

Insights into Parshat Kedoshim

by Ariel Bar Tzadok

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You Shall Be Holy, How?

Scholars of the world read the wise words of men.

Scholars of Torah read the world itself.

Scholars of the world know the minds of men.

Scholars of Torah know the Mind of God.

Is there a difference here?

What is the difference between Earth and Heaven?

Ultimately, there is only The One.

Love Your Neighbor, How!

Love is not what you feel.

Love is what you do.

One takes care of oneself,

so, in like kind, should one take care of others,

this is how one loves one's neighbor as oneself.

Words come from the air.

Deeds come from the heart.

God Judges Us, How?

Yes, God does judge us, and often that judgment can be cruel. Yet, God's judgment is not ordained by Himself alone, God always consults with a proper and appropriate associate to discern and decide what type of judgment each of us should endure. What that associate decides, God upholds and executes, be it lenient or cruel.

Whenever we offend Heaven by performing deeds that are harmful either above or below, we are judged and punished. How this works is simple, yet profound, and even frightening.

When we offend Heaven, Heaven takes notice. Heaven watches. Heaven then directs the course of human events in such a way that we have come before us an offender, similar to ourselves, and we witness him offend Heaven with the exact type of offense, in the exact same way as we ourselves did. Heaven makes sure that we take notice.

How then do we judge that offender? Are we indignant? Do we call out to Heaven to pour down wrath upon such a person? Do we demand his harsh punishment? Do we seek justice, or do we seek judgment? Do we seek to do the right thing, or do we seek revenge, for revenge's sake? How shall we judge? Shall we be overly-strict? Shall we be overly-lenient? Do we condemn? Do we forgive? Which would be the right course, at this moment, in these circumstances, with this specific individual, under these specific conditions?

Heaven watches, and listens to, how we judge that other who is equally guilty of that which we ourselves have done. Heaven listens to, and records, how we pass judgment on this other. Heaven then takes our verdict, be it lenient or severe, be it righteous or vengeful, and hands it over to the Divine Judge, the Holy One, blessed be He.

God then reads the verdict and ordains that it be carried out. God then calls upon all the forces of Heaven and Earth to bare witness to this verdict, letting all see and know that it was not God who ordained the verdict, but rather it was God's faithful associate, a human being, here on Earth, who did so. All the Heavens and Earth witness and agree, then together all work to bring about the execution of the verdict as ordained by God's associate, man!

God proclaims, *“Man has offended Heaven, and man has declared his own judgment for such a crime. Let then the man who offended Heaven, and who himself has spoken the punishment now become subject to the punishment that he himself has declared. For what he declared for another, he himself is equally guilty. Let his own words fall on his own head. Let his judgment, that came forth from his own mouth, now pursue him, overtake him, and be executed upon him. He has spoken, so let it be in accordance to his own words. My associate, man, has spoken, so now let his own judgment be upon him, for what he himself has done.”*

God judges us, yes! But God judges us by our own standards, by our own ways, and by the very words that come forth from our own lips. As we judge others, so does God judge us!

If we pervert justice towards others, then God also allows a perversion of justice to be executed upon us. Only when we act with righteousness can we expect to be treated with righteousness. This is the Way of Heaven.

Based on the teachings of the Ba'al Shem Tov (Sefer B.S.T. Kodashim)

Secrets of Holy Names and the Coming of Mashiah

The Name ELOHIM refers to small intelligence (mohin d'katnut).

The Name YHWH refers to greater intelligence (mohin d'gadlut).

The Name ELOHIM has the same numerical value for the Hebrew term for nature, HaTeva. Nature is thus the cloak of ELOHIM, the two are one, small intelligence.

YHWH is also natural, as are all things.

We call things that we do not understand, supernatural, but this is a fluid term, its meaning

constantly changes as our small intelligence about nature expands.

What was once believed to be supernatural, we can now understand as natural.

Knowing trumps believing.

This is the secret of the coming redemption!

Today we see ELOHIM cloaked in nature, but we fail to know ELOHIM within.

Today we see YHWH is all things, yet we fail to know YHWH in all things.

Nature, and all things, cover our eyes and prevent us from seeing YHWH ELOHIM clearly.

But as small intelligence gives way to greater intelligence, this too shall pass.

Light is a wave, and Light is a particle,

and thus we have the wave of ELOHIM and the pulse of YHWH.

Things flow in accordance to their predetermined natural course,

and then there is a higher course, still natural, but still unknown and unseen to us today.

Today, we do not see, but tomorrow is another day.

There is the promise that the day will come when we will see and we will know.

We will see how nature, and all things, are alive, conscious and thinking.

There is nothing that is truly dead, all is alive, in one way or another.

This is why in greater intelligence, we can talk to and communicate with all things.

This is the gift of YHWH, and yet, even those who know ELOHIM can do this,

once they penetrate the layers of Nature,

and speak with the Mother Spirit (Shekhina) that enlivens all.

Mashiah is indeed coming, but this coming will first be in the mind

that expands from small intelligence into greater intelligence.

With greater intelligence we shall see greater things,

we shall then embrace them and know them, and by doing so, transform the world.

This is coming, it is inevitable, it is only Natural (ELOHIM).

Being one with Nature unites one with ELOHIM, small intelligence.

We see and we know, but maybe, we still do not understand.

Embracing the unseen and the unknown unites one with YHWH greater intelligence.

This can only be done, when one surrenders to the concealment of the mind,

and to allow the concealment to become revealed.

Small intelligence gives way to greater intelligence,

the concealed becomes revealed, the supernatural is revealed to be natural,

YHWH is revealed to be ELOHIM.

On this day, when He is One and His Name One, that day shall we see Mashiah.

As intelligence marches forward,

so too draws ever closer our inevitable meeting with Mashiah,

and the ultimate fulfillment of prophecy.

Understand the secrets and guard them well.

Shine the Light of Heaven upon the Earth. Bring healing. Restore balance.