

KosherTorah School

for Biblical, Judaic & Spiritual Studies

P.O. Box 628

Tellico Plains, TN, 37385

tel. 423-253-3555

email. koshertorah@wildblue.net

www.KosherTorah.com

Ariel Bar Tzadok, Director, Rabbi



Yihudim

Rightfully Bringing Together Things Apart

by Ariel B. Tzadok

Copyright © 2016 by Ariel Bar Tzadok. All rights reserved.

The Lurianic Kabbalah introduced to the world a unique style of meditation, called in Hebrew, Yihudim, “unifications.”

Yihudim, are visualizations of various spiritual forces, represented by Hebrew names of God, and other unique letter combinations which abstractly represent other spiritual concepts. The process simply visualizes the merger (unification) of these spiritual forces, and concepts through a merging (unification) of the Names, and letter combinations.



It is believed that this act of imagination actually transcends the individual mind, and superimposes the reality of the imaged integration (unification) onto the higher spiritual dimensions. Practitioners of meditation from around the world will recognize this practice as being not too dissimilar from those practices in their own systems.

Another Kabbalistic meditation practiced within the context of Yihudim exercises is called, Tikkunim, rectifications. The underlying concept is that certain spiritual powers are presently out of their proper places due to all kinds of reasons. Tikkunim serve as the meditative tool to restore the proper alignment, and balance between these misaligned spiritual forces. This then is their rectification.

The ritual performance of Yihudim and Tikkunim is an essential part of Lurianic spiritual practices. Unfortunately, not everyone attempting to perform these practices properly understands the mechanics of human consciousness that would enable the individual imagination to transcend dimensional boundaries, and actually have an influence in what is called “the spiritual domain.” Indeed, even a proper

understanding of just what is “the spiritual domain” is limited to the relative few who actually are able to master the mechanics of consciousness.

Dealing with “the spiritual domain” may have to be left to those adepts so properly trained. However, “the spiritual domain” is not the only domain in need of unifications, and rectifications. The domain equally in need of alignment, and repair is the realm of the mind, specifically the realm of thought. Essentially, most people believe whatever it is that they chose to believe, mostly for emotional reasons, as opposed to having well thought-out rational, and logical knowledge about topics of importance.

Because accurate knowledge is so important for a proper perception of the world around us (and the world inside us), rational learning is a practice highly regarded in the religion of Judaism, as well as in the pursuit of science. Observation and analysis play an essential role in the Judaic pursuit of a proper understanding, and interpretation of the Torah. The scientific method used today is not too dissimilar.

Science deals with subjects of the observable, surrounding, physical world. Religion deals with ideas, and beliefs mostly about the metaphysical, the realm which cannot be subject to scientific scrutiny. We can learn from how the letter of Torah law is analyzed how to subject other religious ideas, and beliefs to equal rational, and realistic analysis. By applying this method to religious pursuits, we end up applying the Lurianic concepts of Yihudim and Tikkunim to our further pursuit of knowledge.

Therefore, it becomes a Kabbalistic “duty” to explore, and seek out all types of religious ideas, and beliefs, and to subject them to analysis, not from the point of view of emotionally based polemic, separatist prejudices, but rather from the perspective of how everything can be “unified,” and “rectified.” In other words, we use the Lurianic method to build bridges between what is considered to be different, and distant spiritual schools of knowledge.

In the pursuit of truth, there must never be boundaries, or borders. Truth must be explored wherever it may be found. This is a fundamental concept within Judaism. It is enshrined in the wise words of the sage, Ben Zoma, who said (Avot 4:1), “Who is wise? He would learn from all men.” With truth as our objective, we stand the chance of great discoveries, the likes of which can go a long way to help heal (rectify) the rifts between various communities, and show the commonality (unification) of various spiritual, and meditative systems that may otherwise be considered to be variant.

In light of this noble pursuit, it becomes self-evident that a perusal of global spiritual literature is called for, with the intent to extract teachings, and practices that although separated by culture and religion, are essentially similar, and close in “the

spiritual domain.” This pursuit can strip away what the Kabbalists call, the “klipot,” the husks, or shells, that surround the inner light, preventing it to shine. In some circles, this endeavor is considered to be a necessary step before the coming of the Messianic era. Therefore, this pursuit takes on significant religious, spiritual, and psychological importance.

In coming essays, I will endeavor to share the wise teachings that can be found in the many spiritual systems around the world, and through the process of unification, and rectification, show how these teachings, and practices are universal truths, and thus worthy of global embrace.

The KosherTorah School



The Written Works of Ariel Bar Tzadok

Copyright © 1997 - 2016 by Ariel Bar Tzadok. All rights reserved.

Please remember, the KosherTorah School
is supported by your generous contributions.
Thank you for your support, and your interest in our works.