

**KosherTorah School**

for Biblical, Judaic & Spiritual Studies

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# **The Kabbalah of Spiritual Contact**

## **The Cultivation of Expanded Consciousness and Extra-Sensory Perceptions in the Torah Tradition**

Based on the Kabbalistic classic,  
**The Gates of Holiness (Sha'arei Kedusha), Section Three**  
by Hayim Vital

**A seventeen (17) lesson audio course taught by Ariel B. Tzadok**

### **Course Outline**

**Lesson 1** – Chapter 1A. **An overall review of the worlds we call YHWH.**

We begin with readings from Sefer Ba'al Shem Tov (V'et'hanan 71, 69, 66) to establish that our discussion about the supernal worlds is indeed a discussion about the psychological worlds inside us.

All references to worlds, sefirot, emanations and the like must be understood metaphorically, and symbolically. We do not associate to them any literalness at all.

There is the Supernal Emanator and then there is the Emanated. The Emanated is YHWH, which is the pattern of all the worlds in existence.

There is a difference between emanation and creation. Discussion explains the relationship of God manifest (YHWH) and the Unmanifest (Eyn Sof).

This class outlines the existence of the four/five worlds and their relationship to the ten sefirot, which again, are understood a levels of consciousness within the human psyche. This first class lays the foundations for everything that we will build in the following classes of this course.

**Lesson 2** – Chapter 1B. **The Seven Heavens & Extraterrestrial Life**

An overall review of the Seven Heavens understood to be varying degrees of physicality in the universe.

An extended discussion of extraterrestrial life, and the forms that it may take.

Relationship of these forms to traditional religious understandings, with reference examples to modern science fiction.

All life follows the general pattern of the worlds, and sefirot, therefore, all forms of life to be found on other worlds while physically different, will share similar qualities of consciousness.

Speculations with regards to the subdivisions of sefirot levels within Asiyah/Malkhut and their relationship to modern discoveries of Dark Matter, and Dark Energy. Comments on the mistake of Geocentrism, and why according to Torah such a belief, while at one time acceptable, (and the norm), is not longer acceptable, or even tolerable. The levels of soul, and how even Maimonides understood that planets and stars were actually sentient life forms, with self awareness, and cosmic consciousness.

### **Lesson 3 - Chapter 2A. The Purpose of Humanity in the Universe, and on Earth**

Why was humanity created in the form of body and soul? Why do we have inclinations towards the highest good, and at the same time, the lowest evil? What is our relationship to other sentient species, those who we call angels? These are the questions R. Vital raises as we begin this chapter.

We review the order of the worlds, emphasizing their psychological nature, and not their metaphysical reality. We speculate about the nature of higher domains in relationship to matter and the speed of light. Levels of consciousness are what define our humanity, and these levels, psychological as they are, also reside in their own domains, which very well may be higher dimensional planes, each being its own independent universe.

We introduce the concept of YHWH of 45 (MAH), as it is a reference to "Man" above, and to the many "images" of "Man" below.

We outline the "image of Man," as it refers to the domain of the sefirot/Atzilut/Creator, and the lower worlds together called creation/the Tree of Knowledge. We elaborate many details regarding this Biblical metaphor.

### **Lesson 4 - Chapter 2B – The Kabbalah of Human Essence**

The inner domains of the human being, with startling revelations of how the individual and collective unconscious is influenced by specific other-worldly intelligence who definitely do not share human moral values. This is the secret of the "dark light" that masks the angelic races who direct the forces underlying the physical universe.

Reference to Daniel's Watchers, the Teli dragons, and those of their number who came to Earth with powers and abilities far beyond those of mortal men, and who yet do not at all share human moral values. The forces of life and consciousness that R. Vital takes from traditional Greek philosophical teachings.

### **Lesson 5 - Chapter 2C – Human Potential, and the Fifth Element**

All life-forms are conscious sentient beings. Yet, some levels of life have higher levels of consciousness than others. This class reviews the five level, with emphasis on humanity, and the minority within humanity that forms a fifth element, not based on

ethnicity or religion, but rather on consciousness, crossing all cultural divides. The nature of human enlightenment, and its relationship to prophecy and the messianic age.

**Lesson 6** - Chapter 2D – **Souls, Angels, Humans**

This lesson describes the relationship between our true Adamic reality as parts of a greater collective which transcends individuality, and every finite physical form. Adamic entities can exist in any form in any dimension, including other physical worlds, and still contain “the soul of man.”

What exactly is “the soul of Man (Adam).”

The intermediary function of entities whose role it is to serve as conduits from the collective source of things down to the individual forms in the finite plane. How these intermediary forms are clearly superior to that which is beneath them, but inferior to that which is above them. How and why these intermediary forms exist.

Further discussions explaining levels of consciousness and how these apply to different levels of soul.

**Lesson 7** - Chapter 2E – **The Purpose of Good and Evil**

The relationship of the Neshama higher Self to the Nefesh lower self is explained in detail with the psychological application to the relationship between the conscious mind, and the personal unconscious.

The two inclinations, the Yetzer HaTov, and the Yetzer HaRa are explained to be emotional factors used to properly calibrate and correlate the Nefesh to the Neshama. Good and evil exist within the subjective context of application. The concepts of good and evil are then extended to collective proportions in relationship to the requirements directing human social behavior, and the need for commandments.

This class addresses many relevant, modern issues about religion, tolerance, extremism, and explains many deep theological concepts in a easy to grasp way.

**Lesson 8** - Chapter 2F – **The Purpose of Human Incarnation on Earth.**

This lesson is a comprehensive review of everything that Torah, Kabbalah, prophecy, and our KosherTorah School teaches about the truth of human existence, potential, and future.

A comprehensive realistic, and psychological understanding of the “five worlds,” what they really mean, and how they are experienced in normal life.

The purpose and practice of meditation and spirituality. The expansion of human consciousness includes intellectual revelation, emotional balance, and all its relevant physical applications, including technological development.

The actual meaning of the messianic era, and the role of future technologies.

**Lesson 9** – Chapter 3, **The Hindrances that Block Prophecy.**

Prophecy is the expansion of human consciousness that brings a widening imaginative faculty into strong alignment with the rational mind. When the two are in complete harmony, and communication, consciousness can expand to perceive greater, deeper levels of reality. Such awareness always is attached to some form, object, or things. These become symbolic messengers from one's higher self. These then are one's personal angel, spiritual guide, and guardian angel.

The hindrances are anything from whatever cause, intellectual, emotional, or physiological, that causes confusion in the mind and heart, and/or congestion in the physical anatomy.

Religion is meant to serve as an archetypal expression that gives form to inner, deeper psychological truths, which are the foundation of our humanity.

Religious sin is understood in its proper context as psychological imbalances. This class addresses relevant social, and political issues in light of their affect upon the collective unconscious.

**Lesson 10** – Chapter 5, **The Levels of Consciousness, 1**

All souls form a singularity. The path of meditation is to expand individual awareness into higher realms of thought, and perception. The path is for one to discover one's unique individual place. This path is the way of discovery to reveal “the spark of Mashiah” within the soul of each of us.

**Lesson 11** – Chapter 5, **The Levels of Consciousness, 2**

The differences between dreams, meditation, and astral travel.

When does the soul leave the body to travel into other realms? When does the mind/soul stay put, and instead of ascending into Heaven, bring Heaven down to Earth? The active and passive nature of developing psychic abilities of the mind.

The power of the imaginative faculty, the point of union between rationalist philosophy, and prophetic Kabbalah meditation.

Practical examples of meditative experiences, with references to Eastern meditative practices, to emphasize the psychological nature of this topic, and thus its global appeal.

**Lesson 12** - Chapter 5, **The Levels of Consciousness, 3**

Prophecy and Clairvoyance. The practical development of psychic abilities according to the Torah/Kabbalah and Psychology.

R. Hayim Vital, like Abulafia and Maimonides before him, accepts the belief (originating from the Greek philosophers) that psychic development (in Judaism called prophecy) is a natural development of the refined individual. Psychic powers are not a gift, but can be acquired by anyone who cultivates them. Discussion of using mental constructs to provide forms for higher realities to manifest within the conscious mind. Example of tarot cards and how they are properly read.

The ascent up the Sefirotic Tree of Life, and how this image forms the general pattern that enables us to seek internal emotional balance.

The importance of passion (yesod) in accomplishing psychic development. Practical examples about sexual attraction, and marital relationships.

### **Lesson 13** - Chapter 7 – **Prophetic Consciousness in Modern Times**

Understanding the psychological nature of spiritual practices.

Orthodox Judaism is a path for Orthodox Jews, but it is not (and has never been) a path for everyone. The Torah path is a subjective path, it is one of many that leads to the development of the mind, and through this to the development of psychic abilities, which in earlier days were called Prophecy and Ruah HaKodesh (Divine inspiration).

Reference the teaching of the Tana D'vei Eliyahu.

This lesson is geared towards dispelling the myth of the importance of external paths, as opposed to internal paths.

### **Lesson 14** - Chapter 7 – **Psychic Phenomena in the Kabbalistic Tradition**

There are all kinds of Kabbalistic methods for making spiritual contact. Most are misunderstood in the imagination. This class explains the reality underlying the legends to expose the actual para-psychological parameters of those Kabbalists well-trained enough to experience them.

What it means to experience Elijah the Prophet, and other ancient masters.

The true nature of human inspiration, and its relationship to “Divine” inspiration.

The experience of “cosmic/God” consciousness, and how it differs from experiencing spiritual insights through a mentally conceived form.

The internal power of integrated beliefs, devotion, and righteous behavior.

Also, the commonality of Torah-based experiences with those of various other religions, what we call the sparks of the exiled Torah.

### **Lesson 15** - Gate 6 – **The Levels of Extra Sensory Perception**

This lesson begins the concluding section of this course, and reviews the four worlds, and ten sefirot, and how they are to be viewed psychologically, with emphasis on practical embrace, and experience.

Numerous psychological examples are given to show how the Kabbalistic system actually works.

Emphasis on understanding the realms of the Klipot, and a discussion about one addressing one's personal sub-conscious emotional issues.

The ascent through the Palaces and the Gates, the meanings of archetypes, and how they are constructively used.

Again, this lesson makes regular reference to other spiritual traditions to emphasize the psychological reality underlying the Kabbalah of Spiritual Connection.

**Lesson 16 - Gate 6 – Ezekiel's Chariot & the Heavenly Palaces.**

A realistic overview of the ancient practice of Hekhalot ascent. All ascent is experienced psychologically, in what I refer to as a mental technology. Palaces, guardians, and angels are all archetypal experiences, not limited to the individual imagination, although that is where each is visualized, and experienced.

Mental constructs are individualized, active imagination, prophetic vision unique to the individual.

An involved discussion about the realm of the klipot, the sub-conscious, and the importance of coming to peace with one's own internal emotional turmoil.

What is and is not an actual extraterrestrial encounter, and how these can be physical, mental or a combination of both.

**Lesson 17 – Gate 6. Kabbalistic Magic and Angelic Encounters.**

What is the actual nature of magic. What is the difference between the fantasy of magic, and its actual psychological, and para-psychological parameters. Discussion of herbology, magic wands, and other ancient forms.

Magical beliefs in society and politics, mention of the Nazi Thule, and the British Golden Dawn, (and of course, Harry Potter).

The levels of prophecy, and the unique nature of the experience of Moses, who, in my opinion was genetically altered in his actual, and physical close encounter on Mt. Sinai. This is what differed the nature of his prophetic experience from the later prophets.

Explanation of what it means to prophecy through Beriah and Yetzirah. The world of Metatron, and the race of the Metatrons. What really happened to the four who entered the Pardes, and why such endeavors are psychologically dangerous.

What exactly is Kabbalah Ma'asit, and how it differs from prophetic meditation, and the usage of holy names, and the like.

The class concludes with an understanding of the nature of Earth spirits and why they are not to be disturbed by human invocation soliciting their support, in contradiction to the nature of their missions.

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