

# TELEPATHY



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# LEILUI NISHMAT

For the soul's elevation

*Baruch Mordechai ben Avraham ז"ל*

*Sureh Chave bat Chene ז"ל*





ועתה כבאי אל-עבדך אבי והנער *pasuk* ונפשו קשורה בנפשו *Veata kevoi el-avdecha avi vehanaar einenu itanu venafsho keshura venafsho*, “Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his soul is bound up with the lad’s soul”<sup>1</sup>.

My thoughts then ran to the subject of extra-sensorial communication – with humans or entities in the *olamot*/spiritual worlds – generally known as telepathy<sup>2</sup>, to wit, to make direct contact through the mind with another being without participation of the senses. The *Torah*, in its deeper level of understanding, the *Kabbalah*. has brought us the means and methods to this and other “spiritual technologies” for thousands of years. The holy works of the sages of the *Torah* clearly document contacts with “extra-terrestrial”<sup>3</sup> inhabitants: the various classes of *malachim*/angels, *shedim*/demons (which are a particular class of *malachim*), *ruchot*/spirits, *neshamot artilain*/naked souls, etc. However, to make an extra-sensorial contact work intentionally can indeed be an arduous process. This is because, with the fall of *Adam* in the *Gan Eden*, the human brain chemistry and physiology was naturally pre-determined by *YKVK* to change. This was done in order to better adapt it to the new physical (and fallen) reality, meaning, the brain and its chemistry had to be modified to block out what it once had natural access and understanding: the spiritual domains. This also meant that the right side of the brain – the intuitive-psychic center – took a lesser role for humanity, which inherited (through *Adam*’s choice of the *Etz Da’at*) a rationally

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<sup>1</sup> *Bereshit* 44:30.

<sup>2</sup> At a later point in this work, the connection to the *pasuk* will be made clear.

<sup>3</sup> Truly, the following entities are not from our earth, hence the term.

obsessed left-brain view of reality. The intuitive side remain to this day buried and accessible mostly from the subconscious mind, with its doorway on the right side of the brain. This side of the brain can allow the psychic and intuitive access to the once highly active and natural spiritual domains, just as the physical reality is the norm since the fall of *Adam*. Hence, through the proper *Torah* education, the right side brain can develop and go beyond its known artistic and creative functions, to allow and enhance the access to these higher realities. This means the discovering of *YKVK*'s truths underlining our sensorial perceptions. Truly, intuitive-psychic knowing and knowledge is the higher path to understanding the living *Torah*. In fact, the prophesized messianic destine of man is to reopen this psychic access through the mind, revealing again its full *Edenic* potential and going even beyond. This is so, for when the messianic evolutionary transformations occur, everything will change: both mind, heart and the physiology of humanity. However, we can also taste and hasten the messianic reality through this knowledge and practice in the here and now.

Now, *Torah* sanctions properly altering the brain chemistry – a key factor in “unblocking” the mind – in order to allow interactions with the spiritual domains. However, this type of change demands rigorous discipline, the *kedusha* of a *Torah* observant life, and specific actions only known and well guarded by a few masters of the *Torah*. We learn the overall structure for successfully engaging in extra-sensorial contacts through the imminent moment of the greatest spiritual-sensorial experience ever registered in human history: the “Giving of the *Torah*” (*Matan Torah*). As it is written: “And *Moshe* went down from the mount to the people, and sanctified the people; and they washed their clothes. And he said

to the people: ‘Be ready by the third day. Do not come near a woman’<sup>4</sup>. We see that before this extraordinary contact with YKVK, the people of *Israel* needed to be sanctified in various ways, including (but not only) sexual abstinence. In fact, sexual activity can temporarily weaken the body and the power of the mind-focus necessary to withstand the rigorous mental techniques necessary to unlock these lofty “accesses”. Furthermore, there are issues of impurity (*tumah*) once man releases his seeds, which are Biblically known to block the higher mental perceptions necessary to raise one’s consciousness beyond the bounds of “Ego”. In general, the *Torah* sanctioned abstinences and other practices, like the many kinds of fasts, have specific altering effect on the brain chemistry, allowing extra sensibilities to open. The opening of the mind through fasting in the proper context and with the use of ancient kosher mind techniques is the pathway to higher levels of perception – to “spiritual ascent”. If properly guided, this may even allow contacts with the diversely populated, yet physically invisible multiverse that surrounds us. Moreover, beyond the fasts needed for this radical physiological change, which contradict the nature of the brain, it is also necessary to know the right mental exercises<sup>5</sup>: the *shemot kodashim* (“holy names”), *sefirot* and *olamot* that help expand the mind and take advantage of the chemical changes induced by the holy practices mentioned. Even more importantly, to ascend spiritually, one needs to merit learn, recognize and accept his own “inner guide”<sup>6</sup>, among other considerations aimed at permitting successful extra-sensorial experiences.

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<sup>4</sup> *Shemot* 19:14-15.

<sup>5</sup> These exercises do not need the fasts, however, fasting may enhance their results.

<sup>6</sup> This will be addressed later in the subject of *maggidim*.

Now, there is yet another important tool to help in this arduous process of contact: the use of *Torah* sanctioned *ketoret* (“incense”). The reason this works is that smell is the one sense that makes the greatest connection between our physical realm to the spiritual realm. While the original formula for the *ketoret* was known and used solely in the holy Temple, and any deviation of that – in formula or usage – would lead to immediate death by the hands of Heaven, other incense formulas and herbs have always been used by the masters of *Torah*. They did and continue do so nowadays in order to help alter brain chemistry to connect to the higher worlds, for greater *devekut* with *YKVK*. Still, regarding the original *ketoret* it is written: “And he shall take a censer full of burning coals of fire from the altar before the L-rd, and his hands full of sweet incense beaten small, and bring it inside the veil. And he shall put the incense upon the fire before the L-rd, that the cloud of the incense may cover the covering that is upon the Testimony, that he die not”<sup>7</sup>. This *pasuk* speaks of the important *avodah* the *Cohen gadol* did with the *ketoret*. He needed the incense for his communion with *YKVK*.

As it is known, various non-Jewish world cultures also have the understanding of incense’s use (or other herbs etc.) and its effectiveness in altering consciousness. However, they never had access to the *Torah*’s sanctioned formulas nor to any of the well-guarded knowledge of the specific holy meditations’ techniques. Even if they did, they could not make good use of it. Yet, non-*kosher* contacts with the spiritual domains do frequently happen, however they are all with the *sitra achra*. This has the ill effect of confusing people and making them worship the entities contacted.

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<sup>7</sup> *Vayikra* 16:12-13.

In all reality, this is the origin and constant force of their idolatry. Incenses, herbs, foods etc. explicitly used for these impure contacts are part of the rituals from many different religious groups, cults etc. They often have images of *shedim* in the incense's packages, and most people – ignorant of spiritual laws – get these incenses and stare at these images, connecting to them<sup>8</sup>, thus strengthening these *elohim acheirim* (“other gods”), *chaz v’shalom*. These evil entities (*shedim*) exist behind the curtain of reality<sup>9</sup>, getting direct nourishment from the life force invested into them through people’s idolatrous practices. Quite often, the cultists freely distribute incenses to the populace in their true evil intent: the *shed*’s vivification. This is particularly common in the all-idolatrous oriental religions, save Islam<sup>10</sup>. The point here is also that telepathic contact with people and especially with spiritual entities in the astral planes is a possible reality of altered consciousness. However, it is important to know that, just as in the physical world, the astral plane is filled with good and not so good inhabitants and “visitors”<sup>11</sup>. As such, just as we must be careful

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<sup>8</sup> See *Talmud, Kereisos* 3b and *Rashi* there; *Zohar* 84b, *Lech Lecha*.

<sup>9</sup> The *pasuk* says, “And bring it inside the veil” (*Vayikra* 16:12). Mystically, this means the access to the “interior side of reality” – the real contact with the spiritual domain. The *Talmud* mentions many times the *Parochet/Pargod* (Partition/Veil). For instance, *Eileh shomyin m’achorei ha-pargod k’malachei ha-sharet*, “They [the *shedim*] hear what is announced from behind the Partition like the ministering angels” (*Talmud, Chagigah* 16a).

<sup>10</sup> “The Moslems are not at all idol worshippers. Every vestige of pagan religion has been purged from their hearts, and they acknowledge One G-d, although in ancient days their shrine [in Mecca] was a pagan one. But that is irrelevant today. However, they commit other errors, which I am afraid to commit to writing” (*Rambam, Teshuvot/Responsa* #448).

<sup>11</sup> I.e., through mental projection on the superior worlds by those who know the proper techniques, it is possible to “share in the space” with other spiritual entities, interacting with them and other visitors as well.

with dangerous people in our natural plane of consciousness, we need to be equally careful with suspected and dangerous spiritual entities from other domains. This is well known by the initiated.

Another real danger of contact with entities from the higher worlds lies in the fact that spiritual reality is always symbolic – a language of archetypes. As such, entities can present themselves to our conscious/rational minds in any form we see as pleasing and desirable – whatever symbols we relate to in our unrectified subconscious. Hence, “seduction” is a real weapon used to attempt establishing a telepathic link that aims at further nurturing these beings with the individual’s life force. They in turn desire and can gain control over the person’s mind. In fact, often *shedim* or other malevolent entities present themselves as “holy” images the individual can quite easily believe as being holy, thus very acceptable to come closer and “connect”. Indeed, this could prove very dangerous. Only the truly wise and righteous can hope to see through the elaborate disguises from these entities.

Sometimes, if the meditator is worthy, a much greater level of revelation than the telepathic connection can be achieved, something directly proportional to the extent of personal refinement that has been attained. This type of phenomenon is known as *gilui maggid* (“revelation of spirit guide”), *gilui Eliyahu HaNavi* (“revelation of the Prophet *Elijah*”), as well as other angelical beings – good or not – that may also reveal themselves in “physical” form. While these extraordinary things will not be explored here, the fact remains that, contacts can leave the mental sphere and become part of physical reality. Although appearing real in every respect to our mind, these revelations are not physical in the exact sense of our definitions and understanding of matter.

These entities exist beyond our physical domain while being connected to the person during the time of the interaction, something possible because the mind is actually not limited to the boundaries of the brain. Their form reveals itself relative to the individual's personal mental filter of these beings attributes, which in turn mirrors their supernal realities. Yet, not all revelations are of good intent, for angelical beings may appear – even to the righteous – attempting to deceive them. Hence, the knowledge to test often the type of contact is paramount<sup>12</sup>. Truly, no *halachic* transgression can ever be proposed by a contact claiming to be from the side of the *kedusha*, including all rabbinical enactments as well. As an example of the righteous' encounters with evil forces, the *Midrash* tells us that while on the way to the *mitzvah* of the *Akedat Yitzchak* ("Sacrifice of *Isaac*"), "The path the patriarchs took, led them to the mountains. It was then that the *Satan* settled on a passageway, disguising himself as a river with a stream. Approaching the river, *Avraham* then decided to enter it, first alone. The waters were up to his waist. Thinking he could wade across the river, *Avraham* called *Yitzchak* and took his hand. They had walked but a few steps when suddenly the water reached their necks. *Avraham* looked around and exclaimed in wonder: 'I come to this path many times and I have never seen a river here. First, I thought it could have rained, and this river water came from it. However, if that were the case, the water would not be so deep. This is the work of the *Satan* trying to stop me from obeying *Hashem's* command'"<sup>13</sup>.

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<sup>12</sup> "Even when *Avraham* invited the angels, he told them to rest 'yourselves under the tree' [*Bereshit* 18:4], in order to test them" (*Zohar* 102b, *Vayera*).

<sup>13</sup> *Yalkut Me'Am Lo'Ez*, *Midrash Tanchuma* and *Yalkut Shimoni* on *Vayeira*. For *Shlomo HaMelech* and *Ashmedai*, the king of demons, see *Talmud Gittin* 68b;

In order to understand further these phenomena, it is valuable to digress on certain aspects of the brain's nature. As far as contacts are concerned, the human brain essentially has four types of cerebral waves<sup>14</sup>: *delta*, *theta*, *alpha*, and *beta*. *Delta* is the frequency range up to 4 Hz. It tends to be the highest in amplitude and the slowest waves. *Theta* is the frequency range from 4 Hz to 7 Hz<sup>15</sup>. *Alpha* is the frequency range from 7 Hz to 14 Hz. *Beta* is the frequency range from 15 Hz to about 30 Hz. *Alpha* and *beta* waves mean the "states of consciousness" – the wide-awake alertness, if not, anxiousness – that connects us to the physical world. Now, sleep is the deepest mental state, the *delta* waves. There is a state of "intermediary consciousness" between being awake and sleeping and that corresponds to the *theta* waves.

Now, there are innumerable entities that exist in a parallel space-time dimension to ours. They indeed think and can telepathically communicate with us<sup>16</sup>. They exist and vibrate on the *theta* frequency. As such, we "naturally" cannot seem them. As the *Gemara* relates, "Abba Benjamin says: 'If the eye had the power to see them, no creature could endure the *shedim*'. Abaye says: 'They are more numerous than we are and they surround us like the

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*Bamidbar Rabbah* 11:3. On a *tzaddik* seeing many demons at the same time, see R' Chayim Vital, *Sefer ha-Chezyonot*, on *Chol HaMoed Pessach* 5367. See also regarding *Hagar*, *Rashi* on *Bereshit* 16:9 citing the *Bereshit Rabah* 45:6.

<sup>14</sup> Indeed, there are others, such as *gamma* and *mu*, not relevant here.

<sup>15</sup> *Theta* is seen normally in young children. This frequency range has been associated with reports of relaxed, meditative, and creative states.

<sup>16</sup> During a dream, see *Rabi Yehudah Petaya*, *Sefer Minhat Yehuda*, *Parashat Miketz* §47. For general characteristics of *shedim* and *malachim*, see *Talmud*, *Chagigah* 16a; *Avot d'Rabi Natan* 37:3. For in more depth understanding, see *Rabi Menachem Tziyoni*, *Tziyoni* and *Tziyoni Tzafuni*; *Rabi Eleazar of Germiza*, *Sodei Raziah*, *Hilchot Malachim*; *Rav Reuven Margaliot*, *Malachei Elyon et. al.*

ridge round a field”<sup>17</sup>. Continuing, we can literally pass our hands through them, and they can and are here, but we do not perceive them in our normative level of consciousness. However, there are those entities from the parallel domain that are well aware of our universe and frequency, and if they so desire (or rather, if we desire), can indeed interact with us in all of the four frequencies mentioned<sup>18</sup>. This is so, for in accordance to the law of magnetic attraction, in the same way a person seeks to connect to something, the same quality of energy seeks to connect to the person. Telepathic contacts through the *theta* frequency depend on the body’s physiological changes, in the way that the brain chemistry can become coherent to and channel a contact in this intermediary frequency<sup>19</sup>. Initially, as the brain chemistry is altered (through meditation, fasting, incense, etc.), a person can become conscious of a “presence”. For example, at first the perception comes from the corner of the eyes, perhaps interpreting movements as some “dark entity”, possible a *shed*, that moves about like a shadow (malevolent forces vibrate at lower frequencies, and are generally more accessible, hence the danger in these practices). However, this could be just the person’s fear “speaking” to himself<sup>20</sup>. As consciousness at this level becomes

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<sup>17</sup> *Talmud, Berachot* 6a. “They completely surround each person” (*Tosafot in loco*).

<sup>18</sup> It is common for this contact to occur while our minds are in the *delta* frequency (sleep), through the dreams. See above reference on *R’ Petaya*.

<sup>19</sup> As mentioned before in this work, it is possible that human beings alter their consciousness and remain living in this level of the mind for extended periods. However, adequate *kosher* knowledge of meditation and *kosher* mind techniques are needed to avoid dangerous pitfalls.

<sup>20</sup> Fear in unvirtuous places and especially if an unseen presence is instinctively perceived, attracts evil entities. This is so, for fear is an expression of the altered state of consciousness resulting from the awareness of one’s weakening vulnerabilities. If the entity is malevolent, it may want to explore such

more subtle, it may be possible to see physically this presence<sup>21</sup> with the eyes of flesh, while hearing in one's mind its telepathic communication. The degree of clarity and truth in the communication varies with the *kedusha* level of the person, or in its opposite end, the intensity of the *tumah*<sup>22</sup>. There are other considerations on *shedim*, *malachim* etc. that are beyond the scope of this work.

As far as *maggidim* ("inner guides"), they will communicate in a manner directly proportional to the precision, intention and strength of devotion to *Hashem* from the individual, whereas mistakes in his faith and practices will resonate back as dubious or

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vulnerabilities in order to gain control. Hence, fear facilitates "spiritual violations" (see text on this subject). As it is written: "Man can bring down a spirit from above and unite with it here through fear, by concentrating and becoming involved in his heart and mind with it, in a self-hurting manner" (*Zohar* 69a, *Yitro*).

<sup>21</sup> Explorations in this level of perception can be very dangerous, so say the least, for it is exactly in this same process that hallucinations (psychoses in general) operate. Schizophrenics are particularly prone to experiences of this sort, due to the "breach" in the natural separation between their conscious and subconscious mind. However, if the person assumes control of these contacts, and not the other way around, then the experience can be positive. The difficulty lies in the nature of some of these entities seeking control of the mind, for they see our thoughts.

<sup>22</sup> "The impurity of the 'other side' [*sitra achra*] clung to *Bilaam*. Yet even he saw something of the Divine and the Holy, although from a distance, through the mist of his impurity and attachment to the 'other side'. For in the *sitra achra* there is an admixture or outer ring of light, which surrounds the darkness... He saw this brightness from a distance, but, as it were, through a partition; therefore, although he prophesied, he knew not what he prophesied: he looked at the light with a 'closed eye' [*Bamidbar* 24:4]" (*ibid.* *Zohar*). In practical terms, unworthy people, but with some appropriate knowledge of meditation, can indeed have access to these extra-terrestrial realities and beings therein. However, any and all of their contacts will be undoubtedly from *sitra achra* and its evil beings. Even if in their meditations they believe contact was made with "high above" (*kedusha*), this cannot ever be. They will only know "down below" (*klipah*). This is natural law of YKVK. (For further study, see *R' Chayim Vital, Sha'ar Ruach HaKodesh, Sha'ar Zayin*).

unclear communications<sup>23</sup>. While issues of merit and righteousness play a great role in all contacts with entities, *maggidim* have an intrinsically deep personal level of communication, as they are truly the person's "higher self", to wit, a mirror of one's current spiritual level. Hence, the point made of the strict reflection of one's *avodat Hashem* and the quality of the *maggid's* message. Finally, evil and psychologically deranged people can commonly link up and receive telepathic communications with malevolent entities, although there are exceptions<sup>24</sup>, just as righteous people can on an extraordinarily basis, communicate with evil entities, as mentioned before.

Now, while the greatest telepathic experience in the *Tanach* is *Matan Torah*, when *YKVK* spoke telepathically to the whole collective of *Israel* and they all heard simultaneously the wondrous divine revelations, there are also many examples of telepathic

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<sup>23</sup> There can be *maggidim* from different *olamot*, save *Atzilut*. The *maggid* may not be always the same and there can be more than one at the same time. There are evil *maggidim* as well. Clearly, a person must evolve and live this most needed *kosher* experience. Hence, while some is revealed here, much more is left hidden, for practice is much higher than study.

<sup>24</sup> The *Sefer Melachim* I 13:20 tells us of the prophet *Iddo*, who was ordered by *Hashem* to proceed to *Bethel*, rebuke king *Yarovam* for his idolatry, and then return home, making sure not to retrace his steps, but rather to return home by a different route than the one he had taken to *Bethel*. In addition, the prophet was warned not to eat or drink anything until he had returned home. *Iddo* carried out his mission and was returning home when he was overtaken by another prophet who told him that *Hashem* had countermanded His original order and had instructed him, the second prophet, to bring *Iddo* to his (the second prophet's) house in *Bethel* and provide him with food and drink. This was a lie. The second prophet was in reality a false prophet, identified here as a prophet of *Baal*. Believing the false prophet, *Iddo* accompanied him to his home, where he ate a meal. During the meal, the false prophet suddenly received genuine prophetic communication from *Hashem*. He was told to tell *Iddo* that *Iddo* was going to die for disobeying *Hashem's* instructions. Shortly thereafter *Iddo* was killed by a lion.

communication between humans and between humans and extra-terrestrial entities. For instance, there is an entire race of angels that may assume an evident humanoid resemblance<sup>25</sup>. In many cases, these *Ishim* (“men”<sup>26</sup>) – the type of angel that came to Earth and took for themselves the daughters of men<sup>27</sup>. As an example, the Book of *Daniel* brings his innumerable visions and revelations that came from different angelic beings. *Daniel* speaks telepathically to *Gavriel HaMalach* who appears to be similar to a man<sup>28</sup>. Moreover, when *Yehoshua* is by *Yericho* and “A captain of the army of the L-rd”<sup>29</sup> speaks to him, he then realizes this captain is not a human being but an angel. In another example of Scriptures, *Manoah*, father of *Shimshon*, sees and telepathically hears an angel of the L-rd who appears before him clearly in the image of man<sup>30</sup>. And when this angel ascends to Heaven right in front of him, *Manoah* then thinks, “He and his wife will surely die”<sup>31</sup>. We also have the extraordinary scene of *Bilaam* and the angel of the L-rd: “Then the L-rd opened the eyes of *Bilaam*, and he saw the angel of the L-rd standing in the way, and his sword drawn in his hand”<sup>32</sup>. A telepathic contact with an angel in a dream is also registered: “And the angel of G-d spoke to me in a dream, saying,

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<sup>25</sup> As it is written: “The *Nefilim* [i.e., the ‘hepil/dropped’ ones] can transform themselves into all kinds of shapes, and when they come down [to this world], they clothe themselves with garments of earth’s atmosphere and take on human form” (*Zohar* 58a, *Bereshit*).

<sup>26</sup> *Rambam, Yesodei HaTorah, perek 2*. They are also called *Nefilim*.

<sup>27</sup> *Bereshit* 6. See *Zohar* 37a, *Bereshit*.

<sup>28</sup> *Daniel* 8:17 and 26.

<sup>29</sup> *Yehoshua* 5:14.

<sup>30</sup> *Shofetim* 13.

<sup>31</sup> *Ibid.* 13:22.

<sup>32</sup> *Bamidbar* 22:31.

*Ya'acov*; And I said, Here am I"<sup>33</sup>. And *Chazal* explains that the man who pointed *Yosef ben Ya'acov* in the direction of his brothers was *Gavriel HaMalach*<sup>34</sup>. Another contact occurs when *Lot* is in *Sodom*<sup>35</sup> and have to deal with angels. There is also the famous passage when *Avraham avinu* is in his tent<sup>36</sup> and receives the visit of the three angels (*Michael, Gavriel, and Rafael*) appearing in the form of humans, and for respect to *Avraham's* food, even "seem" to consume his food<sup>37</sup>. All those contacts between humans and angels were telepathic, for that is the only way angels communicate.

Different levels of telepathic contact are registered in Scriptures, and not only with angels, but with other humans as well. Most interestingly, *Daniel* has a powerful vision<sup>38</sup> that the three other prophets<sup>39</sup> that happened to be next to him and are superior to him in prophecy<sup>40</sup>, cannot see. Yet, they truly felt something terrifying, and although they could not see the vision, they all heard it telepathically at the same time<sup>41</sup>; recognized it intuitively to some degree and then ran away in fear. Elsewhere, In the Book of *Iyov*, our sages<sup>42</sup> teach us an amazing thing about *Iyov's* three

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<sup>33</sup> *Bereshit* 31:11.

<sup>34</sup> *Rashi* on *Bereshit* 37:15; *Midrash Tanchuma* 2.

<sup>35</sup> *Bereshit* 19.

<sup>36</sup> *Bereshit* 18:2. See *Rashi* on *Bereshit* 18:1. *Talmud, Bava Metzia* 86b.

<sup>37</sup> *Rashi* on *Bereshit* 18:8.

<sup>38</sup> *Daniel* 10:7.

<sup>39</sup> These were the prophets *Chaggai, Zechariah* and *Malachi*.

<sup>40</sup> *Talmud, Megillah* 3a.

<sup>41</sup> *Ibid. Megilah*, explaining that they did not see the vision, but their *mazal* saw it.

<sup>42</sup> *Talmud, Bava Batra* 16b. *Tzaddikim*, righteous individuals, are known to have telepathic abilities and other spiritual powers. There are many true and documented stories of such special people. Unrighteous people may claim these powers, but almost the absolute majority are untrue. When they do have some kind of power, it usually indicates they have defects – a type of "nakedness" – in their spiritual garments of the soul. This subject is beyond the scope of this work.

friends<sup>43</sup>, in what is perhaps the only explicit example of telepathic communication in the *Tanach*. They teach us that the three friends felt *Iyov's* affliction from a distance of three hundred *parsangs* (approximately 750 miles). This is a clear form of telepathy. Moreover, we can learn a fundamental lesson from this experience. The *Ari"zal* taught that what delays the coming of the *Mashiach* is true comradeship, not merely *ahavat Israel* ("unbounded love" for another). Consequently, the redemption requires true heartfelt and soulful friendship – friends who are connected even by their thoughts, telepathically. As an example, the relationship between *Ya'acov avinu* and *Binyamin* is an archetype of unbounded love and comradeship between father and son. And in the *pasuk* mentioned earlier, *Veata kevoi el-avdecha avi... ונפשו קשורה בנפשו venafsho keshura venafsho*, "Now therefore when I come to thy servant my father... his soul is bound up with the lad's soul", we see a beautiful revelation: that the *gematria atbash* (plus three for the *kollel* of each word) is 756. This is also the *gematria* for *מחשבות machshavot* ("thoughts"). Their deep connection extended to their telepathic link. Truly, these and other contacts from the Scriptures<sup>44</sup> are all of different levels of holy communications and with their own specific purposes, all with guarded reasons known only to Heaven.

Furthermore, as explained before, there are myriads of beings invisible to us that may be contacted through the mind while in meditation or in rare cases, through revelation in our physical reality. Yet, telepathic contacts can also occur in a more direct

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<sup>43</sup> *Iyov* 2:11.

<sup>44</sup> There are countless contacts with beings in our rabbinical literature. To this day and age, these contacts occur as they have for millennia years.

response to our behaviors, be for good or not. For instance, our holy Sages have taught us that strongly negative actions can elicit contacts with lower level beings<sup>45</sup>, like *shedim*, that desire to find appropriate “hosts” to nourish themselves through their life energy. They do so, as mentioned, by the means of mental connection to the person who has “aligned” with them through a variety of actions not sanctioned by *Torah* law. Furthermore, the capacity to establish these mental contacts does not need to be with angels, *shedim* or other beings from our invisible universe. They can occur through what is known as “spiritual/mental violation”. Using specific meditational techniques, a person can project his astral body and invade the thoughts or dreams of another individual. On the positive side, *tzaddikim* can also have contact with another individual’s mind to help sublimate the *machavot zarot* (“negative invading thoughts”<sup>46</sup>), and the study of *Torah* repudiates them all<sup>47</sup>.

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<sup>45</sup> “We have learnt that in all things a man should act after the supernal model and perform the right thing, and that if he alters it he draws upon himself something which he would better have avoided. When a man does things below in the right way, he draws upon himself a celestial holy spirit. However, if he does things in a crooked way, he draws upon himself another spirit, which leads him astray to an evil side. What brings upon him this evil spirit? The action which he exhibited in the other side” (*Zohar* 86b, *Kedoshim*).

<sup>46</sup> Sublimation would then mean to trace the bad thought to its good source and transform it into a good thought. This subject is beyond the scope of this work.

<sup>47</sup> “Our sages thus declared that man should direct his mind and thoughts to the words of *Torah* and enlarge his understanding with wisdom, for unchaste thoughts prevail only in a heart devoid of wisdom” (*Rambam, Hilchot Issurei Bi’ah* 22:21, based on *Kidushin* 30b and *Midrash Mishlei*, ch. 24). See *Tzava’at Harivash*.

- **The science of Telepathy**

In seeking scientific validation, secular science has been investigating and discussing telepathy and correlated subjects for many years. The scientific theoretical formulations of telepathy base themselves in known and well-proven scientific principles. However, for us, the “strangeness” of such formulations and the technical complexity associated with them come from the fact that, the secular scientific model does not know or recognize the *Torah*, much less its profound language that carries truths of every kind and about all subjects of existence. As such, in general, scientists do not know *Hashem*, nor accept the idea of the spiritual domains. Truly, there are countless examples that show just how the “mysteries” of science are well-understood realities of *Torah*. Interestingly, today’s scientific model for telepathy (and other subjects alike), while still awkward and convoluted, is *b’syata dishmaya*<sup>48</sup> becoming more and more conceptually aligned to many of the millennial (scientific) concepts in *Torah*. Although secular science is not there yet in terms of accepting such mental powers, in *Torah*, righteous individuals are known to possess them and capable of other hidden powers of the soul. That is a given for *Torah*, but not for the secular *hefker velt*<sup>49</sup>.

Now, the scientific foundation that theoretically allows for “controlled superluminal communications”<sup>50</sup> (which includes the possibility of communication with extra-terrestrial beings) is what

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<sup>48</sup> “With the help of Heaven”.

<sup>49</sup> An arbitrary world without judgment and without a judge.

<sup>50</sup> The scientific term for telepathy.

science calls “quantum entanglements”. This is something that *Albert Einstein* criticized and referred to as “spooky action at a distance”. *Einstein* was strongly attached to a principle of his theory of relativity claiming that no event could create an effect simultaneously somewhere else in space. In *Einstein’s* view, the different parts of the universe only connect with each other through effects or signals that cannot transmit faster than the speed of light and whose origins always traces back to a cause in the individual part. He claimed that all events have a local cause<sup>51</sup>, a principle not present in Quantum Mechanics. This is so, because Quantum Mechanics does not suggest the analysis of the world into different space-time regions, but it rather treats the “whole thing” as an unified system. *Bohr*<sup>52</sup> insisted very strongly on the indivisible nature of quantum phenomena, to wit, if two particles had interacted then separated, there were still one system. Therefore, it was wrong, from *Bohr’s* point of view, to try to think of how to divide it up into something happening in this space-time region and something happening in not this space-time region. Hence, even at great distances, atomic particles remain connected to one another<sup>53</sup>. It is the scientific theory behind these quantum entanglements that explains that, when a photon<sup>54</sup> passes through matter, an electron absorbs it. Eventually and spontaneously, the

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<sup>51</sup> “Local causality”, is the idea that what we do here, in this region of space has no immediate effects in a distant region of space. In fact, it has no effects until a lapse of time, which the speed of light limits it.

<sup>52</sup> Dr. *Neils Bohr* (1885–1962) was a renowned Danish physicist, Nobel Prize winner in Physics (1922), philosopher and a promoter of scientific research.

<sup>53</sup> Dr. *Alain Aspect* (1947), a renowned French physicist noted for his experimental work on quantum entanglement claims in his work that, a correlation between their wave functions remained, as they were once part of the same wave-function that was not disturbed before one of the child particles was measured.

<sup>54</sup> Generally a polarized light from a laser.

electron returns to its lowest level of energy<sup>55</sup>, emitting back the photon. Moreover, certain crystalline structures<sup>56</sup> increase the chance that the photon will divide in two photons, both with the wavelength longer than the original<sup>57</sup>. Finally, when the original photon divides itself in two photons, the resulting pair is considered “entangled”.

Now, one of the greatest scientist to recognize and work on practical models of entanglement, *Bell*<sup>58</sup> admitted<sup>59</sup> that, quantum correlations exist in the world, yet in order to explain such peculiar quantum phenomena one must invoke something like “actions going faster than light”, from one place to another. However, although there is a correlation, in accordance to quantum formalism, it cannot serve to transport information. Hence, there is a strange dichotomy between what one can do – for human actions are limited by locality (i.e., causality is local) – and the kind of thing needed as an explanation of this quantum phenomena. In short, although our thoughts, which travel faster than light, can entangle, according to science, they cannot transmit messages. There is a correlation, but without content, so to speak. This is why telepathy is not yet “sanctioned” by most scientists<sup>60</sup>.

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<sup>55</sup> This is known as the “ground state”.

<sup>56</sup> A highly ordered structure of atoms, ions or molecules, occurring due to the intrinsic nature of its constituents to form symmetric patterns.

<sup>57</sup> The longer the wavelength the smaller the frequency, thus less energy. Yet, due to the law of conservation of energy, the total energy of the two photons always needs to be equal to the original energy of the laser-released photon.

<sup>58</sup> The renowned Northern Irish physicist, Dr. *John S. Bell* (1928-1990).

<sup>59</sup> Based on J. S. Bell, "Speakable and Unsayable in Quantum Mechanics: Collected Papers on Quantum Philosophy", pgs. Xxv (introduction), 60-61, 155, 235, 244-245.

<sup>60</sup> Perhaps, the latest “quantum dots” experiments will break this paradigm...

Nevertheless, some scientists do propose (again, going against *Albert Einstein's* original derision of this theory) that, according to these “spooky action at a distance”, it is possible to measure directly the influence between living organisms. This is possible, because all life is connected in a quantum level, despite the great macroscopic distances that separate the biological organisms. More so, the claimed “quantum influence” that occurs between all life forms can be directly measured in human brain waves that “host” instant communication with all beings in the universe at some level. This is all possible through the hypothesis that the initial point of the universe billions of years ago, the “Big Bang”, created, so to speak, the conditions for the quantum entanglement to exist in all of the multiverse. This is all based in the observations of the renowned Austrian Nobel Prize winner physicist, *Erwin Schrödinger* (1887-1961), who claimed that the pre-condition for the quantum entanglement is the previous contact between the objects. In his own words: “When two systems... enter into a temporary physical interaction due to unknown forces between them... they can no longer be described in the same manner as before... Through the interaction, the two representatives become entangled”<sup>61</sup>. This could explain why telepathy works, particularly between people that have had any level of contact.

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<sup>61</sup> “Discussion of Probability between Separated Systems”, Proceedings of the Cambridge Physical Society 1935, 31, Issue 4, pg.555). Clearly, there are many other considerations go beyond the scope of this work. Briefly, this “entanglement” can also explain other aspects of telepathy. For instance, there are what I call “secondary level telepathic transmissions”. Although not a direct communication – something extremely rare and unusual in our fallen reality – these secondary types of mental links are just as extraordinary in their own right. First, there is a “reflected” type of telepathy, where if a person is somehow part of the reality of another (e.g., an acquaintance, friend or family member), the latter

Although we have a small taste of how secular science, with its dense language and “vanguardist” concepts, tries to find reason for what *Torah* understands much more clearly, to wit, the possibility of telepathy, nothing here is really new. In fact, the true *kabbalists* know these secrets and many more for millennia of years. Five hundred years ago, the master *kabbalist*, the *Ari”zal*, explained<sup>62</sup> that *Adam* had a *neshama klalit* (“universal soul”) that included all aspects from all creations – each individual angel and each individual animal – absolutely all levels of creation. *Adam* reflected in himself the totality of all worlds – the multiverse – thus, connection creation in himself, as a central hub. It was this his job to further raise spiritually all things created. His soul also included all souls from humanity in an elevated singleness. This is the reason

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may sense the intentions of that contact. The right side of the brain – the intuitive-psycho side – captures as if were, this energy. As this happens, the left side of the brain – the rational-logical side – “translates” (reflects back) the symbolic messages from the intuitive side to the rational side. This instant translation process occurs in a manner where the person consciously/rationally begins to think on another, with thoughts just popping in about this person. Generally, these thoughts further develop accordingly to the memories and active imagination of the one thinking on the related person. Although there is an “impression” of this being merely an experience of memory and imagination, in all truth, there is actual capturing of some of the other person’s thoughts, especially if they relate to the one receiving them. Normally, the proof that these were not self-initiated thoughts comes later, normally in near time, when some specific manifestation reveals the nature of the contact, to wit, the distant person does something that shows he or she was in fact thinking of the person that experiences the described stream of thoughts. Now, a lower level of telepathic-like experience is what I call “empathic experience”. This is the ability to feel emotionally (and physically) a connection with a close person. This is marked by a strong emotional activity in the body’s torso (varying from upper to lower locations). This “energetic” sensation is so focused that it “shoots back” to the rational intellect, and one knows with certainty that another person is thinking on him. There are many more considerations regarding all of these types of wondrous communications. I have documented hundreds of such experiences.

<sup>62</sup> *Sha’ar HaGilgulim, Hakdamah* 38:13.

that any action from him was so powerful. Thus, immediately after he ate from the *Etz Da'at Tov Ve'Rah* ("The Tree of Knowledge of Good and Evil"), his *neshama* was fragmented in myriads and myriads of "sparks", fragments upon fragments upon fragments, subsequently investing a soul-fragment – a holy spark – on each human being ever born and that is alive today. This is precisely the "Big Bang" being described in *Torah*. The main spiritual work all of our soul's sparks, through our actions in the physical reality, is to rectify (*tikkun*) this fallen condition, as *Adam* should have done it alone. Telepathic communication within the human community and beyond is a real potential (and an actual reality for a few), for it is the product of all souls have being in *Adam* before his sin. This and much more is well known in the *Torah*. This knowledge is not theoretical, because the righteous have always communicated with kindred souls in this manner. The "novelty" here is only to the skeptical secular world without faith in *Hashem*, needs to find "scientific proofs" for *Torah* truths. Truly, it is due to this lack of faith that many wondrous things are delayed from the natural course of human evolution. However, in the coming messianic age, all of these human abilities and more shall be as they were once in *Gan Eden*. In this new time, "The spirit of the L-rd shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the L-rd"<sup>63</sup>.

*Baruch Adonai leolam amen ve'amen*



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<sup>63</sup> *Isaiah* 11:2.

זופ הלא פעב כיב באמ ובה ורו

ויל אמו אהע הוש הוי עהו יהל אבל

רועמד פינחס ופול וחעצר המגפה במאמר אל שדי

רועמד	פינחס	ופול	וחעצר	המגפה	במאמר	אל	שדי
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ארה סתר לי מצר תצרני רני פלס תטובני סלה

אסל

קאמיון

ולריון

מתר

ולס קלז

ולריון

פתס

ולס קלז

ולריון

ופי

ולס קלז

ולריון

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ולס קלז

ולריון

קרע שטן כוזו במוכסז כוזו

**אגלא מה**

מאמצי

כרע

לכן אמר הגני גותן לו את בריתי שלום

About the Rabbi Avraham Chachamovits



Rabbi *Chachamovits* is perhaps the foremost disseminator of *Torah* mysticism in South America, with hundreds of works in (books, audio and video *shiurim*, classes etc.). He idealized and directed the *Beit Ari"zal*, the first and only authentic kosher Jewish Mystical School (*kollel*) in South America. His path is of righteousness and *kosher* spiritual experiences and not merely "speaking from books read". His style is always deep and intense, and it is based on the *Tanach* prophets' schools and the teachings of the *Ari"zal* in particular.