

I'm human



Shalom sharabi meditaciones

Due to the extensive nature of the topic, I will begin by citing a verse from the Torah: "The secrets belong to the Eternal, our God; but the revealed things belong to us and our children forever, so that we can fulfill all the words of this Law." Devarim 29:28. I have stopped teaching in-person classes due to personal projects. Many who once attended my classes are now constant readers of this blog. Some recordings were made, and I said I would publish transcripts from some of them; this post will be one of those, but with additions. Practical meditation is very effective because it helps us contemplate ourselves. "Kabbalistic" meditation (if we can call it that) differs from other systems in that it's done in a group, since the essence of these practices is to achieve unity, passing from an individual "I" to a collective "us," and ultimately, to feel like one being. In some methods, a person may meditate alone without needing anyone else. Even if people gather together for these meditations, there's no practical connection between them. On the other hand, group meditation is distinct from individual meditation; it's usually easier to enter a state of meditation when we're in a group, as the vibration generated among us facilitates access to the desired state of concentration. The practical work in Kabbalah is about connection and unity, where the general force that governs the world, the Creator, is revealed. The central theme of this article are the "Yijudim," a meditative practice that originated in the Safed School. Even before the arrival of Arizal, Rav Itzjak Luria, the group of kabbalists gathered around Cordovero had developed a unique lifestyle. For example, they would go out to fields to welcome Shabat. With Luria's arrival, new elements were added to these excursions, such as communion with the souls of exceptional pious men through special kavanot (ritual meditations) and yihudim ("unifications"). However, these "yijudim" were worked on in groups, and their purpose is to accelerate the passage from exile to redemption. The fear of sinning causes a special sparkle of fear towards God in one's soul (Shaaré Teshubá Shaar 3:8). This has halakhic and spiritual implications, as people tend to desire two things in life: money and women. The concept of "Yijud" described by the Halacha can lead to grave transgressions and suffering. However, this topic is not the focus of this class, but rather a means to explore the depth of the concept from various perspectives, including its relation to the union of male and female. In Kabbalistic terms, Yijud refers to the unification of two bodies or souls, becoming one. The idea is rooted in the creation of Adam and Eve (Bereshit 2:24), where it says "they will become one flesh." This unity is described as an act of daat, which means recognition and understanding between two individuals. The power of Yijud (both spiritually and physically) is connected to our ability to recognize and understand ourselves. In both languages, Yijudims denote unifications between the divine masculine and feminine aspects. Yijud is the process of "becoming whole again," reuniting the lost halves of what was initially a unique entity. In Kabbalistic practices, intentions (Kavanot) are known as Yijudims, aiming to unify multiple dimensions of reality, starting with the divine realm of Atzilut. The intention that all actions be "for the sake of heaven" is called Yijud hamaasé ("the unification of action"). Our prayers begin with the formula: "For the sake of the unity of the Holy One, blessed be He..." The highest revelation connected to the upper worlds is called Kudshá Berij Hú, while the lower level connected to our physical world is Shejiná, which means "to reside." The Shejiná is the divine presence that resides among us on earth, as seen in Exodus 25:8. In the prayer LeShem Yijud, we say: "For the unification of Kudshá Berij Hú and Shejiná..." This does not mean there are two entities (God forbid), but rather all revelations of God are ultimately one. The meditation required in Kabbalistic practices involves recognizing that all levels of divine revelation are ultimately one, as seen in Zehariah 14:9 ("Hashem is One and His name is One"). When we recite LeShem Yijud, we express our belief that all levels of divine revelation are indeed one. El método de los Yihudim, utilizado principalmente por la escuela de Kabalá de Safed, se basa en las prácticas esotéricas del Zohar y fue desarrollado por Rabi Itzjak Luria. Este método permite acceder a un nivel de percepción de la verdad que trasciende la lógica humana. Para realizar estas meditaciones, se requiere una preparación previa y una disposición a despojarse del orgullo y centrar el corazón en los Cielos. La sistematización de esta doctrina permitió extraer prácticas de meditación ijudim del Zohar. Sin embargo, estas prácticas son extremadamente poderosas y peligrosas si no se han preparado adecuadamente. El pensamiento jasídico se basa en la unificación de las propias emociones con la acción (Yijud Mah u Bani) y el proceso por el que un kabalista traza un objeto o concepto en este mundo físico a través de los niveles creativos de Dios (Yijud Aba). El objetivo es descubrir la santidad inherente en el objeto meditado y que esa santidad "vuelva a casa". El pensamiento jasídico describe dos niveles de unificación con la Creación: la unidad superior (yijuda láá), en la que se anula la creación dentro de la totalidad divina, y la baja unidad (Yijudah Tata'ah), en la que la creación percibe su propia existencia depende de Dios. Los mantras meditativos de Shalom Sharabi representan códigos secretos más ocultos dentro de la cábala hebrea. Estos mantras se utilizan para activar las energías de cada dimensión del Árbol de la Vida. Conocer el funcionamiento de los mantras meditativos con los Nombres de Dios es importante para comprender cómo se mueven las energías de los universos superiores dentro del alma humana. Sharabi explains how energies operate within human consciousness, and is considered the leading expert in deciphering these energies to elevate the soul and connect with higher levels of light. This seminar is not a meditation course, but rather an in-depth analysis of the mechanisms behind invisible energies. The goal is to understand the inner mechanics of meditative mantras to guide the soul towards its path. The seminar was held in Barcelona on November 19, 2022, and was recorded in its entirety. The complete seminar is available as a course with video and audio recordings, allowing students to learn at their own pace. Additionally, there is a Q&A session that took place via Zoom on December 14, 2022, which has been made available as additional course content. This seminar is geared towards intermediate and advanced students of Kabbalah who have a basic understanding of the universes (olamot) and the Tree of Life, and are familiar with these concepts. It is recommended that students also know Hebrew letters and can identify them. The seminar program includes: * Explanation of God's names in the universe of Atzilut as the basis for understanding Sharabi's meditative mantras * Combination of God's names across different dimensions of the Tree of Life * Vocalization and vibrations of different dimensional energies from the Yetzirá universe, combined with God's names in Atzilut * Filling with God's name and contractions of the divine name * Objectives for connecting with divine forces Dr. Sharabi is an investigator and professor of Kabbalah who specializes in applying Kabbalistic principles to psychology, personal growth, and spirituality. He teaches how Kabbalah can help us live a more fulfilling life, increase happiness, and achieve self-awareness through the method of the Tree of Life. With over 25 published books on Jewish history, thought, and spirituality, including 14 books dedicated to Kabbalah, Dr. Sharabi is an expert in his field. Noted expert in Kabbalah and esoteric studies Mario Sabán, who holds multiple doctoral degrees in various fields such as Philosophy, Anthropology, Psychology, History, Theology, Applied Mathematics, and Education. He is also a professor and investigator of Kabbalah, and has written several books including "Joyas de la cábala" and "El misterio de la cábala".