. [The Yesod of Abba] is not completely concealed within the Yesod of [Rahel]. It is completely revealed below. This aspect is not to be found in ZA at any time, for His Yesod is “long”. Now this aspect of the Yesod of Abba that is revealed and exposed outside of the Yesod of Rahel is a great radiating light, for this is the revelation of the Yesod of Abba Who [usually] is secret and concealed from all.”

I do not expect those not well versed in the Torah of the Ari'zal to be able to understand the highly metaphorical language that Rabbi Vital uses here, and throughout his other works. Therefore, I will briefly get to the point and explain only what is needed for here.

Rabbi Vital is explaining how that in the present time, we no longer have direct access to supernatural interventions from Heaven. These are referred to as the Mohin of ZA. During the present period of human history, ZA, the supernatural intervention by Heaven is in a “trance of sleep.” Yet, during this time, the Mohin, which are the powers from above, descend down into NOK, the collective unconscious of greater humanity (Israel). This means that the powers that can create supernatural phenomena are not longer in Heaven. Rather, they can be accessed right here on Earth, through the powers of the human mind (RAHEL). There is a supernal element, the YESOD OF ABBA, which is the creative force (yesod) of intuition (hokhma/abba) and will. By uniting the powers of will with raw life force energy, we focus the revealed YESOD OF ABBA, which presently resides in the HEAD OF RAHEL. This deeply metaphorical language describes how Jacob, in his day, Mordechai, in his day, and we in our days, use this power and direct it for the greater betterment.

I do not expect my reader to grasp all the lingual technicalities. Essentially, one should not allow oneself to be distracted by them. Rather, we should focus on the message, and the message is this. **THE POWER IS IN OUR HANDS.** And we had better use it!

This lesson is what underlies the story of Purim recorded in the Book of Esther. It is no coincidence that of all the books in the Bible, it is Esther, and the Purim story that never, even once, mentions or refers to God. Mordechai and Esther are the stars in this story. They have the power (the MOHIN OF NOK) in their hands and they used it. They did not wait for God to act. They took matters into their own hands, and God blessed those hands with action that prospered. This was their power. This was the power used by Abraham, and Jacob in weekly Torah portion, and by all those sacred, secret tzadikim ever since.

Spiritual aggression means taking whatever actions necessary in both the physical and spiritual planes to assure that the greater good is served. This does not only mean to be involved with matters of this world, but also to be involved with the matters of above. After all, the power from above has been given to us, and we therefore have the obligation and the responsibility to use it.

If only the sincere students stopped being so philosophical and academic, and returned to more actual and functional forms of Biblical, mystical, magical rites and rituals, like Jacob and Mordechai and others before us, we too could make miracles happen by our hands. This is what the concealed tzadikim are doing, and their ranks are swelling, in preparation for the coming battle.

Granted, the results, although supernatural in source, will appear natural in form. This is the way of things here on Earth. Nevertheless, regardless of their perceived forms, it is the creation of those forms, the outcome and results of human behaviors and interactions that we can manipulate and influence, all for the good, all with the blessings and approval of Heaven.

And this conclude my weekly Torah portion lesson in politics and mysticism.

Any comments? Please send them to me at koshertorah1@yahoo.com