

Of Angels & Men, Lessons in Responsible Spirituality

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Present

Of Angels & Men

Lessons in Responsible Spirituality

Practical Lessons for the Disciplined Soul

by Ariel Bar Tzadok

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PART ONE –
The Dominant Rule of the Name Elokim
14 Tamuz 5762; June 24, 2002

In numerous places in Torah literature, the different names of G-d are said to refer to different aspects of revelation of the Divine within creation. Within creation, there are numerous dimensions and universes. To simplify matters we can state that there are two relative dimensions in creation. These are the realms of the natural and of the supernatural.

Within the realms of the natural, G-d is referred to as Elokim, the Creator. This is because as the Creator, He established the laws of nature and allows the universe to be governed by them. Indeed, the name Elokim is in gematria equal to the Hebrew word for nature, "HaTeva."

The supernatural, however, is different. The realm of the supernatural is when G-d wishes to intervene in creation above and beyond the limitation of the laws of the natural physics that govern a relative place. When G-d does this, He is referred to by His Name YKVK, the ultimate Being, and Essence of the universe.

Throughout the TaNaKh, we have numerous examples of Divine intervention into human and natural affairs. The exodus from Egypt, the parting of the Red Sea, the crossing of the Jordan, the stopping the movement of the sun are just a few of the miracles which occurred when the Name YKVK was revealed in the natural universe. YKVK can be considered an internal or higher aspect of Divine revelation, whereas Elokim simply connotes G-d's latent and concealed presence throughout and within nature.

The Name YKVK does not always manifest itself in creation. Since the days of the destruction of the First Temple over 2,400 years ago, the Name YKVK ceased to manifest at all. With this concealment, many things happened. Prophecy ceased to exist. The Holy Temple was destroyed. The Ark of the Covenant and the ancient treasures were concealed and thus lost to future generations.

For millennia now, we have lived under the dominion of the Divine revelation inherent within the name Elokim. This Name not only correlates to the forces of nature, it also manifests the element of Divine justice and severity. This explains why the laws of physics are so strict. They cannot be compromised with as much ease as can be human laws.

It is clear and evident that the Jewish people and nation have suffered tremendous hardships since the destruction of Solomon's Temple and the loss of our national

treasures, the Ark, prophecy, and the Divine Presence (Shekhina). Yet, this was not the greatest loss to be suffered by the Jewish people.

With the destruction of Solomon's Temple, we lost our most precious possession, our "face to face" relationship with G-d that manifested to our nation His Divine mercy through His name YKVK. With the destruction of the Temple, not only was our relationship with G-d severely altered, His "innermost" Name was concealed from the world. No longer would we call upon the Name YKVK. Instead, we today call upon the Name ADNY (Adonai – L-rd). While this too is a holy Name, it still operates within the natural realm similar to the name Elokim. With the loss of Solomon's Temple, we lost the ability to receive supernatural intervention into natural affairs.

Although miracles have continued to occur from time to time, some great, some small, they all nonetheless, emanate from a much lower source than the name YKVK. In essence, all miracles since the days of the destruction of Solomon's Temple have been veiled within the occurrence of natural events. The stories of Purim and Hanuka are two such examples.

The story of Purim and the Book of Esther is the prime example of the change that occurred after the initial exile began. The striking remarkable fact about the Book of Esther that separates it from every other book in the TaNaKh is that the book never makes any mention about G-d, angels, or Divine intervention. The Book of Esther was written to make the entire story of Purim read like a tale of political intrigue instead of like the rest of the TaNaKh, which always emphasizes Divine intervention into human affairs.

Since the days of Purim until today the only way to solicit and receive, Divine blessing in the natural world is by doing natural things. In other words, unlike in the old days, those who today rely and wait upon miracles are usually sorely disappointed. The new way of things in the days of exile follows the natural order. This lesson was taught to us well by Mordechai and Esther.

Those who take matters into their own hands, as did Mordechai and Esther, provide for G-d the tools of practicality, through which Divine blessing can come. Those who plan, prepare, and execute action with wisdom, deliberation, and discipline express the greatest of G-d's gifts, the use of human intellect and resolve.

In essence, the exile has been for us a blessing in disguise. For no longer are we to rely upon our Heavenly Father to extricate us from our own messes. Now, we must take responsibility for ourselves. What we create is what we have, be it for good or for bad. G-d has given into our hands the powers of blessing and curse. When we look upon our world and upon our personal lives, we can no longer blame G-d, the angels, or

any other supernatural power for whatever goes wrong. What we create is what we have.

Granted, it is a tenet of faith to acknowledge that G-d is the true author of all things. It is true that nothing transpires in the natural world that is not in accordance to the Divine Will. Yet, we mere mortals are far from understanding the Divine Plan.

All too often, we attribute to G-d's Will the failures in life that we ourselves have created. In other words, when something goes either very right or very wrong we attribute this to being the Divine Will. Ultimately, this is of course true, but the Divine Will can manifest in various different forms. It is not necessarily G-d who chooses to manifest His Will in the way it does. Human choice plays a great role in what aspect of the Divine Will becomes manifest in the natural world.

This concept that I am describing to you now is one of the most difficult of human attributes. It is a unique and special gift from G-d. We call it Human Free Will.

PART TWO – The Role of Free Will

15 Tamuz 5762; June 25, 2002

Free Will is the fundamental gift of G-d. It allows us to be fully human instead of pre-programmed robots. Free Will enables us to choose between good and evil. This enables us to merit reward or punishment, blessing or curse.

We can choose! Yet, this makes us responsible and liable for our choices.

Apparently good and evil are not limited in definition by moral directives. There are natural forces in the universe that must also be considered. In other words, the ramifications of our actions affect far more than the moral dimension, they affect all areas of our life and environment.

For example, the development of technology is a man made choice inspired by human creativity and our desires to make our world a better and easier place. Pollution is also a man made choice, a by-product of our technology. While technology is a good development, pollution is a bad development. Technology can make all our lives much easier. Pollution can ultimately snuff out life all together.

Therefore, shall we call technology a blessing and pollution a curse? Can we call technology good and pollution its evil twin? Do we say that technology is from G-d, and pollution from the devil?

Let us not get G-d and His angels involved and hold them responsible for a man made quagmire.

Granted, G-d gives to man intelligence. Mankind then uses his intelligence, curiosity, and tenacity to discover the foundations of the laws of physics. What man discovers is what the Creator has placed in His universe from the very beginning. Like a child, mankind is looking a puzzle and only now recognizing that the many pieces fit together and form a greater picture.

Mankind does not need a devil or demons to create for him havoc. Pollution is the prime example. The devil did not create pollution. Mankind did. The devil did not create pollution in order to hinder man's technological growth. Mankind created pollution by not being intelligent and caring enough to see the long-term effects of his actions, upon himself, and his world.

G-d allows pollution to exist, simply because mankind allows it to exist. Pray as hard as you like. Prayer will not remove pollution from our environment any more than from within the human soul. Man created pollution and in order to dispose of it before it kills him, he must use his G-d given brain to devise a way to neutralize it. If not, do not expect G-d to miraculously intervene and clean up the environment. These are the blessings and curses of Free Will.

Free Will can be a real blessing and a real curse. Yet, there is also the Will of G-d. G-d does ordain and predestine certain things to be. Therefore, how far can Free Will go? The Talmud answers this question for us with a most remarkable story.

In T.B. Baba Metzia 59b, a discussion is recorded between Rabbi Eliezer and the Sages regarding whether a certain type of oven is to be considered kosher or not. When the vote was taken to decide the law, the majority sided against Rabbi Eliezer. In response, Rabbi Eliezer called upon supernatural powers to enforce his opinion over that of his colleagues. Rabbi Yehoshua, representing the Sages, rebuked the supernatural forces and disallowed their influence over rational legal decisions that decide matters in the natural world.

In frustration, Rabbi Eliezer invoked G-d Himself to intervene on his behalf. Indeed, a Voice speaks out from Heaven declaring that the law is in accordance to the view of Rabbi Eliezer. At this point Rabbi Yehoshua speaks out and quotes a verse from the Torah that states "it is not in Heaven" (Deut. 30:12). This verse is interpreted to mean that Torah Law is decided by the majority opinion of the court. The implication is that man decides the Law, not G-d. In essence, Rabbi Yehoshua, however politely, told Heaven to mind its own business.

This is such a shocking story. One would expect Rabbi Yehoshua to be in deep spiritual trouble with G-d and His Heavenly tribunal. One would expect a Heavenly thunderbolt, with Rabbi Yehoshua's name on it, to strike at any minute. Yet, this was not the case.

Days later, one of the Sages present at this debate encountered the immortal prophet Eliyahu. He asked Eliyahu, what was going on in Heaven when Rabbi Yehoshua stood up against the Heavenly voice. Eliyahu said that G-d laughed. G-d said, "my sons have defeated me." In other words, G-d admitted that Rabbi Yehoshua was correct in telling Heaven to mind its own business.

According to the famous psychologist Erich Fromm, this story embodies the highest goals of human freedom expressed in the Torah. In his work, "You Shall be As Gods" (Henry Holt, NY, 1966, page 79) Fromm writes:

"The very fact that man has made himself independent and does not need G-d any longer, the fact of having been defeated by man is precisely what pleases G-d. It is in the same sense that the Talmud says: "The character of mortal man is such that when he is conquered, he is unhappy, but when the Holy One is conquered, he rejoices" (Pesachim 119a)."

While mankind, of course, needs G-d, as does the entire universe, nonetheless, the implication here is that **G-d has given man certain responsibilities. Man, therefore is obligated to uphold those responsibilities and not depend upon G-d to do that which man himself is required to do.** Man's Free Will, as can be seen, entails a great deal.

PART THREE – The Influence of the Watcher Angels 17 Tamuz 5762; June 27, 2002

While Free Will gives us a tremendous amount of choice, it also gives us a tremendous amount of responsibility. One might conclude from this that destiny and fate are what we individually decide for ourselves. In other words, **one might conclude that there are no other outside, supernatural forces that have any influence over our decision making.** Yet, according to Torah, nothing could be farther from the truth. In the universe of natural things, **we most certainly are not alone.**

While fantastical life in outer space has long been a popular part of the general culture, there is no acknowledgement of any scientific proof of there being any real extra-terrestrial life. Yet, every culture in history around the world has stories of other worldly beings, be they angels, demons, spirits, or whatever. Most people in modern societies dismiss their stories as sheer myth. Yet, in spite of this, numerous millions of people

around the world believe in these other worldly beings, with a substantial number of reports from people who claim to have made contact with them.

Taking for granted that there really are such entities as angels, take a moment and ask yourself, just **what is an angel?** Where do they come from? What do they really look like? How do they transport themselves? What do they do with their time? Do they eat, sleep, or perform any other type of behavior similar to humans? If angels are anything other than myth, they must have some type of life, and they must live in some type of place, but what and where?

While religion will answer these questions with faith and theology, there is no actual scientific evidence to validate or dismiss anything. All we can say is that **angels must be extraterrestrials** simply because they are not of this Earth. This does not imply that they are “little gray men” traveling on “flying saucers” from another planet. Nonetheless, according to certain Rabbinic opinions, there is a definite relationship between angels and other planets.

The Bible and later Jewish literature relate that angels and demons play extremely important roles in human lives. The Sages teach us that **there is never a moment, ever, that we are not in the presence of both types of these alien beings.** Yet, we must question, what do they want from us, why do they care to be here instead of minding their own business. The answer to this question might be very unsettling to many.

In the Biblical Book of Daniel, we find that individual nations are under the guidance, leadership, and protection of specific angelic governors. Torah literature outlines that not only does each nation have its angelic chief, each **and every individual has his/her own personal angel.** Added to this, **each individual has his/her own personal demon.**

One aspect of Torah literature endeavors to de-personalize these otherworldly beings and say that they are merely aspects of human psychology. One's personal angels have been associated with the yetzer hatov (good inclination) and yetzer hara (evil inclination) within the human psyche.

However, the majority of views, especially that of the mystics, is **that these entities** (including the two yetzers) **are real, external extraterrestrial beings,** that are invisible to all normal natural senses. More so, they are here for a reason. In the Book of Daniel, these angels have a special name. They are called the Watchers.

The Watcher angels are described in merkava literature as being a specific species of angel whose job it is to run things here on Earth as G-d's messengers. Indeed, the Hebrew word for angel, malakh, literally translates as messenger. While G-d is Ruler

over all creation, the day to day affairs He has handed over to this “civil service.” This is the order of things under the Name Elokim or ADNY.

Indeed, the Watcher angels are also referred to elsewhere in the Torah and later literature as the “Benei Elokim” angels. The Benei Elokim are the “sons” of Elokim. They execute the edicts of the laws of nature ordained by Elokim. When the Name YKVK is revealed in the natural world this means that G-d takes personal control of matters, overriding the rule and role of His servants, the Watchers.

The **Watcher angels are charged to maintain creation** and the continuing function of the laws of nature. The **Watchers also have the job to influence the minds and hearts of men.** Yet, as mentioned above, the personal angel that we each have is accompanied by a very real and personal demon, who itself is in reality another Watcher angel.

Therefore, while we as mankind boast of our independence and Free Will, we have still to contend with invisible outside Watcher influences that endeavor to direct our thoughts and mold our behavior, all in accordance to the Divine plan.

The existence of an outside influence over human decision making capacities may or may not be a good thing. For although Free Will is a universal constant, the decisions of Free Will reveal the variable element in creation. In other words, as long as there is Free Will, almost anything can happen, for either good or bad.

Unlike what is taught in spiritually immature cultures (idolatry), there is no great war going on in the universe between G-d and “the Devil” battling for possession of our souls. For although there really is a Satan, the Hebrew word Satan actually means prosecutor. While the term Satan does refer to a specific angel, it also refers to a class of angels whose job it is to act as officers in G-d’s Heavenly tribunal. The Satan is not a judge. He is a prosecutor. He is by no means of equal status, power or authority with the Heavenly judges, even more so is he less than the Creator Himself.

Judging from the Biblical Book of Job, the Prosecutor angel also acts to create “sting operations.” The Prosecutor, through his Watcher agents endeavors to cause man to use his Free Will in ways that are detrimental to himself and others. If any individual falls for these tricks, the prosecutor immediately ascends before the Heavenly tribunal and brings accusations against the individual and then acts as witness against him/her. If found guilty the Heavenly tribunal can enact edicts that can have the most severe consequences upon an individual’s life.

Although many wish to dismiss this invisible drama as mere myth, the ramifications of its reality is no less diminished. Terrible things happen to good people on an almost daily basis. There seems to be no rhyme or reason to what happens in the world. Yet,

there is an order to everything in the universe. The universe does follow a Divinely ordained comprehensive, rational program. The rhyme, the reason, and the program however, are totally invisible to the majority of us.

This is where faith comes in. One is to believe that whatever happens is for the best and serves a Higher Cause. Yet, **faith can also be abused and used as an excuse for one not to take personal responsibility for certain matters in life. Instead of one recognizing his/her own faults, one blames G-d and/or his individual sins for his personal misfortune.**

Although the Watchers watch, we can still exercise our full share of Free Will and operate with the minimal of Watcher influence and intervention. However, this is much easier said than done, as we shall soon see.

**PART FOUR –
Watchers & Man, A Relationship of Enmity
22 Tamuz 5762; July 2, 2002**

Free Will, what a grand concept! Watcher Angels, what a frightening concept! Put the two together and what do we get: the present turmoil of human morality and human thinking.

One should not think that Watcher angels, because they are closer to G-d than are we, that they are perfect “angelic” beings. This is unfortunately not the case. As we recall from Genesis, a group of these angels “fell” from Heaven, came to Earth took wives for themselves, bore giant children, who created so much havoc that G-d (Elokim) had to send a flood to wipe them all out (along with all other life on Earth).

Did you ever stop to ask why an angel would want to descend to Earth, take on a lower form of existence and then cohabit with females of a foreign species (human)? We humans are all attracted to the beautiful members of the opposite sex. Yet, when was the last time a human was aroused to cohabit with a chimpanzee, a baboon, or a reptile?

Angels, even their lowest rank, the Benei Elokim, are far above present day humans on the evolutionary scale. **Why then would an angel want to come down here and play with (what are in his eyes) the apes?**

In order to understand this we must delve into Jewish legend. For thousands of years, there have been many stories that have accompanied and explained the Biblical stories. Stories about the beginning, specifically about the days from creation to the flood, abound. They are often detailed and relate to us a side of history most profound and most disturbing.

According to these stories, G-d's creation of man was not met with full support by the already previously existing angelic races. Indeed, great controversy arose when it was revealed that a superior race of beings was to be created. One angelic race outrightly challenged the decision and refused to pledge loyalty and cooperation with this new species to be called "Adam" (man). Representatives of this race claimed before the Heavenly court that for whatever reason man was chosen to be created; they could fulfill that purpose better than could the new race.

YKVK told this angelic race that they did not have it in them to perform the tasks that man was to be created to perform. Thus, **enmity arose, from the beginning, even prior to our creation.** Yet, we can live with enmity. However, what happened next is what affected us the most.

A representative of the race decided to take matters into his own hands. He decided that he would show YKVK the flaws in His newly created "man: and thus hope to influence the Divine plan more in his own favor.

This angel disguised himself and succeeded in confusing the newly created man (and woman) into violating their prime directive. This is the fall in the Garden of Eden. The angel proved himself right, but because he thwarted the plan of YKVK, he was severely punished. This angel today is the one we know as the Satan. Those of his species who follow in his philosophy and actions are the ones we today call demons. Yet, be mindful, there are other races of entities, here on Earth, who are also referred to as demons, who are vastly different in origin and nature from these rebellious angles.

Yet, now we must ask, **can an angel really thwart the plans of G-d?** For that matter, can man do the same? As we have learned previously, G-d's plan is rather complicated. It apparently took into account with forethought all the rebellions and problems which were to come.

This raises the question, if G-d knew that Satan was to rebel and man was to sin, did He not plan for all this from the beginning? The answer to this is both a confusing yes and no. G-d foresaw the potential of these actions and enabled the universe to be able to absorb these behaviors. The universe did not need these acts to occur. Another, even more efficient plan would have transpired if the behavior in creation was different. Thus, **there was no destiny or fate that guided events.** All happened randomly, with the universe responding in accordance to pre-set Divinely ordained laws and guidelines.

Why was a lofty member of such a sublime species intimidated by the creation of lowly man? The answer to this, revealed to us by the mystics, is that when Adam was created he was far, far different and superior than terrestrial man is today. **Originally, like the angels Adam too was created as a highly evolved being of light.** Initial

Adam was not a corporeal being as we are today. Adam's initial state was one of pure mind.

Indeed, **G-d's purpose in creating Adam was so that the Adamic species would serve to unite and integrate the two realms of creation, the natural with the supernatural.** G-d's original design was for Adam to accomplish this task working essentially from the supernatural side, reaching downward into the physical. The sin in the Garden confused Adam into thinking that if he first descended into the physical universe, he would be able to rectify it quicker and better. Alas, for Adam, he was not ready for such a descent.

The eating of the forbidden fruit was Adam's descent and experiment with the physical universe prior to his being ready and able to do so. We are all suffering the consequences of this action. For once Adam descended below, he became stuck. He only too late realized that "he was naked" of the spiritual power that enabled him to arise and come and go as he pleases.

Adam became stuck in corporeal reality and the saga of present human history began. This story explains why man, as a species is always so restless. Humans, more than anything else are explorers, wanting to learn and know new things. Once the spirit of adventure has left a person, that individual has become more like an ape than like a true human created in the image of G-d.

The Watcher/Benei Elokim angels who maintain the operations of natural law look upon fallen man with disdain. The lofty, high and mighty Adam has fallen and devolved. Instead of being an entity of light like the angels, man has become like the monkey, an entity of flesh and blood. When it comes to the daily operations of creation, these angels, therefore, care not to give any leeway, to fallen man. Their attitude is simple, if man has fallen, let him pick himself up. Man will receive no special favors from the Benei Elokim.

Until YKVK intervenes in creation, fallen man is left to his own devices. While there are other, higher angels who do look benevolently upon man, these Guardian Angels are limited in the scope of their power. We thus find that, **in the invisible realms, politics and intrigue are not too dissimilar than they are here in the physical, natural world.**

Apparently, human Free Will, as grandiose as it is, from time to time comes into conflict with the Watchers and their plans. Although everything that happens to people comes from the Will of G-d, in the state of exile, where the Name Elokim rules, severity rules. **Mankind is advised how to act in order to avoid conflict between himself and the forces underlying nature.** Unfortunately for man, he seldom listens to what is best for

him. Thus, an elemental cause of human suffering comes from supernatural causes. Yet, these too can be controlled by man's choice, specifically by his actions.

PART FIVE –
Of Angels and Man, Differences and Similarities
23 Tamuz 5762; July 3, 2002

In spite of any and all supernatural interference, man is still ultimately responsible for himself and his behavior. Although G-d might allow or even ordain for one to stumble along the way, nonetheless, one cannot use stumbling as an excuse for improper behavior. Remember Job.

As fallen man, we are in a very difficult position. While we are unaware of our true human status, the higher species (angels) are very well aware of it. More and more as the individual man/woman cultivates him/herself and grooms his/her behavior; the surrounding angels take notice. Some welcome the growth. Others resent it. Some wish to encourage man to find his lost hidden self, others wish to hinder his growth.

Learn from this that **there are numerous species of angels. RaMBaM enumerates ten different types**, but no one knows in detail the specifics. Angels are races of beings, far older than man. Being that the title “angel” is a generic term for G-d's messengers, we use it to describe numerous types of beings, with numerous types of tasks. In other words, not all angels are alike.

In order for us to grasp the slightest insights into angelic nature, we have to have a basic understanding of the multiple dimensions that exist in our universe, both the natural and the supernatural. These insights also shed a great deal of light onto the true nature and potential of man. In other words, when **we understand the nature of the universe we understand our own nature**. The opposite is also true, **understand man and you understand the universe**.

As discussed previously, we can divide the universe between the natural and the supernatural. The natural, we know as the universe around us with all its physical laws. The supernatural is the generic term we use to describe everything else. Thus, in order for us to attain insight we will have to go beyond the generic and diagram the multiple realms that we call the supernatural. We will begin this discussion here and continue it in upcoming lessons.

The supernatural realms are all interconnected to and intertwined with our physical universe. While the realms are separated, they are not separated by space or by time. They are however separated by perception. In other words, **what is extra sensory or supernatural for one is very natural and sensory for another.**

This is not only true amongst angels and men; this is also true of many physical animal species. It is documented science that elephants and dolphins have audio abilities far beyond that of man. For us these species have extra-sensory audio perception. From their points of view, they must think man is rather deaf. This same comparison can be made between man and angels.

There are angels who dwell in this physical universe of ours. However, unlike man, the physical makeup of these entities is far different from our own. Our bodies are composed of elements in combined solid, liquid, and gaseous states. The angelic races of this universe apparently do not share with us a solid or liquid state. We have no record of them being of a gaseous state, however there is yet another element.

The fourth element beyond the gaseous state has traditionally been called “fire.” This is the “energy” state or plasma. **While the vast majority of Rabbinic scholars believe that angels have no corporeal element within them, there is a rather old single opinion, that claims the lower angels have a form composed of this fourth element, fire.** According to this singular opinion, this explains why angels often appear to have a body of light, or some type of glowing or burning form.

Whatever be the composite of advanced intelligent beings, one thing is certain; their construct defines for them their perception of the universe. In other words, as with the example above of animals, an entity views the universe in accordance to its senses. A human can only see so much because human eyes can only perceive light within a certain scope on the spectrum. Granted our technology has spread out that scope. Yet, we are far from seeing the entire spectrum.

There are other entities whose structural makeup enables them to perceive entire areas of the universe invisible to the physical human eye. Yet, does this mean that man has no access to these areas, or must he simply use other senses to access them? We believe that **even fallen man has hidden within him all his lost potential, waiting to be re-discovered and released.** If such were to occur, man would be able to “see from one end of the universe to the other.” In other words, man’s mind would be able to grasp and comprehend all things in creation, regardless of its dimensional origin and position.

The human mind is a most incredible thing. Only its most surface level is known to us, what we call consciousness. Yet, we also know that there is something called the unconscious. No one can say for sure what lies in the unconscious, for if they could it would be conscious.

Here is where the great difference lies between man and angels. **Man has an unconscious wherein resides the vast majority of his knowing. Angels have no such thing.** Man’s mind is split and thus so is his compression of the universe. With

angels, there is no such thing. Man's mind can expand and grow to infinite levels. **Angels are what they are; they cannot evolve beyond their present state.** As we can see, to be an angel or to be a man, both have their advantages and their disadvantages.

Unlike humans, angels are not curiosity driven. Angels live in realms and areas of the natural universe that from our limited sense of perception we call the supernatural. Yet, we must remember the supernatural only refers to those realms that relate to the holy Name YKVK. Granted there are the angels of YKVK, but these are not the Watcher/Benei Elokim. In essence, **the angels of YKVK are as above the Watcher/Benei Elokim as the Watcher/Benei Elokim are above mortal man.**

Mortal man, limited in perception as he is, cannot perceive with his senses the existence of any type of life form not of solid structure. Mortal man, therefore, cannot perceive or experience the presence of angels. Mortal man, therefore, could not tell the difference between a Watcher/Benei Elokim angel and a Cherub angel, or a Seraph angel. The differences between these species are great. They clearly recognize the differences between themselves. We on the other hand are totally oblivious to their existences, much less their distinctions. As different as they all are, man in his higher state, prior to the fall, was greater than them all.

Angels differ and so do the places of their dwellings. As non-solid life forms, their places are not physical locations, as we understand the concept. Angels differ in character and in degree of closeness to the Creator. As lofty as they are, still they lack one ability unique to the Adamic species, the Free Will to choose between good and evil, to thus merit reward or punishment.

PART SIX –
The Role and Limitations of Guardian Angels
28 Tamuz 5762; July 8, 2002

What is the role and power of a Guardian Angel? Can they intervene in our lives to provide for us good? If so, then they should also be able to intervene in our lives to protect us from harm. Alas, judging from all the bad things that happen to good people, either our Guardian Angels are rotten guardians, or simply there is a limitation to the amount of their intervention. In order for us to be able to answer this question, we must endeavor to understand it from the angel's point of view.

It is easy for us to judge something we know nothing about. Being that they are invisible, we can judge spiritual beings any which way we like. We can never know if we are right or wrong.

It is just as easy for us to proclaim a statement of faith about something that may or may not be true. We can all proclaim that G-d is just and true. Still, we must ask why G-d allowed a million young and innocent children to be murdered by the Nazis. We can claim that man allowed it to happen and G-d watched and “cried.” We can claim that the souls of these children were “destined” to be martyrs. One opinion claimed that the murdered souls were reincarnated sinners who were paying back their debt to G-d. In our present human condition, we can never know the answer to questions like these.

Who are we to judge? **Even if we were to judge and declare G-d cruel, what good would it do?** Do you really think that G-d is willing to change His Divine plan and practice based upon human shortsightedness? If we declare G-d just and true and that we are the sinners, then how bad must our sins be to have deserved the horrors that we humans have faced throughout history?

Do not let religious fanatics answer this question for you. For each group that proclaims that it alone has G-d's true message and all who reject it are going to hell, each one of these groups have had horrible things happen to its members that so sense of justice can justify. They proclaim a message of faith, but for those suffering, **words of faith are little comfort for heart wrenching anguish and grief.**

So, where does this leave us? To try to understand G-d's plan with limited fallen human intelligence is impossible. Yet, G-d's plan continues, regardless whether we like it or understand it or not. Rather than look upon G-d's plan from a human point of view. Let us endeavor to penetrate behind the spiritual veil, ever so little, to grasp a glimpse of what is seen in the angelic realms.

The Talmud (Pesachim 50a) records an episode about one Rabbi Yosef who once fell extremely ill. During his illness, he had some sort of vision and/or out-of-body experience. When asked by his father what he saw, Rabbi Yosef claimed he ascended to Heaven and saw there an upside-down world. That which is great in this world is small there, whereas that which is small here is great there. In other words, that which we humans consider important is insignificant in the eyes of Heaven, whereas that which we consider insignificant is considered great in Heaven's eyes.

Life and death are of those things whose values are viewed oppositely in Heaven than on Earth. In G-d's Eyes, there really is not such thing as death. In His Eyes, all human souls are before Him, always, whether in a body on Earth or in spirit in Heaven. G-d sends a soul on its journey, both in this world and in the next, for purposes known in His Divine wisdom. Apparently, **G-d sends our souls to Earth because both good and evil reside here. We are thus given the opportunity to use our Free Will to choose a course of action for ourselves, with the accompanying reward and blessing or punishment and curse.**

Even a lifetime of suffering in G-d's Eyes exists for only the smallest fraction of a second when looking at eternity. As our souls are eternal, an entire human life span is insignificantly short. **Whatever happens to us only matters from the point of view of how we deal with it.** Heaven views the present state of fallen man to have caused us to become overly attached to the physical world and to almost entirely forget the reality of the higher realms and dimensions. **Life and suffering are thus sent to us as teachers to remind us where our true priorities should lie.**

With regards to Guarding Angels, their purpose is clear. They are sent to fulfill G-d's task for us, not to serve us, as we would wish.

Terrible things have happened to decent and good people throughout history. Evil and rotten people have built themselves up upon the flesh and blood of numerous victims, have lived lives of pleasure, and die in grand old style. There just does not seem to be any justice in this.

Alas for eyes, our eyes only see the smallest portion of life, the portion when the soul resides in the body. **Our religions tell us what happens to bad souls after leaving the body, but ask yourselves, is this truly a consolation for those who have been victimized?** Hitler and other evil fiends have murdered millions of people and paid no price for their hideous crimes. What justice can we call upon them? What could G-d do to their souls that would appease the millions of their innocent victims?

The question is whether it is important for G-d to appease the victims, as we here on Earth would demand. Maybe the victims once relieved of their physical life understand their experiences in a different light? This might not help those of us who are suffering here and now. Yet, **maybe the purpose of our present suffering is a test to see how we react. Remember Job.**

G-d is the ultimate Teacher. All things in creation serve Him, one way or another. Even we humans with our Free Will, who choose to rebel against G-d and Heaven, are still playing a role in G-d's master plan for the universe. Remember that our physical universe operates by quantum principles. Contradictory laws can and do abide simultaneously. There is always a random element underlying even the most stable of natural laws.

Guardian angels serve their Creator not their charge. **Part of a Guardian Angel's job is sometimes to lead his charge into adversity, so that the individual will struggle, persevere, and eventually overcome adversity.** This was the case with Joseph in Genesis.

The Torah tells us that Joseph was sold into slavery by his own brothers. He descended into Egypt, spent 13 years as a slave before "fortune" shined upon him and

changed the course of his life. Yet, just how did Joseph's brothers lay hands on him? The Torah records that Joseph was lost, wandering in a field, when all of a sudden a man appeared and directed him to his brothers. The commentators relate that this so-called man was none other than an angel, Joseph's Guardian Angel. Joseph's angel set him up, led him to his brothers, and thus into captivity.

Nice angel! Yet, we cannot blame the angel, he was only doing what G-d commanded him, to fulfill the higher purpose of what the rest of the Book of Genesis relates. Yet for all those years that Joseph suffered, do you think that he ever considered that it was an angel who sent him to meet his fate and that G-d ordained his present suffering? It was not until later in his life, when he stood before Pharaoh that everything became clear to him, but for all those years, what was he thinking?

This is how it is with us today. Many of us suffer. Some of us suffer as a result of using our Free Will and making poor choices. Others of us suffer because we do not use our Free Will with enough resolve and end up becoming victims to other forces around us, which we could have avoided. **The job of our Guardian Angels is not to get us out of trouble.** G-d gave us human intelligence for that. The Angels are there to make sure the Creator's Will be done, whether we approve and like it, or not.

Free Will, making the right choices, therefore, becomes ever the more so important, when we recognize just how far reaching the consequences of any small action can be.

PART SEVEN –

The Future of Man

29 Tamuz 5762; July 9, 2002

What would our lives on Earth be like today if Adam had never fallen in the Garden of Eden? This question is much more than worthless speculation. For although we cannot undo what has been done, we can and do, nonetheless, pick up the pieces that have been broken and repair them. In other words, **the destiny of mankind, as outlined by the Divine plan, is to restore that which has been lost and to go beyond it to fulfill the purpose for which we were initially created.**

The entire history of mankind reads like the turmoil that goes on inside the individual mind. This should not surprise anyone simply because society as a whole is only made up of all its individual members. **We are on the outside what we are on the insides.** In spite of all of society's attempts to conceal the true inner nature of our species, both our humanity and our depravity always seem to glaringly come to the forefront. Beneath this all our Free Will, used or abused, merges with the Divine plan.

A good example of this is the story of Joseph. Through no fault of his own, he was sold into slavery, falsely accused of adultery, and thrown in jail on false charges. He thus

wasted thirteen good years of his life. **There was nothing he could do about his circumstances. All he could do was choose how to respond to them.** It was his response to circumstances beyond his control that merited him the title of Tzadik (the righteous one).

Joseph is the classical example for us today. Like Joseph, we are all subject to circumstances beyond our control. **G-d has a plan** and an army of angels at His command to assist Him in carrying it out. Free Will aside, we cannot control G-d's Will, nor can we manipulate an entire army of angels. Therefore, **we are subject to the Divine plan, be it for good or for bad.** This is another reason why bad things happen to good people. Yet, there is a Divine purpose in all this that is invisible to eyes.

We must take it for granted as a logical conclusion that G-d only wants what is best for us, His creation, as a race and as individuals. We humans do not understand how sufferings in the end manifest a higher good. Many really do not care. Many simply want the sufferings to end. Somehow, I believe that G-d also wants our sufferings to end, but His idea of how to stop them and ours differs sharply. **G-d sees things in the ultimate Divine light of things, whereas our vision is limited to our earthly points of view.** In other words, we cannot see, grasp, or comprehend the "big picture." As such, we are subject to the big picture and judged how we react in relationship to it, just like Joseph.

Biblical prophecy outlines that inevitably man will grasp the big picture with the event known as the coming of Mashiah (messiah). Yet, until this event occurs, we live as we do. The coming of Mashiah is a pivotal event for mankind, for this event signals the return of YKVK influence over nature, as discussed earlier.

Mankind has a destiny; this is the future in a nutshell. Whether we foresee it or like it or not, we are destined by Divine plan to fix what we as a race have broken and move on with our original purpose. Yet, in order for this to happen a huge number of changes must first occur.

When Adam tasted the forbidden fruit in the Garden, he accidentally entered into physical space/time before he was psychologically and emotionally prepared to do so. Fixing this means **that mankind must evolve emotionally and psychologically to the point of becoming unattached to this physical world, that has become our prison.** This is no easy task, even for G-d. Free Will makes things all the more difficult when we can choose individually or collectively to flow against the Divine plan seeking to delay, postpone or cancel it. **Oh what foolish mortals we are.**

The split between the natural and supernatural worlds must be mended. Human shortsightedness, living in only one dimensional plane at a time must be repaired. The separation between body and soul must come to an end. Death as we know it must

cease to exist. There must come about a full integration of consciousness with the unconscious, unlocking our minds, enabling us to perceive the truth of the greater realities in which we live.

Granted, there is one opinion that states that the only difference between present and messianic times will be the reestablishment and perseverance of the Davidic monarchy and the Kingdom of Israel. Yet, in light of modern current events, this task might prove as difficult as all the supernatural events mentioned above.

The future of man is integrally connected to man's past. Our collective destiny runs in a circle. We must come back to the beginning and to start again. Biblical prophecy outlines that this is exactly what is to happen. For almost six thousand years, since the days when Adam walked this earth, man has been simultaneously creating beautiful arts and sciences and acting beastly towards himself and others, destroying the advancements that he has made.

Man encompasses the potential to be either angel or ape. This split must end. A choice must be made. Mankind as a whole, and each individual in particular must choose, whether to become fully human or fully animal. Biblical prophecy states that the Divine plan calls for mankind to go through a period of trials and tribulations. During this time each individual will finally have to decide once and for all, does he/she wish to remain a creature created in the Divine image or embrace the animal within and leave the human race entirely.

Remember the lesson of Joseph, he went through extremely trying times, and only then, possibly because of them, did he merit to ascend to the heights of the world. We are no different. **We will not be able to influence that which is destined to soon come upon us. Yet, we can use our Divine gift of Free Will and choose how to respond to adverse circumstances.** Will we rise up and be like a Joseph, or will we sink down to the depths of depravity? Time will tell. Each of us will be judged accordingly. The Watchers are watching and the clocking is ticking away.

PART EIGHT –
Armageddon of the Inner Mind
2 Av 5762; June 11, 2002

A fearful yet popular topic discussed today in all mediums is the subject of the End of Days and the Apocalypse. Every culture around the world seems to have its “doomsday” prophecies with focus on their fulfillment in our days and in the next few years.

While current events do appear to be a modern fulfillment of Biblical prophecy, still, no one knows exactly what is going to happen. More so, no one knows when.

Our world is truly in great turmoil. There are so many competing ideas, systems, philosophies, and religions fighting for dominance one over the other. Rather than all mankind seeking a way to live and work together, each group seeks to destroy all others and establish a world created in their own image. Needless to say, all such endeavors are doomed to failure. The problem is that so many innocent souls get caught up in fights that are not their own and suffer accordingly.

There is only one way we as a race can ever stop the up-coming apocalypse and that is by first averting the psychological apocalypse that is presently destroying our individual minds. Again, before we can change the world, we must first change the people in the world.

Herein lies the problem, how can we change everyone? The answer is that we cannot. Therefore, **the upcoming apocalypse is unavoidable.** G-d has only so much patience with fallen mankind. We have a collective destiny to fulfill. G-d's plan has allotted to man only a finite amount of time for us to get our collective act together. There is an appointed time when G-d Himself will personally intervene in human history and set the record straight.

Why must there be an apocalypse? Why must there be such great suffering for everyone prior to the birth of a new world? The answer is that **there does not have to be such a rude awakening.** All we have to do is awaken ourselves. Yet, alas, we are all sleepers. We enjoy being mentally, and psychologically lazy. Instead of making efforts to work with those so different from us, we seek to conquer them and subdue them. Needless to say, this leads to strife where one nation defeated by another will seek revenge, regardless of how many centuries it takes. This is what is happening now in current events and will eventually blow up into a full scale World War III.

Ask yourselves, where are all the Guardian Angels and Watchers while this is going on? Are they not here to help us and protect us during these dark times? The truth is that many of the Watcher angels, specifically those Divinely assigned as national princes, are the ones instigating the battles. The Book of Daniel makes quite clear the role of angels in the wars of men. The angels are the ones stirring up the pot, at the behest of the Almighty, to create for us so much havoc, that we will have no choice but to call out to YKVK to save us from ourselves.

The only reason why an apocalypse is coming is to awaken us from the slumber that we fell into when our souls in Adam became overly entangled in this physical world. We are all too awake to our physical selves, whereas at the same time we all lie asleep with regards to our spiritual selves. Our spiritual side is a real and active part of our being. We have just kicked it out of our lives and delegated it to the realm we call the unconscious.

Well, our spiritual side does not like to be pushed around. It wants its equal share and say in our lives. After all, our universe is not merely the physical space/time that we see and experience. There is far more to creation than this. **In order for us to awaken to see the truth of a greater world, we will have to be rudely awakened if we so choose not to awaken voluntarily.**

So now, what is to happen to those who seek awakening in the world that wishes to continue its slumber? Remember G-d has His plan. Six people can be in a car which gets involved in a horrible accident. Five people in the car can die, whereas one walks out without a scratch. How does this happen? Read the daily news and you will see that events like this occur often. **One person in the middle of a disaster survives rather unscathed while everyone else around him/her is wiped out.**

This is how it will be with the coming apocalypse. Those who are prepared to move forward in life will not be so much affected by the world falling apart around them. Those who are psychologically and emotionally strong, rugged men and women with strong resolve and righteous action will weather the upcoming storms. Being that their spirit is different from those around them, they will somehow find their way out of the muck and mire of a world gone haywire with war.

Yet, these folks are not going to be saved by miraculous event and Divine interventions. Those who will make it through the hard times to come will do so because they have made proper preparations, because they are internally strong enough not to break down and most importantly because Heaven will smile upon them.

This does not mean that Heaven is going to perform miracles for individuals. This may or may not happen. Miracles at best are unreliable. Those who pray for miracles and then wait for them to happen usually perish when they do not occur. The best adage here is the words of Benjamin Franklin. These words are not in the Bible, but they should be. Franklin said, **“G-d helps those who help themselves.”**

Anyone who believes that they can stand in front of a moving train without being hit is a delusional fool. Thus, any one who believes that they can make it through trying times without proper internal and external preparations is likewise mistaken. Granted, a one in a million miracle might occur. I am sure all the people who died in the Holocaust, especially the religious ones, all believed in miracles. Alas the miracles that did come were few and far between, leaving everyone else to fall into the pit.

Armageddon is coming because it is already going on inside the human mind. All of us individually and collectively are in such turmoil and confusion about religion, spiritual matters, morality, and the like. Today our society openly flaunts behavior that

at one time was not only immoral, it was illegal. Today, illicit behavior is protected by law and so-called “human rights.”

No one will listen to either you or me teach them about morality. I guess that those individuals will have to be taught directly by G-d through his agents of worldly upheavals, wars, illness, and suffering. I wish this did not have to be the case, but what can any one of us do? **If individuals and society as a whole decides to embark on a path contrary to the plan of G-d, then it will be G-d Himself, and not religious devotees, who will do something about it.**

All we can do is move out of the way of the out-of-control train. What this will require of us we will have to discuss at another time.

PART NINE – What Does G-d Want From Us?

3 Av 5762; July 12, 2002

With everything going crazy in the world and with all the chaos in our personal lives, one might rightly ask, just what is it that G-d wants from us? **If you are asking this question, then I am sure G-d is proud of you, for this is exactly what He wants of us first.** He wants us to ask. For only by first asking and then being open to the answer can we ever expect to do what we are supposed to do.

Every religious system claims to speak for G-d and, therefore, will have a different answer for you as to what G-d wants from you. Some will tell you that G-d demands of you certain daily acts of piety. Some will tell you that G-d demands your children become martyrs for the cause. Some will tell you lots, others will tell you little. **It has never ceased to amaze me how many people rush to the forefront claiming to be speaking for G-d.**

I must tell you that I cannot make such claims. Although I have had many spiritual experiences in my life, I have never been directly approached by G-d Himself and given a public message for me to share in His Name. **I am, therefore, thankfully, not a prophet!** I say that I am thankful of this because **I do not feel that I need for G-d to speak to me directly today.** Sure such an experience would be the greatest thing in the world, but **it is just not necessary.**

G-d has already spoken to me, to my soul that is, when along with all the other souls of Israel I stood (or hovered) at Mt. Sinai to receive the holy Torah in the days of Moses. Of all the religious texts in the world, only the Torah includes the words, “Thus says the L-rd G-d.” In other words, instead of Moses writing down his own words and interpretations of what G-d said, he merely wrote down G-d’s own words. The prophets

followed in his footsteps and that is why we call the Bible, the “Word of G-d,” and not the words of the prophets.

Therefore, if I want to hear G-d’s Voice today, I go back to the source and read what He has already said. **How can I expect to hear G-d speak anew, when I have not yet listened to what He has said of old?**

G-d is not a human being, nor does He think or act like one. Granted we, as the children of Adam were created in G-d’s image, but that was the image before the fall. Now, we are closer to monkeys than to G-d. Any recent review of human behavior in your daily news will unfortunately validate this all too well. **What G-d asks of us is repeated clearly numerous times throughout the Bible.** Here is just one example that is most fitting to our conversation:

“Which of us can live with the consuming fire? Which of us can live with the eternal conflagration? One who (1) walks with righteousness and (2) speaks with truthfulness, who (3) spurns extortionate profit and (4) shakes off his hands from holding a bribe, who (5) seals his ears from hearing of bloodshed and (6) shuts his eyes from seeing evil. He shall dwell in heights, in rocky fortresses is his stronghold, his bread will be granted, his water assured.” (Isaiah 33:14-16)

It is plain and clear what G-d wants from us. These six simple, but not so simple things are said to sum up the entire Torah (T.B. Macot 24a). **G-d wants us to act humanely towards one another, as creatures created in and worthy of His Image.**

No mention is made of doctrines, or creeds. **G-d knows that the mind of man** has been blemished by the fall in Eden. He knows that our doctrines and beliefs about Him have been tarnished and compromised. No matter, **G-d does not judge us by what we believe, but rather by what we do.** Do the right things and the rewards become self-evident.

If we act like humane human beings, we will be treated as such. If, however we choose to act like animals, with disdain and disrespect towards others, G-d will act that way in kind with us. In other words, **how we act with others, is how G-d acts with us.** It is no wonder then, why we only experience G-d’s severity and judgement and not His mercy. **Do not ask why G-d does not shine His Face upon us, ask rather why you do not shine your face upon others?**

The greatest exercise of human Free Will is to be like G-d. This does not mean that we should become gods, with everyone else worshipping us. Remember that all other humans also have Free Will. Each of us must come to act like G-d, together, jointly, in peace. Only then can we unleash the Divine nature lying dormant in the unconscious side of the heart within us.

What does it mean to become like G-d? It means to mimic G-d's actions. **As G-d is just, so must we be just. As G-d is merciful, so must we be merciful. As G-d is wise and understanding, so must we be so.** The examples of this are found on every page throughout the Bible.

If you really want to know how G-d acts with man, read the history of it. **A good daily Bible study**, where you just sit and read the good book, the Torah, the Prophets and the Writings (TaNaKh), **will open your eyes and deeply touch your heart.** You do not need to read as an academic exercise. You do not need Biblical commentaries to help you digest every word. You simply need to **read and get in touch with the spirit in text**, then **the words of truth will echo in your heart.**

Almost every culture around the world shares elemental human values. **Basic concepts of right and wrong appear to be universal** and somehow engraved within the human mind. Our problem **is we all to often forget that which is written on our hearts** and attempt to rationalize immoral and criminal behavior. People do not like to read the Bible because it reminds them of the truth, the truth that they know deep within themselves that certain behavior is wrong and harmful.

What does G-d want from us? Do we really need to ask? Do we not already know? Who are we trying to fool? **G-d is not fooled, the angels are not fooled, the only ones apparently fooled is ourselves.** What fools we be, if we endeavor to fool all and end up fooling only ourselves. Free Will is such a great treasure, but like any other, it can be abused to no end. Thank G-d, He cares enough about us to not let us remain in our self-made muck and mire forever.

Alas, the temptation of physical sensations continues to blind the eyes of many, even the wise, and we all continue to suffer because of it. We will discuss more about the power of temptation and deception as we proceed.

PART TEN – The Image, the Breath and the Call 6 Av 5762; July 15, 2002

So, G-d wants us to do the right things? He wants us to act morally and responsibly towards one another. This apparently makes good sense. After all, **a world without order is a world in chaos.**

Order, rules, and responsibility make society stable and life enjoyable to live. Chaos, on the other hand, can unravel the fabric of creation and undo G-d's "hard work." What else would the Creator want from His creation other than to safeguard and upkeep the

system. Granted, G-d has angels to do a good share of the work, but apparently man also has his share to do.

I can understand G-d ordaining rules that outlines our behavior towards one another. Not to murder, not to steal both sound like good stable advise. **No one would wish to be a victim** of these acts. It stands to reason, therefore, that in spite of an individual's cravings or desires, such acts should be outlawed. **If we do not wish to be robbed or killed, then we should not do it to another.**

Yet, is this really the way of the universe, of physical law? **Why should we not say, "might makes right"** and anything that I can get away with is fair and good? Do not tell me about things in life having to be fair. **Everyone knows life is unfair.** The laws of nature certainly do not consider fairness when dealing with human beings. Why then should we not learn from nature and not be fair either. After all, only the "losers" loose in the end, and who cares about them anyway? They are powerless and insignificant. What difference does it make if life and "the powers that be" are fair?

Which of the two above ideas do you agree with? **What do you really FEEL deep inside?** I already know what you are going to answer. You will say that we humans have a heart. We feel for our fellow man, and therefore, want to do right by him, as we want others to do right by us. If you are of this opinion, then I have news for you – you (your soul) is originally an alien of extraterrestrial origins. Let me explain.

Adam (and thus all the souls of mankind) was created in a place called the Garden of Eden. In case you have not noticed, that is no place around here. Mystically speaking, **Adam was originally created in a body of light** and not of flesh and blood. The Garden, therefore, was also a spiritual place, not indigenous to our Earth. This does not mean that Adam and the Garden are from a different planet, but rather from a different dimension. They might have been from right here on Earth, but a different dimension of Earth than that which we know.

Adam's form was created in the "image of Elokim" and thus it is subject to the laws of form. This "bodily" side of Adam, however spiritual or physical, is ruled by whatever laws of physics that rule the place where he resides, be it the Garden or Earth. This is why the "body" of Adam, created in the image of Elokim, was created from the ground of Garden. The body is thus subject to the laws that dominate the earth.

On the other hand, YKVK, the supernatural power over the laws of nature, breathed into Adam the spirit of life, making him alive. Although created in the image of Elokim, **Adam was not considered alive until he received a portion from YKVK.** Therefore, Adam is a combination of both Elokim and YKVK elements. In other words, Adam (and thus all mankind) was created with both natural and supernatural components.

Even as a spiritual entity with life from YKVK, Adam (from the Elokim influence within him) was still subject to the physical laws of his environment. Nonetheless, as having within him the breath of YKVK, Adam shared with his Creator something the rest of creation did not have. **Adam had a conscience. He had an internal barometer that enabled him to know the difference between right and wrong.**

With the fall in Eden and our descent into this world, **our internal moral barometer has lost much of its sensitivity, but that does not mean we have lost it all.** Although we often deceive ourselves much to our own harm, most know deep down within their hearts the differences between right and wrong. This sense of morality is our inheritance from father Adam. It resides within the heart of every true human being.

This is why we do not simply rule human society with the coldness of machine logic, regarding not the feelings of our fellow man. Something inside us tells us that there is a thing called morality.

Granted, in our present fallen state human morality is a blurred as everything else is blemished. Nonetheless, it is still there, unfortunately all too often deceived and manipulated by the forces of evil to perform their lowly bidding.

What so blinds us from clearly seeing and DOING the right thing? Although most of our intentions are good, there is an old saying: **“the road to Hell is paved with the best of intentions.”** In others words, the greatest evils ever perpetrated on earth have been done with some convoluted rationalization that what was done was for a greater good. Without G-d's Word as our guide, how would we ever know right from wrong?

If we humans were created without the YKVK element within us, we would not have developed a spiritual element such as conscience. After all, no other creature on earth has a conscience, no matter how intelligent they are. Angels are no different. This may be one reason why a certain race of angels is called the Hayot, which is the Hebrew term for animals.

We humans do have a conscience; this is the remnant element of our other-worldly origins. This is what separates man from beast (and from angel). **The human conscience acts as the receiver and tuning fork for the spirit of YKVK.** Alas, our conscience resides within our minds, which also houses such a large portion of animalistic tendencies. The animal side of our minds causes the manifestation of the Elokim/physical law aspects in creation, with all their severity and limitations. **When we elevate our thoughts and thereby redirect our actions, we reveal our humanity and along with it the YKVK element in creation.**

This then is the secret of the humanity in man. As we discussed in our past essay, an apocalypse is coming. Great chaos and upheavals are about to hit us like never before.

How to avoid these things on an individual basis depends upon our actions. We have to do the right things. Yet, it is not easy always knowing what is the right thing. **Human logic is still blurred. We all too often make mistakes, and are held accountable for them.**

For this reason, to assist us is fine-tuning our inner moral compass, G-d send upon us trial and tribulations. **He creates circumstances in our lives and sends his angels to whisper in our ears how to handle them. If we listen, then it will be well and good for us.**

As we mature in spiritual responsibility, the angels cease to whisper in our ears. Then, using our Free Will and G-d given intelligence, we take responsibility and control, making moral decisions, and thus embodying the image of G-d in which we were created. Yet, there is another step to be taken after we straighten out the Elokim side. We must strive to embody the YKVK side.

Speaking about this and the upcoming apocalypse G-d spoke in the Biblical Book of Zechariah (13:8,9), *"And it shall be, in all the land, says YKVK two parts in it shall be cut off, and die, but the third shall be left in it. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried, he shall **CALL UPON MY NAME, and I will answer him.**"*

To embody the YKVK element within us, we must "call upon His Name." Calling upon the Name of YKVK is not just praying to Him, it is hearing His Voice in return. While many individuals out there today believe that G-d talks to them daily, they are hearing nothing other than their own inner voices telling them what they want to hear. They claim they hear from "the L-rd," yet none of them know YKVK. How can they when they do not even know His Torah.

We will discuss more about the Voice of YKVK, the Voice of Elokim and what hinders our hearing them as we proceed.

PART ELEVEN –
The Prison of the Spark of Good
7 Av 5762; July 16, 2002

We have within us the human potential to unleash miraculous powers. **Using our human resolve and Free Will, coupled with our righteous actions and clear intelligence we can actually unlock our latent, sleeping YKVK element lying dormant within the recesses of our unconscious minds.** Granted, this is a difficult thing to accomplish, but it can be done! In light of current events, it must be done!

Yet, in spite of all our inner potential and all of G-d's promises, something within us always seems to get in the way and thwarts our spiritual development. Before we start throwing blame and pointing fingers saying "the devil made me do it," let us first look and see what we are doing ourselves, and why. **In order to understand the reality of the problems facing human nature, we need first review some basic facts of science.** We will soon see the correlation.

It is the nature of physical matter to be very confining and constricting. This is the nature of physical things; there is a lack of freedom of movement. More than this, any movement in physical things has to be relatively slow. For something to be material and physical, its particles must move slower than light. For once particles move faster than light, matter turns into energy and is no longer physical. The natural/physical world, therefore, is defined by all things moving slower than the speed of light.

Angels, as we know are entities of light. This is why they do not exist in our universe in material form. Their makeup is above physical matter. **Adam too, was originally a light being, only he fell and became entangled here in our physical universe.**

Our spiritual side is a remnant of our original Adamic stature. However, our spiritual side is from a light universe, where movement is always at hyper-light speed. **Once entrapped here in the physical universe, our spiritual side is severely limited in movement.** This is why our spiritual potential lies latent in our unconscious mind. **For the unconscious mind opens us up to a realm of thought, far beyond the binding limitations of physical space.** Anyone ever having a dream knows this reality all too well.

As beings (in Adam) originally created to inhabit a universe of light, **our collective descent into the physical has left us with a sense of collective unconscious claustrophobia.** Deep within we humans always feel constricted and seek ways to expand ourselves. Here in the physical world, this is usually manifest in the pursuit of wealth and power. This is where the problem begins. Unfortunately, this is not where it ends.

Claustrophobic man always endeavors to spread out, and he always runs into the same oppositions. **Man always runs into the realities of practical limitations.** There are never enough physical resources to manifest all one's most grandiose dreams. Therefore, resources must be acquired. Herein lies the conflict.

Resources are usually equally distributed between many peoples. If one group wants more resources than what it has, they have to be taken from another. If they cannot be acquired through a mutually agreeable form, then often they are taken in a manner less than agreeable to the losing party. What I have just described here is greed, jealousy, theft, and war. **In other words, the grandiose desire to expand outwards like the**

spiritual beings we once were is what deeply motivates us to commit all kinds of crimes.

Herein lies a bizarre secret. **That which makes us great in the spiritual pursuits makes us evil in the physical pursuits.** This is because the laws of nature that govern the two universes are extremely different. If one wishes to expand and broaden one's horizons in spiritual pursuits, there are no limitations to what one can accomplish.

However, when one wishes to expand and broaden oneself in the physical world, the limitations of physical nature impose boundaries. Frustrated by these limitations of free movement, man intends to fight the boundaries and often breaks them. While the damage in doing so is great, **man is usually blinded by his short-term goal of self-expression.** He, therefore, pays no attention to the ramifications of his actions. Others are hurt. The Heavenly forces are outraged. The natural forces follow their course. To every action there is an equal and opposite reaction. Man's greatest plans are eventually foiled.

This then is what we have to deal with. **We have a spark of good encased in a prison that limits its operations.** Rather than seek the proper escape through the door of spiritual development, man chooses to attempt to break down the prison walls. Alas, these prison walls are the forms and laws of nature. **Man cannot break them; he can only bend them, and bend them he does.** This is why our world is in such bad shape and in need of such repair.

In the words of the Mystics, **the walls that surround the human mind and heart in the world are called husks, or shells (klipot, in Hebrew).** Enclosed within them is a spark of goodness, which unfortunately is all too often manifest in a shortsighted and thus harmful manner. **This is the source of evil.**

Our dormant spiritual stature is not just asleep, it is imprisoned, and in need of rescue. We, our minds, our emotions and our actions, are surrounded by a wall of limited perceptions. These perceptions are the prison, the husks and the shells that keep us imprisoned and bound. They pervert the flow any of internal goodness within us. They cause our Free Will to act in a harmful manner. These husks bring us into conflict with the laws of nature and the Watcher Angels who are charged to safeguard them.

Our prison is only partially self-imposed. **The prison of the mind and heart is a by-product of living in a physical world with all its natural limitations.** Naturally our spiritual soul is stifled and seeks release. **Unfortunately, all too often the easiest choices of release are also the wrong ones.** Before we call upon the Name of either Elokim or YKVK, we must first find the right door out of our mental prisons. Only in this way will our calls be heard and responded to.

**PART TWELVE –
To Stand Up For Oneself
10 Av 5762; July 19, 2002**

Have you ever been wronged by someone? Have you ever become angry because you have been denied justice? I have a feeling that every one of you will answer yes to all these questions. Now, let us ask **what can we do about it?**

One religious philosophy tells us that when wronged one should “turn the other cheek.” In other words, one should forgive and forget. There is wisdom in this, to a point. One should not hold in stress and anger because these can harm an individual almost as badly as a physical cancer. Yet, **merely to forgive and forget a wrong does not address the issue of justice.**

If someone wrongs another, one can emotionally forgive him/her, however this does not mean that justice is thereby fulfilled. **The laws of our society do not work like that and neither do the laws of our spirituality.** If one commits a crime, our justice system does not forgive and forget, even if the person regrets his/her deeds, expresses remorse, and makes restitution. Granted these acts of contrition might lighten his punishment, but punishment he will receive, regardless of his repentance. This is how our society works. Why then should we as members of society expect anything less from our fellow individuals?

If you cause harm or damage, you are required by the laws of the land, the laws of morality and by the Laws of the Bible to make appropriate restitution. Even though one may “turn the other cheek” the principle of “an eye for an eye, a tooth for a tooth” is still in force.

The Biblical “eye for an eye” principle is a metaphor for demanding appropriate compensation for losses incurred. No one ever really poked out another’s eye, or knocked out a tooth. Remember that G-d ordained this law. It is meant to be enlightened and just, not barbaric.

Today many people have a problem demanding justice for themselves, especially in every day personal matters and interactions. Today many people do not speak up for themselves because they are afraid of the responses from others. This fear and timidity breeds internal, often unconscious anger and frustration, which serve as barriers, disabling one from properly reaching out to G-d.

The solution to this is not to “turn the other cheek” as some suggest. This faulty logic only makes the problem worse. **The true solution, the one outlined in G-d’s word is for one to embolden oneself and to speak out and tell the truth.** One may indeed

offend another with one's honesty and boldness. However, when one is in the right and is willing to discuss and defend his/her position, he/she is "getting off his chest" a burden that might otherwise bother one and haunt one for years to come.

The removal of psychological and emotional burdens is one of the most important tasks we face as human today. We will never be able to rise to our spiritual heights all the while that we are chained down to the earth. We will never become unchained simply by making believe the chains are not there. **Unless we make the efforts to first acknowledge our chains and then make all efforts to break them, we will never become free from them.**

The chains that enslave us today are our misconceived ideas, attitudes, feelings, and behaviors. In others words, **we are all in need of total make-overs**, not the cosmetic external type, which is like a new coat of paint over a rotting surface, but rather **an over-haul of the entire structure of our personalities.**

We have been timid, weak, and silent for too long. We tolerate and swallow every thing, even deceiving ourselves into believing that when bad things happen to us it is because G-d wants it to be this way. **Stress and anxiety are not from G-d.** Stupid people doing stupid things are not from G-d. (Yes, there really are stupid people in this world. This is not a judgmental statement, it is a statement of fact. Admit it and deal with it!). Being silent and not standing up for your rights is not from G-d. Always being wrong, or for that matter, always being right, is not from G-d.

Before one can call upon the name of G-d and expect to be answered, one's spiritual inner tuning must be properly calibrating in order to hear the Divine "Voice." However, how can one hear a Divine "Voice" when one's inner mind is so cluttered with so much confusion? How does one expect to distinguish and differentiate?

The first step is that one must first get rid of all the clutter. The first step in doing this is to tell the sources of stress and anxiety in your life to mind their own place, a place that is outside of you. In doing this, one must still be careful to do so in a manner that best manifests one's humanity and not one's animal characteristics. This means **one must be confrontational, but in a cool and calm manner. One must be rational and logical, forceful and straightforward.**

Now ask **what does this psychology talk have to do with our topic of spirituality, mysticism and serving G-d?** The answer is that it has **everything** to do with these things.

Remember this lesson well, for it is the basis of all mysticism: spirituality is psychology; psychology is spirituality!

When I refer to psychology, I am not referring to the secular G-dless forms practiced by the vast majority of people today. **Secular psychology and psychiatry are like ships lost at sea without compass or maps.** Being that **such philosophies and their practitioners deny G-d and His authority in one's life and mind, they have no sense of moral baring how to guide a person.** Both of these pseudo-sciences fail miserably to alleviate human sufferings.

While psychiatric medication is a blessing from G-d in that they help to alleviate psychotic symptoms, nonetheless, all the drugs are is a "Band-Aid" over a festering wound. **Psychologists and Psychiatrists today who do not guide their clients into a relationship with G-d are missing the point of their service.** Indeed, in many cases they often take their clients further away from G-d by manipulating their thoughts into believing that G-d is not real, or that G-d accepts whatever it is that the individuals wish to give Him. They teach their clients that if they are happy, that is all that matters. In a world so full of strife, many people fall for this deception, thinking that happiness is the only way to be free of suffering.

True inner happiness can only come about once one is totally honest with oneself and with G-d and lives up to the mind-set and life style that G-d has ordained for us. **This is what it means to fulfill being created in "His Image."** Without this, there is always a piece missing from one's soul. Whether one denies it or not, there will always be something missing in one's life all the while that G-d is not a part of it.

Part of Free Will means to stand up against those who would wish to rob you of it. Today, there is such a war of ideas, against anything religious, against anything holy, against anything having to do with G-d and His Torah. Yet, rest assured this too is part of the Divine plan. A warrior is only honed on the battlefield. A righteous individual is only defined as one once one stands up against the forces of G-dlessness in our society.

You want to draw close to G-d? **First, separate from that which opposes G-d and which G-d Himself opposes.** It is a lot easier making the voyage to G-d's side not carrying a tremendous wasteful load.

**PART THIRTEEN –
The Rider and the Horse
13 Av 5762; July 22, 2002**

The holy Sages have said, **"The rider controls the horse, not the horse the rider."** The Bible says, "That which is in your hands to do, do with all your strength" (Ecc.9:10).

These two sayings exemplify what we have been discussing about the proper use of Free Will. It is true that we are inundated and surrounded by spiritual barriers that retard our spiritual maturation. These barriers are both self imposed and externally imposed by G-d and His angels. **Indeed, G-d Himself instructs His angels to place impassable spiritual barriers before us to prevent us from drawing too close to Him.** This is the proverbial “sword of fire that guards the path to Eden.”

Why would G-d do such a thing? He knows that in our hearts that we love Him and want to learn more about Him. Why would He block our minds from understanding? The answer to this is G-d's Divinely ordained laws of physics. Just like we humans cannot walk on the face of the Sun without serious protection, so we cannot experience certain aspects of Divine reality unprepared. To do so is more than dangerous, it is deadly. Remember that **G-d is a consuming fire** (Deut 4:4). **Fire only burns those things that draw near unprepared.** At present, we lack a spiritual form of asbestos.

G-d is no mere intellectual concept. G-d is the living force of the universe. The Elokim aspect of G-d is much easier to approach than is the YKVK aspect. In order for one to experience an aspect of Elokim all one need do is remove the barriers of wrong deeds and behaviors from one's life. In other words, one must live a righteous and moral life. With this accomplished one will be defined as a good person. Nature or “fate” will shine upon such a person granting them a good life. This is all one can expect from the Elokim aspect.

If one wishes to go further to experience the YKVK aspect of G-d, then there are further barriers to be removed. Being that the YKVK aspect of G-d is the supernatural aspect, it resides outside our physical world. In order to bring it into our physical world we must have a place where it can safely reside. Being that we are dealing here with a non-physical tangibility, we cannot speak of any physical place. We must find an ethereal place for an ethereal thing. **The place ordained by G-d for which His YKVK aspect can manifest in physical space is the human mind.**

However, in order for the human mind to be able to properly be this lofty receptacle, it first must be clean and ready for use. Alas, most of us have cluttered minds and, therefore, do not have the mental “space” to receive YKVK.

The meaning of **calling upon the Name of YKVK means that one must prepare one's mind, cleaning it from all clutter, and making it accessible for YKVK to enter.** This is what it means when it says those who call upon the name of YKVK will be answered. In other words, if we take the first step and prepare the place, G-d will come and fill it.

While all these words are well and good, how does one practically go about doing this? The answer to this is the two sayings quoted at the beginning. The emphasis is on

taking control and responsibility for things in life. One must be like the horseman who directs the horse, and is not directed by it. When an opportunity arises **one must grasp it; with “gusto”** doing whatever it is one does with **passion and strength**. **This is the secret of success**, no matter what it is in which a person endeavors.

Herein lies the problem. We spend much time and effort in our spiritual and religious pursuits. Many are happy with their level of religiosity and are convinced that they are “OK” in G-d's Eyes. Yet, **is our human criterion of judgment the same as that used by G-d?** Although we are satisfied with our spiritual pursuits and accomplishments, **can we honestly say that G-d is also satisfied with us?** Judging from the amount of suffering in our world and in our personal lives, we should not rush to answer these questions so affirmatively.

When tragedy strikes we all ask what we did to deserve what has happened to us. Maybe we should stop and think before disaster strikes what we are doing, both right and wrong. We know what G-d wants from us. What we apparently do not know is how to give it to Him. We lack the passion and the “gusto” in our spiritual pursuits. **As long as we remain lazy by not cleaning up our “inner” shops from all the clutter with “gusto,” YKVK cannot rest therein.**

The secret of spiritual success is for us to not only do the right things, but to do them with passion. Without passion, even the greatest of deeds and spiritual pursuits will lack the necessary “gas” to make the proverbial engine work.

One of the greatest problems facing spiritual pursuits today is the false belief that merely performing religion by rote is satisfactory in G-d's Eyes. Granted, by exerting the minimum amount of effort, one does fulfill the most external form of law, nonetheless, **without appropriate efforts, the spirit and thus essential element of action is missing.** This can be compared to a body without a soul, or with an extremely weak life force, that leaves one almost comatose.

The message throughout the Bible is clear. **Such lack of commitment is viewed in G-d's Eyes as outright hypocrisy.** Such expressions of religious or moral devotion devoid of true sincerity serve to distance one from G-d, not bring one closer. **One should never be so arrogant to say that his/her behavior is so good that G-d must find nothing wrong with it.** The one who believes this is usually too far beyond help.

Passion is an emotion. **Beyond the human mind, emotions exist independently of us.** Angels are said in many ways to be (bodiless) personified emotions. Therefore, the cleansing of one's emotions enables one's soul to properly calibrate into the frequency resonance of the angels. Once this is accomplished one can work on clearing one's mind and thus approach YKVK, and begin again to manifest His presence in physical space. This is the role and job of man.

Do not underestimate the value of the heart in the path towards G-d. G-d commanded us to love Him with all of our hearts, not our heads. He commanded us that His words be placed upon our hearts, not upon our minds.

The Watcher angels look down upon humans specifically because our hearts are not pure. They do not hold what we lack in our heads against us, but they see into our hearts, in a manner similar to how we read a newspaper. When we are hypocritical we fool only ourselves, we harm only ourselves, we damn only ourselves.

Many people simply want to learn more about religion because they find it intellectually stimulating. Yet, with all this knowledge, has one the heart to “digest” it properly? If the answer to this question is no, then one has a long way to go on the path to G-d.

**PART FOURTEEN –
Angels & The Mind**
15 Av 5762; July 24, 2002

How does an angel see a human being? **I do not mean how does he see us emotionally or spiritually, I mean how do we appear to him in his “physical” eyes.**

We know that angels are not physical beings by the standards that we measure and define physical reality. We know, that unlike, us, angels can visually see their own dimension and ours. When one angel looks at another, he sees another member of his species in his own dimension. Let us say that one angel sees another with the same ease that we see one another. Yet, we humans are a different type of dimensional being. Metaphors aside, **what type of visual apparatus do angels have and how do we appear in their field of vision?**

You think these questions cannot be answered? Maybe you think that these questions are unimportant. However, they can be answered and the answer is very important. We regularly interact with these angelic entities. As we know they have a great influence over everything in our lives. If we wish a glimpse into the greater world, then we had better start with the science of vision and learn how to look and how we appear. One definitely affects the other!

Angels are referred to throughout Judaic literature as “Sikhla'im Nivdalim” (separate intelligences). Simply, this means that angels are generally considered to be disembodied intelligences. **What forms these take in their own dimensions, no one can say for sure.** Although the Bible describes angels in Heaven (Isa. 6) and in G-d’s “chariot” (Eze. 1) as extremely alien creatures, we are also told that these descriptions were exclusive to the eyes of the individual prophet in his meditative/vision state. In other words, **just because the prophet saw an angel in a certain form does not**

mean that is the absolute form of that angel. Rather the form visualized by the prophet was a form that his mind helped create in order to assist him in physically perceiving a non-physical entity.

The secret to understanding angelic form is in the word “Sikhlaim.” The angels are considered “intelligences.” In essence, they are thought forms, unique and separate from one another. This might be a little bit hard for us to understand, but let us look at it like this. We are all familiar with the thought form of love. We all know what it feels like to love. We also know all too well the thought form of hate. We all know what it means to hate.

When we think of love and hate all types of images come to mind. When we think of love, we think of beautiful things, sunny days, flowers, softness, and sweetness. When we think of hate, we imagine hell, fire, and brimstone. Yet, love and hate have nothing to do with the images we ascribe to them. Those images are our way of expressing love and hate. In other words, **our images are the vessels** or the thought forms through which we manifest love and hate.

Angels do not need such metaphors to express the emotions they embody. They are the embodiment of such emotions. Remember now that emotion, which we ascribe to the heart, is actually also a part of the mind, however conscious or unconscious. When we refer to the heart, we are not speaking about the physical heart in one's chest; we are speaking about a deeper side of the human mind, where emotions originate. The word “heart” is merely a metaphor.

Angels are thus intelligences, or focal points of emotions. This explains why we have angels of love, angels of healing as well as angels of anger and angels of destruction. In essence, **when G-d wishes to send an angel on a mission, He merely thinks the thought that He wishes and an angel is thereby dispatched.** Thought, therefore is a very powerful thing.

It is rather difficult for us to understand with our limited minds, life forms so different from everything we have ever known. Yet, this does not mean that they do not exist. Angels and the other spiritual beings see human beings not as we view ourselves as physical entities. Rather, **angels view us by seeing our minds.** In angelic eyes, our thoughts and feelings are like “colors” to them. They can tell right away with a mere glance whether an individual is righteous, evil or any combination of both. Apparently our thoughts, feelings and behaviors color our souls. Thus, without any possibility of deception angels see clearly who and what each of us individually is.

Angels communicate with us from disembodied mind to embodied mind. **For angels, the existence of our physical bodies is a mere vessel that houses our true selves.** Therefore, when angels wish to communicate with man, they do not communicate with

our bodies, but rather with our minds. Our problem is that we often do not understand that we are receiving a transmission. The reason for this as we have discussed previously is due to all the clutter we have in our minds that blocks our clear reception.

Cleansing the mind therefore is not only a valuable psychological exercise; it is also a spiritual imperative.

We are all being watched at all times. Not only are our deepest darkest secrets publicly broadcasted to all angelic beings, they are also known to other non-angelic spiritual beings. This is simply the nature of the laws that govern our two dimensions, the physical, and the non-physical. This phenomenon also explains why psychic events happen and why certain people seem to know a great deal about unknowable information. **Being that the spiritual world is the realm of the mind, anyone able to tap into this source of information will be able to know almost anything about almost anybody.**

We are all surrounded by a greater reality, which encompasses numerous other races of intelligent beings, which are different from us in the most elemental way. Those who we call angels are the representatives and agents of G-d. However, they are not the only ones who inhabit this greater unseen universe of ours. **There are other races of beings out there not so chosen to perform Divine tasks. Of these races of beings are those most malevolent to us humans.** They also see us individually for what we really are and take advantage of this at every turn.

G-d has taken steps to protect us from these malevolent beings and gave us instructions how not to attract them to ourselves. Alas, who listens any more to the Biblical edicts of old?

It is with good reason that G-d ordained the Laws that He did. Not only does the Law establish for us a sound and stable society, it also mystically protects us, by cleansing our souls, so that we do not become too attractive to those malevolent entities that suckle off our filth. More about this needs to be discussed as we continue.

PART FIFTEEN – The Nature of Evil

16 Av 5762; July 25, 2002

Do you believe in Evil? Do you think you can recognize it? Can you detect its presence? If you say yes, are you really so sure?

Evil is NOT merely the absence of good. **Evil is a created entity ordained by G-d** (Isa. 45:7). It has its proper place in the general scheme of things. Our problem arises when we allow Evil to move from its place outside of us and invite it into our minds, our

feelings, and our behavior. To be fair, **most people invite evil into themselves because they do not recognize evil for what it is.** Therefore, in order for us to avoid evil, the first step is for us to recognize it.

Ask yourself the question: what is the definition of evil? Can we define evil as the intentional harming of another human being? If so, then capital punishment would be evil because it inflicts intentional harm. Yet, capital punishment is ordained by G-d (Gen. 9:6). Is one so arrogant to condemn the Word of G-d as evil? Certainly not! Also, is evil only limited to the realm of human contact? Is there no evil with regards to anything other than man?

The definition of evil can be debated in long philosophical discussions; the likes of which I have no interest in or desire to pursue. I simply look at the Bible and interpret my definition from there. In the story of creation, G-d saw all that He had made and called it all "good." As logic dictates, **good is the opposite of evil**, and therefore, I can now define what is evil.

Evil is the opposite of good. Good is the work of creation, the establishment of G-d's handiwork and plan. **Evil is the destruction of creation, the ruining of G-d's handiwork and the thwarting of G-d's plan.** In other words, the definitions of good and evil do not revolve around man and human philosophy. Good and evil are inherent definitions and existences prescribed by the Creator and present throughout all of creation. Yes, good and evil exist on other worlds and in other dimensional planes. As sorrowful a statement it is, **evil is not indigenous to earth, nor is it limited to here.**

The Mystics explain in great detail why G-d created evil and what purpose it serves in creation. We do not have to concern ourselves with mystic revelations. We merely need to understand two points. One, **evil exists.** Two, **it is a danger to us.** With this foundation, we can proceed to discuss what we can do to defend ourselves against this inherent danger.

G-d created man to serve Him in His purpose of perfecting creation. Evil seeks to thwart the perfection of creation. Therefore, **evil seeks to thwart the development of man.**

Evil is not some nebulous dark cloud floating around the universe. It is an intelligent life form that seeks manifestation in the physical world even as good does. **Spiritual entities seek physical hosts to embody them so as to manifest their influence in the physical world.** For example, evil could not have entered to the Garden of Eden to seduce Eve and Adam if it did not first embody itself in the Serpent. Once entrenched in a physical host, evil drives that host to follow its dictates. In this way evil is manifest and numerous others are victimized.

Why one invites evil into oneself is best understood only once we understand HOW someone would open him/herself to be its agent. Remember that our human minds are clouded from the sin in the Garden. Through Adam, we all ate of the forbidden fruit of the Knowledge of Good and Evil. Consequently, our minds and our souls became possessed with both good and evil. Due to the mixture within us, we lost the ability to clearly distinguish the difference between them.

Herein lies the dilemma. **We often avail ourselves to become agents of evil because we do not realize that that is what we are doing.** We deceive ourselves and start a journey down a long dark path. At first, we convince ourselves that we will not walk too far. However, **with every single step, return becomes more and more difficult, until return is all but impossible.** At such a juncture, one has become a complete agent of evil. Even the attempted good deeds that such an individual does are tainted.

The only solution for such a negative influence is removal and cleansing. This is why G-d ordained capital punishment. When a soul becomes overly drawn towards to forces of evil, it must be withdrawn from its body to prohibit evil from using that body to manifest any further harm. Once extricated from that prison of the contaminated body, the soul can be reeducated and enlightened. It can be taught how to avoid further contamination.

However, there is one condition. **The soul has to be willing to separate from the evil.** If not, then once it has been removed from its body, it only seeks another body to continue to perpetuate its harmful influence. This is the foundation of what we today call “**demonic possession.**”

In essence, **the victim is not possessed by a demon, but rather by an evil soul.** In actuality, the evil human soul once disembodied acts without regard to the Image of G-d in which it was created. As such that soul loses that Image and indeed becomes what we call a demon.

How then do we attract evil to ourselves, however knowingly or unknowingly? The answer is inherent in evil's spiritual origins. **Evil is not physical,** it has no form of its own. **It needs a form through which to manifest. The forms most conducive to the manifestation of evil are thoughts, feelings, and behavior.** Through these, evil can become most manifest.

In the spiritual world where all our thoughts, feelings and behaviors are open books visible and exposed to all, likes attract likes. **There is some sort of a magnetic pull between likes,** the opposite of physical law where opposites attract.

When one thinks an evil thought, or feels an emotion of evil, even more so behaves in an evil fashion, the forces of evil take note of a kindred soul. They are naturally attracted to such an event and stick around for a while, with the hope of further influencing that soul to become an agent for their influence. **If one stops oneself** in his/her tracks, and does not repeat the evil expression, **then the forces of evil become bored and leave**, seeking better game. This is the process of **repentance**. However if one does not repent of the evil. One thing leads to another, until evil dominates.

**PART SIXTEEN –
What is Evil, What is Good,
I'm So Confused**
19 Av 5762; July 28, 2002

There is only one reason why Evil exists in the world and that is because it exists in the heart and minds of men. We are all victimized daily by those who manifest evil in their thoughts, feelings, and behavior.

We cannot escape Evil because we cannot totally remove ourselves from people, which would have to include ourselves. What then can we do to protect our loved ones and ourselves? The answer to this question I can put into a few simple words. However, the doing of what I suggest will require an entire overhaul of human civilization

In order to eradicate evil, we must first recognize it and then have the courage to proclaim it as such. Then we must courageously confront it. This is not only true with regards to society and others, it must start at home, with each of us looking within ourselves.

Do you have any aspects of Evil in your soul? If you say no, then you are the best candidate to serve an evil purpose. **Those who believe that there is no evil in themselves have a blind eye to the truth.** Therefore, the forces of evil can most easily manipulate such a one to perform their dastardly deeds. All the while the person is totally oblivious to the evil his/her thoughts, feelings or behavior manifest.

What do you think is Evil's greatest weapon in its war against man? No, it is not lies, anger, or hatred. While these weapons work well, most are able to recognize them as evil. **The greatest and most deceptive weapon Evil possesses is the weakness in man to be more than he/she is or to crave more than his/her share.** It is our own true and sincere desire for growth that is most often used against us to the harm of ourselves and others.

As example of this, let us go back to the beginning to the Biblical story of the Garden of Eden. Remember, G-d said to Adam do not eat from the Tree of Knowledge Good and

Evil. Adam said OK, told this to Eve, and went about his business. Along came the Serpent and struck up a conversation with Eve. Here already was the first mistake. Eve was open to dialogue about a forbidden topic when she should have known better.

The Serpent told Eve that if she ate from the Tree her eyes would be open and she would become “like” G-d. There is no crime in either of these. We all seek enlightenment and who would not want to be “like” G-d with great knowledge and ability, all to do good, of course.

This then is the second mistake. The deceiving Serpent did not lie to Eve. He told her the absolute truth. When she ate of the Tree, her eyes were opened and she did become “like” G-d. The Serpent did not deceive her, he merely told her what she wanted to hear. **The greatest deception is always the right truth at the wrong time.**

Once convinced that the Serpent was telling the truth, specifically a truth that she wanted to be true, Eve proceeded to eat of the forbidden fruit convinced that “the truth would set her free.” Unfortunately, **in this case, the truth did not set her free, instead it imprisoned her.**

Eve’s third mistake was that she thought herself wiser than G-d. G-d did not tell Adam or Eve why He did not want them to eat the forbidden fruit. He simply gave the order and waited to see if man (and thus woman) would use his Free Will to be obedient or rebellious. Eve rationalized that because her intentions were good that everything would work out fine. She wanted to eat of the fruit and she wanted to believe that there would be no consequences in doing so. Alas, for her, G-d had other ideas.

Once fallen, Eve’s first act is to topple Adam after her. She knew that her “eyes had been opened.” In other words, Eve knew that she had fallen and she intentionally gave Adam to eat knowing full well that he too would join her in the fallen state. The Serpent never spoke to Adam about eating from the Tree. G-d never spoke directly to Eve about eating from the Tree. Everything happened in a roundabout way. G-d spoke to Adam and he never took of the forbidden fruit by himself. The Serpent spoke to Eve, although G-d never did, and she listened to the Serpent and not G-d (through Adam).

Do you see the confusion here? It is very subtle, but very real. The results have devastated us ever since. **This is the way of Evil, to blur the differences between itself and good. Evil presents itself as good and presents good as evil.** In this way, the human mind, wanting to do good, instead is convinced and dedicated to its “noble” cause. Unfortunately, many times **those convinced that their noble cause is good are actually the perpetrators of the greatest Evils.**

All this occurs whenever one strays from obedience to the higher calling. In other words, when one begins to question G-d’s Word and Biblical wisdom, believing that

today we have a “higher” understanding, this is the beginning of the unraveling of the fabric holding together creation. **Once an individual opens him/herself to dialogue** with a thought process or emotions that contradict the Divine order and the greater human good, like a spiritual magnet “likes attracts likes” and **that soul is swept along a course which can lead only to perdition.**

It is often said, “**the road to hell is paved with the best of intentions.**” How well we all know this to be true. What I have described here is only one form in which Evil takes advantage of fallen man.

What we must learn from this is that **as long as we can be deceived, we will be deceived!**

We must therefore take whatever measures necessary to safeguard our minds. Only when our minds are protected can we be assured of proper protection for our feelings and our behavior. **The Sages of old have said that nothing enters the heart before it enters through the eyes.** In other words, no one can desire something that they know nothing about. If we open ourselves to see or contemplate that with which Evil tempts us, we can cultivate a desire for it. **Once a desire is planted, like a weed it can grow, eventually choking and killing all the good plants.**

Evil is real. Our minds are real. Internal spiritual/psychological battles are real. The war for our souls is real. G-d is real. Heaven and Hell are real, however, their reality lies more within our minds than elsewhere. In other words, Heaven and Hell are states of minds more than places of being.

Evil wants to undo the fabric of creation for its own designs. Man's job is to uphold creation and reinforce the process of continual growth and renewal. Alas, **mankind's destructiveness is the ultimate expression of the Evil flowing through him (us).** We all have a share in this, however great or small, whether in thought, word or deed.

If we wish to cleanse the world of Evil, we have to start at home and first cleanse our own minds, feelings, and behavior. This task is the hardest of all. Until we take the time to look deep into ourselves, we will only see the Evil being perpetuated by others. We will never see the evil being perpetuated by ourselves, although others see it all too clearly.

PART SEVENTEEN –
The Struggle Against Religious Insincerity
20 Av 5762; July 29, 2002

Within a world that surrounds us with Evil, how can one free oneself from its influence? It is easy to say that we must cleanse our minds, feelings, and behavior. Yet, practically speaking how does one do this?

One cannot answer and say by becoming religious one is protected. Unfortunately, **we see all too many religious individuals who, in spite of their religious practices behave in horrible fashion.** This, of course, is not the fault of the religion itself, it is the fault of the individual who hypocritically cloaks him/herself in religion all the while maintaining evil in their personalities. **In order for religion to transform a person, the transformation must come from the inside out,** and not the other way around.

Many people not raised religious end up becoming religious later in life. Usually these adult decisions are sincere. However, **after many years involved in a religious community many sincere devotees lose their passion** and simply adapt the status quo of religious observance of their communities. Religion, therefore, become a matter of rote and no longer a pursuit of human excellence accompanying a relationship with G-d.

Then enters Evil and replaces true heart felt religion with external, social, political convenience. **Sincere devotees to spirituality in religion are often disappointed by their peers, who observe all the externals of religion, but at the same time have G-d far removed from their consciousness.** These externally religious types believe themselves to be the best people in the world. However, in the eyes of G-d and the Watchers, these poor fools are worthy of nothing but scorn.

In order for one to manifest Divine mercy in the world through the name YKVK, **one must have a personal, living relationship with G-d.** When all one gives to G-d is the most external aspects of religious observance, G-d in turn only reveals to such an individual His most external aspect, the Name Elokim. This concealment of G-d's inner essence from the human mind, soul, and experience is the definition of exile.

The Laws of G-d are many and each of them teaches an aspect of inner personality transformation. **Without prior inner observance, all external observance is incomplete.** Without one's heart being right with G-d (and man) all one's religious observance is impure in the "eyes" of those who see from above. Such insincere ones are not afforded any type of spiritual protection and thus succumb to the forces inherent within nature.

Spiritual sincerity in religion is the key to coming close to G-d, or better to say, G-d coming close to you. Yet, how does one acquire religious sincerity? Is not it enough that one performs all the commandments that one can? Is it not better to do the right things, even for the wrong reasons, rather than not do the right things at all?

Most religious leaders will tell you to do the right things regardless of your motivations or intent. I would agree with this. However, **there is still an inherent danger in religious observance without sincere devotion. This is the danger of hypocrisy.** While we may interpret our fellow religionists to be very sincere, Heaven sees things as they truly are, for good or for bad and judges accordingly. We do not know the secrets that lurk in the hearts of man, but they are known to the Watchers.

Remember that our inner most thoughts and feelings are clearly open and revealed in the spiritual realms to all the beings that reside there. While here on Earth it is easy to hide religious insincerity, in Heaven this is an impossible task. **Whatever is in your heart for real is known to all above and you are judged accordingly.** What a frightening thought! We are judged in accordance to what our truly lies in souls regardless of whether or not we are aware of it.

Cultivating sincere spiritual devotion in religion has been a challenge to the religious since Biblical days. Indeed, G-d allowed His Holy Temple in Jerusalem to be destroyed specifically because of the lack of spiritual sincerity. With our lack of spiritual sincerity, we lack the ability to experience G-d's innermost nature, His supernatural essence YKVK. Yet, we are not left abandoned. G-d has revealed to us how to cultivate spiritual sincerity.

Spiritual sincerity was always in the hands of the prophets. Granted we do not have prophets today, in spite of claims otherwise, nonetheless, the message of the prophets has not been lost. It is recorded for us in the Bible. **Spiritual sincerity in religion is a required prerequisite for religious observance.** This is how one can cultivate it.

It is written, **"I place G-d before me always, He is at my right hand, I shall not fall"** (Psalm 16:9). This verse from Psalms contains a secret of the mystics. This verse teaches us how to cultivate an awareness of Divine mercy (YKVK) in our lives and how to elevate our souls.

In order for one to clear one's mind, one must simply replace bad thoughts and clutter with good thoughts and clarity. This verse in Psalms teaches us how to do this. We are to mentally visualize G-d's Name YKVK at all times. This simple act is the most basic form of meditation. Thus, **by keeping aware of the continual presence of G-d, one disables unlike thoughts from coming into one's mind.** The spiritual rule that "Likes Attract Likes" works equally for good or for evil. When one does evil, one

attracts evil. **When one does good and tries to draw G-d close, one attracts good and does draw G-d close.**

Drawing G-d close, into one's consciousness on a regular basis, is a process that takes a long time. This is not because G-d wants it to take so long, rather because we humans have such cluttered minds, it takes time for us to learn how to focus and concentrate.

There is also a warning I must share with you. Visualizing G-d's Name and cultivating an awareness of His presence in your consciousness can be a dangerous thing. **The dangerous matter in visualizing G-d's name is that His spiritual light shines in your unconscious and makes you very uncomfortable with the mistaken thoughts, feelings and behavior that you cling to.** The light of G-d shines into your mind and begins to realign your inner feelings to correspond to the proper workings of the order in creation.

Visualizing G-d's Name is also the calling upon His Name mentioned in Zech.13:9 (and discussed in essay #10). This is how one makes peace with G-d. Clearing out the clutter of the human mind and preparing ourselves for spiritual evolution are no easy tasks. In spite of the difficulties, we do have the Free Will to choose where we wish to go. Try as we will though, **there are always forces hindering our growth.** We must learn more about them in order to neutralize their influence.

PART EIGHTEEN – What Keeps Us Distant From G-d 22 Av 5762; July 31, 2002

To think about G-d continuously is a great way to keep negative thoughts out of one's head and bad feelings out of one's heart. To talk to G-d in one's head or verbally is a great way to accustom oneself to G-d's presence. Both of these practices help us become more aware of a higher reality and to live up to it accordingly.

However, **I have heard from a number of people** that they do not have the time to be thinking constantly about G-d. Frankly, they tell me, **they are too busy**, with so many other important things on their minds. Nonetheless, they assure me that they are good people who live moral lives and observe G-d's commandments. As long as they do what is expected of them, they feel that they do not need to do anymore. In other words, enough is enough for them when it comes to religious matters.

I accept what I have been told by these certain individuals. I have no response to them. Frankly, I do not believe that they are open to anything that I would have to say. Sometimes **being silent is the loudest comment one can make.** I often practice

speech through silence. I allow nature to take its course and for G-d to act as He sees fit in His Divine wisdom.

What I see is that in many cases these people who are too busy to think about G-d often fail to see that G-d in turn acts “too busy” to think about them. I have seen all too many cases of family problems, economic woes, and health issues amongst these types. Yet, in spite of all their problems they claim that they are doing enough and whatever ill befalls them it is G-d's Will and they are willing to accept that, no matter what the loss. Thus, **people suffer and blame G-d for the fruits of their own deserts.** I see this all the time and I remain silent, knowing that my voice is not accepted, and my words of advice not received.

There is an old joke about a man dying from an illness. He prays to G-d for a cure and out of Heaven, the Divine Voice responds to Him, “I will heal you.” Jubilant, the sick man cries out “thanks to G-d” and awaits his healing. A moment later someone knocks at his door. The man opens it to see a doctor. The doctor says that he is a specialist and has the ability to heal his illness. The man closes the door on the doctor, saying, “no, G-d will heal me as He has promised.” Moments later, there is another knock at the door, this time it is a surgeon, who also claims to be ready and able to heal the ill man. Again, the man rejects the surgeon, waiting for the Divine Hand to heal him. Not too long afterwards the man dies of his illness. He ascends to Heaven bewildered and angry. He stands before G-d's Throne and asks why G-d did not fulfill His promise to heal Him. G-d responded and said, “you fool, I sent you two healers, what more did you want?”

Although we chuckle at this story, its message is most important and applicable. **G-d provides for us things in very practical manners, in accordance to the laws of nature that he Himself has ordained.** In our present state of spiritual exile, events are not going to occur outside of the norm. Indeed, our Sages of old have taught us not to rely on miracles.

Nonetheless, **people still live their lives with G-d far removed** from their hearts and **they still expect G-d to be at their beckon call** whenever they are in need. What is wrong with this picture?

Let us ask the question, what other important things are on people's minds that keep them from thinking about G-d. The answers are many and include business, career, money, prestige, sports, other people, family members, fashion, and expensive adult toys. All these things are what most people spend the majority of their time and energy pursuing. In one way or another, we all have something of this physical world to which we cling at the expense of our spiritual selves.

The reason why we become so attached to physical objects is because that is what we see all around us. **One will not see G-d or anything spiritual unless one makes the effort to look.** All physical attachments act as barriers to our seeing the spiritual reality underlying our lives. **Even the physical aspects of religious observance can act as a barrier to deeper spiritual introspection.** In other words, often when one is observing a certain set of religious rituals, that one believes that said observance is all that G-d requires and there is no need for further self improvement. In such a case religion performs the opposite effect of what it is supposed to.

In truth, there is nothing wrong with physical attachments all the while we live in the physical world. We do need to eat, sleep, work, and otherwise provide for ourselves and loved ones. **Working hard is certainly not a sin, neither is being wealthy.** It is not the possession of things that causes us harm, it is our relationship to said things that can cause the harm. In other words, **attachment is fine. Over-attachment is wrong** and harmful.

How then is one to distinguish between healthy attachment and harmful over-attachment? This then is the great question and may take a lifetime for one to answer. To make matters even more confusing, **the right level of attachment differs from person to person. What might be healthy for one person can be a deadly poison to another.** Unhealthy attachments are what separate us from G-d. Therefore, it is no wonder then that G-d assigns the Watcher angels the job to direct our lives to separate us from that which separates us from G-d.

People can become attached not only to physical things, but also to ideas, concepts, and feelings that also blur one's spiritual vision. These also the Watcher angels are employed to correct in us. **This very truth underlies the entire human experience.**

There is something very deep within us that guides our daily path in order to bring us to a higher revelation about life and reality. Our Free Will enables us to embrace the truth once it is revealed us. The opposite is also true. Our Free Will enables us to deny the revelations of truth. When this occurs the Watcher angels accompanied by our inner selves must work harder to bring into our minds and realities that truth which we seek to hide and deny.

Our denials and dishonesty are the cause of human suffering. In other words, **when we suffer, it is for a reason,** not haphazardly. Therefore, when sufferings come upon a person the most important task one has to perform is to investigate oneself to see what it is within oneself that could have caused or allow a tragedy to occur.

PART NINETEEN –
Detach From That Which Is Unhealthy
24 Av 5762; August 1, 2002

Picture this, you are standing in between two horse drawn chariots, with one arm tied to each. The horses are trying to pull away and as they do, they are tearing you in half. Did you ever get the feeling that this is how life feels? Feel it or not, this is how life is. We are always split in our desires, passions, and allegiances to opposing forces.

There is the spiritual element within us (the soul) that is continuously seeking expression so that it can manifest the Divine plan in the physical world. **Opposing it is our physical element**, our daily aspect of being, which simply wants to do what it needs to do to get through the day and enjoy as much of it as possible.

Pursuing daily physical sensations and expressing higher lofty spiritual goals often come into conflict. Yet, unlike conflict between peoples, who can be separated by distance, **where can one go to hide from an inner conflict within oneself?**

As composite spiritual/physical beings, we have exposure and access to both the natural and supernatural worlds. Our conscious mind deals with the natural world, our unconscious mind deals with the supernatural. Yet, due to its nature the unconscious and the supernatural do not exist in the natural/physical world. As such many have come to ignore them. Indeed, many have forgotten about them entirely.

While certain realities can be pushed out of the conscious mind, this does not mean that they go away. On the contrary, **whenever we push something out of consciousness that belongs there, it sticks around and haunts us like a ghost.** Our minds, therefore, are regularly plagued by repressed thoughts or emotions. These sometimes can take on a life of their own and attract like spiritual entities. **Just as there are real demonic entities outside of us, so are there are own personal self-created demons.** The later type is most certainly more dangerous than the former.

Human beings were created in G-d's Image to exist simultaneously and equally in both the physical and spiritual worlds. However, because of Adam's eating the forbidden fruit, we his children, lost focus of the spiritual side of our existence. While we acknowledge its existence and feel something spiritual from time to time, we are nonetheless in a state of grievous imbalance between the two levels of our being.

The major struggle for us as human beings since the time of the fall is to realign the lost balance between the physical and spiritual, between the natural and the supernatural. G-d gave us a helping hand thousands of years ago when He spoke on

Mt Sinai and later to the prophets. Yet, we still do not listen. We still do not do what we already know deep down is best for us.

In many ways, as adults we never give up acting like little children. In many ways, we want what we want when we want it, and we cry and act up when we do not get what we want. Like children, many of us are enamoured by possessions. Like children we become possessive of our adult ‘toys’ and refuse to share. When we lost the equilibrium with our spiritual side, we lost the ability to become mature human adults.

Our attachments to our physical surroundings hinder our reattachment to our spiritual surroundings. Because of this, the Watcher angels act in our lives to realign us, by force if necessary, with our lost spiritual halves. Indeed, our repressed inner spiritual half takes on a life of its own. Many times when we dream that a horrible ugly monster is pursuing us, the monster is not actually something bad, but rather only something that our mind interprets to be bad, although in reality it might be good.

Our minds play tricks on us and not everything that we think, dream, or perceive is an accurate perception of true nature. Our mental vision has become clouded by our collective fall. Until we individually address this issue and review of thoughts, feelings and behavior, we will remain in the fog of confusion.

Detachment is a helpful path when one desires spiritual growth. Now remember, detachment is not supposed to be absolute. We do require a certain amount of attachment in order to survive and in order to fulfill G-d's plan. More attachments than this, however can be a great nuisance. However, most of us still do not want to be bothered with all this “religion” or “spiritual” talk.

Most people who possess a large amount of things are usually happy with their acquisitions and **vehemently refuse to part from them.** Most people identify themselves by what they own instead of whom they are. **To have or to be, this is the question.**

Who are you? Ask yourself to define yourself. Who are you? Most likely, you will answer that you are a doctor, lawyer, or something else. You are a husband, wife, father, mother, or something else. In other words, all you have told me is your occupation and a statement about your relationship to others. What you have not yet said is who are you?

You are more than your occupation. The proof of this is that if you ceased to be a doctor, lawyer or what have you, you would still be you. If you ceased being a husband, wife, father, or mother, you would still be you. These forms of identification identify what you have, meaning your occupation or relationships. They do not define who you are. **The definition of your essence goes far beyond what you possess.** Yet, most are

totally oblivious to who and what they really are because they identify themselves so much with what they have that their entire definition of self is defined as what they have instead of who they really are. This is the greatest level of delusion and deception possible for man.

Do not think that the spiritual powers that be are willing to accept being blocked out and denied. **The reason for most human suffering is our conflict with our own inner selves.** Even when accidents occur, it is often not too hard to find what we could have been done to have avoided it in the first place. In those events when tragedy occurs for absolutely no rational fault of our own, still there is something deep inside us that allowed this to happen. If one would only take the time and contemplate, one would see that even life's most tragic events all have a purpose and a moral connected to them.

This is the true nature of things. **Everything in life has meaning and a purpose.** G-d, His Watcher angels, our unconscious minds, and our spiritual soul all gang up on our conscious selves in order to educate us and open our eyes to a greater world. These higher forces have no interest in or care for the attachments that we make for ourselves in this world. **In the eyes of these higher beings, our physical attachments are merely illusionary nuisances,** which should only be removed so that one can come to attach to the real things in the real universe.

**PART TWENTY –
Prayer & the Power of Faith**
27 Av 5762; August 5, 2002

The power of the human mind is truly phenomenal. If we as a race were only able to unleash our collective inner mental powers, we could change the entire universe. Man's destiny, as outlined by Biblical prophecy, indeed includes our accomplishing this lofty goal. Eventually, **we will collectively realize our inner spiritual needs** and we will make the necessary efforts to align them in healthy balance with our physical natural lives.

Whether we like it or not **there actually is a cosmic conspiracy committed towards the betterment of man.** Although we live today in exile and therefore do not see the spiritual realm around us, it is nonetheless teeming with activity. The forces that we call good and evil are in actual war for control here in the physical universe. Yet, when all things look so haphazard, we must remember that **there is still The One Force that rules over all.**

Indeed, G-d has given us Free Will. We can make terrible mistakes that we will have to live with. True, we are surrounded by very vicious spiritual and psychological enemies who can invade our very thoughts and cause us harm in many ways. **With all that**

appears to be going against us, let us not forget the invisible Force of G-d that referees all.

As human beings, we have an ability apparently unique to any species on earth, and possibly unique even amongst the angels. **We have the ability to pray.** Prayer is not merely saying words or reciting texts from a book. **Prayer is the communication of our souls with their source.**

In spite of all the barriers that separate us from G-d the connection, although blurry has never been broken. Indeed, the apparent difficulty in our communications with G-d is actually only one-sided. In other words, **we humans view ourselves as having the problem communing with G-d. Yet, G-d has no such problem.** G-d communes instantaneously and continuously with our souls. In reality, in spite of our collective fall in Eden, **our spiritual connection to G-d has never been broken.**

Here then is the key to our individual and collective redemption. **G-d has given us intelligence and has constructed things so that we use our ingrained ability to think to solve our problems.** We are commanded to make best use of all the tools that G-d has given us. Yet, with all of our best efforts, sometimes they are not enough to get the job done (whatever job we have to do). **When we have done our best and things still fall short, this is where G-d comes in and fills in the gaps.**

Prayer is not words; it is a state of mind. In this state, one looks to G-d with human pride and humility together and says, **“L-rd, I’ve done my best, may You bless the work of my hands.”**

G-d, for example, provides for us wheat. Yet, we must plant it, harvest it, grind it, prepare it, and bake it into bread. G-d provides the wheat, the rain, and the force of life to make it grow. Yet, all that, as essential it is, is not enough. Without our contribution, the work does not get done and we therefore could starve. Just remember, **although we do all of our chores, unless G-d does His share we all labor in vain.**

In order to pray one must possess an important prerequisite. **One must have faith.** The Sages of old have said that the entire Biblical message is summed up in this one word: faith. The definition of righteousness is one who lives by faith. Faith is clearly very important yet just what is it?

Faith IS NOT the blind acceptance of a creed or statement of beliefs. Faith IS NOT mere adherence to one’s religious doctrines. **Faith IS NOT what you believe. Faith IS what you do.** Faith IS how you act upon what you believe. Faith IS what you do in time of crises when no other criteria are before you to tell you how to act. Faith defines who you truly are, what you truly believe and where you truly stand, in relationship to G-d and to yourself.

Human intelligence is limited. There is only so much that we can figure out. Human emotions are extremely fragile. With too much pressure, the best of hearts turn insensitive. **Faith is what you do once your head and heart can no longer help you decide what is best.** This is why faith is such a hard thing.

When given a choice it is always easy to choose that which we know or feel is best. We simply rely on the past and act the same way in the present. In this way, we do not have to make the effort to think or to feel. We already know what to do and do it almost by rote, knowing that it is the right thing to do. Life like this is easy. There are not too many challenges.

What happens however when the rules change, when entirely new circumstances in life present themselves, when we cannot recognize what is or is not the right thing to do. This is where faith begins. **Faith begins when I can no longer rely on the past, when I can no longer see the future,** and when the present is before me like a complicated maze, all too rich in possibilities. **What do I do now?**

Fear will not help one now. Insight, caution, wisdom, all these, and everything else are of no value at this moment. Faith is when you must rely upon The Higher Power to guide you through. **With faith, you take the next step, not knowing if you are walking into Heaven or into Hell.** With faith, you place your entire security, your future and your well being into hands other than your own. With faith, you make the conscious choice to surrender your Free Will and rely upon the Higher Will of Another.

As can be seen an act of faith even more so a life of faith is a frightening thing in and of itself. This is why we have so few people of faith in this world. We have enough trouble believing that there is an Invisible Force in the universe, all the more so placing our security into Invisible Hands. Yet, at the moment of crises, be it physical or psychological, what choice does one have?

Prayer is the true communication of one's united head and heart with G-d at such a moment of crises. When illness cannot be treated by the doctors, when the bills are not getting paid and there is no work to earn money, when others troubles arise that appear to offer no way out, **these are the tests that mold the character of men and women.** How we act at these times defines for us and for G-d if we are truly human created in His Image or whether we are just some sort of smart monkey.

Those who have been through a moment of crises and have cried out in their hearts to The Higher Power know exactly what I mean. Somehow, in some way, when all hope is lost, when there is nothing more we as individuals can do, something manages to pull us through. **The secret here is faith.**

Faith is the open doorway through which The Higher Power can intervene in our lives. This does not happen every day, but when it does happen it is a personal miracle and a revelation of Divine mercy. This is a step in the direction of world redemption. For how can a world be redeemed other than by first redeeming its inhabitants?

**PART TWENTY-ONE –
The Nature of the Supreme Being
3 Ellul 5762; August 11, 2002**

With all of our discussions about faith and spirituality, we have as yet failed to understand the most important of elements. **We must understand who and what is G-d.**

G-d IS NOT some little old man with a long white beard sitting on a cloud somewhere. This is a myth perpetuated by European art. Yet, in reality, **G-d is not a man, nor does He have any semblance to human form.** When the Bible says we were created in G-d's Image, it is speaking about a spiritual/psychological Image. In other words, **our minds are created in the Image of the Mind of G-d.** The description of our physical bodies is not applicable here.

G-d is about as close to man as is possible, whereas at the same time G-d is as alien from man as can be. This irrational contrast explains why G-d at times seems so close and yet so far. We must understand that when we talk about a Supreme Being, we are talking about a type of life form so radically different from everything else that it itself is the definition of life itself. That is probably the best definition we can ascribe to G-d with our present limited human understanding. **G-d is the life force and consciousness of the universe.**

When we say that a consciousness pervades everything in the universe, we are saying that **everything in the universe is in one way or another is connected.** More than this, everything in the entire universe is, as if, aware of everything else. At some level of connection, everything has the potential or ability to influence or affect everything else. In other words, G-d created His Universe as a concentric whole.

In mystical literature, it is said that the universe is in the metaphorical shape of a man. In other words, **like in the human body, so everything in the universe is interconnected and interacts.** The more modern science and cosmology marches forward the more this interconnectedness is being proven accurate. As mystical as all this might sound, it should help us to understand how G-d can be aware of everything going on in the entire universe all at once. Nonetheless, It is impossible for us to imagine a Conscious Intelligence of this magnitude.

From our human side, the problem is not that we have such a hard time imagining such a Divine Being. **Our problem lies in that we have a problem imagining that such a Being would have anything to do with us.** While different spiritual philosophies from around the world acknowledge man's higher potential and destiny, none other than the Bible seems to place man square in the proverbial middle of the universe with a unique relationship with the Creator.

Unlike other religions, the Sages of the Torah have expressed their opinion **that there are other beings existing on other planets.** Way back in 1797, a great Rabbi from Vilna, Poland, Rabbi Pinhas Horowitz, wrote a book entitled Sefer HaBerit (The Book of the Covenant) in which he discussed scientific discoveries in light of Biblical teachings. He mentions the possibility of life on other planets and emphasizes how different from us they would be based upon the environments of their respective planets.

While we have no absolute proof yet of life in outer space, the possibilities of it are high. Regardless of what is or is not out there, **we humans still have a unique place in the scheme of things.** We cannot comment about the role or place of others in the great scheme because we do not know anything about any others. If there are others, and many of them, we cannot say that our human role is more or less important than theirs until the Creator reveals such.

We know that there are angels. According to some Biblical scholars, **angels have long been associated with the planets.** It is possible to offer an interpretation of certain old religious teachings to imply that **angels might live on other planets.** While this view is not accepted theology by anyone, it still can be a point of religious philosophical discussion. No one will know for sure what really is until such an insight is revealed in accordance to the Divine plan.

Such ideas boggle the mind, and so they should. Yet, ideas like these should help us recognize that we are not alone in the universe and **that there is a lot going on that we know nothing about.**

Some modern philosophers have suggested that the G-d of the Bible may possibly be some technologically advanced extra-terrestrial from another planet. Books on this subject abound and have been popular for decades. Only faith can respond to such arguments.

If someone wants to proclaim that there is no scientific proof of the existence of a Divine being, we will have to admit, whether we like it or not, that such a one is right. There is no scientific proof that I know of that absolutely proves the existence of G-d. However, this does not mean that there is not any proof. Indeed, **life and the structure of the universe is good proof that things did not just happen haphazardly.** Life is far too complicated for mere chance to be responsible for it.

Scientists know this but they hate to admit it because, in their eyes, this would be like having to admit that there is a Creator, a Creator that they as scientists cannot measure. Therefore, if the idea of a Creator is outside of scientific understanding then there cannot be a Creator according to science.

Yet, as we all know, **as advanced or retarded modern science is, it does not have all the answers.** Indeed, as science advances farther into understanding the secrets of the laws of physics underlying our universe, the more they begin to sound like the religious mystics of old. One thing we can say is this; **science and religion both seek an explanation of the true nature of existence.** With this common goal science and religion can and should complement and support one another. All we need do is remove the prejudice and politics from both.

Inevitably, I believe science will catch up with religion and come to recognize that there is a Single Intelligence that gave rise to all of creation. **When science discovers G-d, I am not so sure that He will be portrayed as religion has portrayed Him in the past.** Maybe once our scientists touch the Divine, recognizing Him or not, maybe then they will take a cue from the Bible. Our Sages of old have taught us that our understandings of the Bible only scratch the surface. What wonders lie hidden within the Biblical texts only time will tell. **We have a great future of discovery awaiting us.**

In our present state of limited human knowledge, we call G-d a “Father” and a “King.” These mortal concepts assist us in understanding G-d’s role in our lives. If continuing these metaphors helps one to grasp some concept of G-d then let them stand. However, **we must evolve our spiritual understandings.** We must rise above a mere faith in G-d and embrace something higher. **We must come to the awareness and knowledge of G-d’ existence. Knowledge must supercede faith.** For once we realize for real that G-d Himself is for real and that He is watching, only then will we take Him into account in our daily affairs. Only when we collectively turn our eyes to our Creator will we be able to finally see ourselves in the Eyes of the Divine.

PART 22 – The Uniqueness of Being Human

11 Ellul 5762; August 19, 2002

What is the definition of being human? Should we limit our definition to biology alone? Shall we say that we are the species of Homo Sapiens, and that alone defines what is human? I do not know one human being that can honestly ascribe to such a narrow point of view. **We humans are far more than the sum of our biological parts.**

We humans have essential ethereal, non-physical aspects to us that more or less totally define our being. I am not talking about anything spiritual or religious. I am referring to the human mind and spirit.

The mind exists within the human brain. Our minds define for us our individuality, our personalities, and our sense of being. Our minds are deep and tricky things. Yet, **our minds are not our brains, although they inhabit them.** Our minds are something that cannot be viewed or measured in a laboratory.

Even the science of the mind, so-called **psychology, is so limited that in many cases it is a dismal failure.** Psychiatry cannot address problems of the mind. All psychiatry can do is provide drugs that interact with brain chemistry encouraging or discouraging certain behaviors. Yet, **psychiatry cannot cure mental illness and has never claimed to be able.** The reason for this is that mental illness is a problem of the mind, not the brain.

Science cannot address the mind because it does not exist within the tangible parameters that science calls its home. No, **there is much more to being human than biology.** There is an ethereal side that experiences awe, wonder, love, and passion. The aspect of the mind called the heart has given rise to such beautiful art, poetry, and literature.

The imagination fires the mind, like fuel in a furnace. Yet, the imagination is not physical. Love is not physical, but it remains one of the strongest forces in the world. Why? These are the expressions of our “other” side, the side that science may one day may be able to manipulate, but never be able to control.

The greatest lie ever told to the human race is that we are nothing more than the descendants of monkeys. While there may or may not be any truth to Darwin’s unproven theories of evolution, it really does not matter. For whether our bodies evolved from monkeys or created from the dust of the earth by G-d, either way **we humans possess something that Darwin and later scientists cannot understand. We human beings have a soul.**

When we humans are looked at as being no more than a very complicated machine, then the entire element that makes us human is overlooked. Not everything is controlled by genetics and brain chemistry. Although these two forces have successfully been manipulated by science, they are far from being under control. Indeed, science will never be able to control anything that comes from the mind/soul, simply because this ethereal aspect of our being is not subject to scientific rules.

If one has a strong surge of water coming out a pipe or a hose, one can control the flow of that water by manipulating the release valve. One can thus release or hold back water as one wishes. Yet, one thing is not accomplished by controlling the flow, the strength of the water surge is unabated. Indeed, if the release valve does not allow the water to flow out of the pipe or hose freely, but seeks to restrict its flow, greater and

greater water pressure builds up until finally it explodes. The pipe or hose is thus destroyed and all means of control is lost. **By not allowing the water to take its natural course, instead of improvement and control one creates only disaster.**

This example of the surge of water is the story of the human mind, with all its desires, dreams, and passions. Natural law, as created by G-d, has ordained that we humans be who and what we are. We are not numbers that fit neatly into a place. **We are not cogs in a machine that merely due our jobs in silent obedience.**

Dwelling deep within us, often buried, often repressed, but never dead, is that which makes us truly human. It is our soul, the higher, thinking, psychic element within us that knows what is best for us and how we are best to live our lives. This and this alone separates us from the animal kingdom. It is this "other-worldly" nebulous non-physical mind/soul that makes our physical selves truly human. **It is a crime against humanity to try to convince any human being that he is anything less than a lofty soul created in the Image of G-d.**

There is an interesting opinion among the Sages that one day in the future, when mankind has rectified his inner turmoil; he is destined to travel to the stars. Legend says that in the world to come, the righteous will each inherit 310 worlds. While most interpret this as a metaphor, one leading scholar asks the question if this could be taken more literally. This Biblical scholar opines that possibly **in the distant future a spiritually transformed man will work in conjunction with G-d, acting as agents of the Divine throughout the universe.** This should not sound so ridiculous to us in light of the Biblical fact that the Watcher angels are doing this task right now.

Although in our present quagmire of troubles, life and the future look so difficult and gloomy, we must keep focus on the proverbial light at the end of the tunnel. We are not merely stupid creatures who lack the common sense to save ourselves from a global holocaust. Our personal and collective history is not merely a series of haphazard events. There really is a great effort on the part of countless "others" to enable us to realize our true inner potential. Yet, we have already learned what inhibits us from reaching our lofty goal of self-recognition. We have already learned that we are our own worst enemy.

What we must focus on is that **we are also our own best friends.** The Supreme Creator of the universe placed us here for a reason and with a purpose. **We will meet our destiny for good, whether we like it or not.**

How does one reach for the proverbial sky? First thing one must do is to look up. In other words, if we place so much attention upon our biological sides, we will indeed confuse ourselves with our biological cousins. However, if we place our attention upon the side of the Divine within us, then we might begin to confuse ourselves with our

spiritual cousins, the angels. **If one has to be confused between being a monkey or an angel, which would you choose?**

Eventually confusion passes and all that is left is the clarity of knowing that we are truly pearls in the rough. Our lives then become dedicated to shining up the pearls, waiting for the day, that the new found shining pearl, will, be elevated to heaven to become a newly formed shining star. Is this a beautiful metaphor or some mystical truth about our future forms? **Are we destined tomorrow to radiate as the angels do today?** Only time will tell.

PART 23 –
Rosh HaShana, Everybody's Judgement Day
19 Ellul 5762; August 27, 2002

In the beginning of the Biblical Book of Job, we are given a glimpse into what goes on behind the scenes, spiritually speaking. Job is enjoying life with his family. He is a good man and lives a righteous life. The narration then “magically” switches us up to Heaven where the angels are having some kind of gathering. The Hebrew narrative refers to these angels as the Benei (sons of) Elokim. We know them as the Watchers, the angels who have charge over the affairs of man.

At this gathering the Accuser enters. The Accuser is the angel better known as Satan. G-d asks him what he has been up to. Satan answers that he has been busy going to and fro over the face of the earth.

Now, G-d challenges Satan and asks him if he has noticed Job and how good a man he is. Satan enters into debate with G-d claiming Job is only a good man because of all the good things he has in life. Take away his good things, Satan says, and watch what happens to Job. G-d agrees to test Job and the rest of the story makes up the next forty or more chapters of the book.

Why G-d allows Job to be tested and why He even brought up the challenge to Satan are difficult questions to say the least. Religious philosophers and mystics have debated these pointed for centuries. We do not have to follow in their footsteps with long and winded discussion. Rather than focus on what happened, let us pay attention to WHEN it happened.

According to Biblical legend, the day that Satan stood before G-d and discussed Job was on the Biblical holiday of the New Year. In Hebrew, this day is called Rosh HaShana. According to Biblical tradition, **the first Rosh HaShana is the day G-d that created Adam** and thus is it was the first day of human history. This day is thus commemorated and observed as a sort of “**Judgement Day.**” On this day, **all living souls stand before their Maker**, like they did on the first Rosh HaShana. Like Job

before them, on this awesome day all souls are judged **and have their destinies decided for the entire coming year.**

Today Rosh HaShana has become a Jewish holiday, celebrated by Jews around the world regardless of their background. Yet, while the observance of this day is one of the commandments that the Jewish people follow along with all the rest, the day is not exclusively a Jewish holiday.

The Rosh HaShana Day of Judgement applies to all human beings, regardless of one's religion. This is G-d's time and G-d's business. Whether one believes in what happens on this day or not has no consequence or significance in G-d's Eyes. Like Job, **the Maker judges men at the time He has so ordained.** Indeed, the Bible makes it clear that Job himself was not Jewish. He was still nonetheless judged on G-d's annual Day of Judgement, Rosh HaShana, the New Year.

While Jewish people celebrate Rosh HaShana with all kinds of Biblical and other traditional observances, the rest of mankind has no such obligations. Nonetheless, while Jews are blowing the shofar (rams horn) in accordance to Biblical edict, everyone including the Jews are being observed, reviewed, and judged.

Biblical and Jewish tradition refer to the time leading up to Judgement Day as the "days of penitence," during which each and every person looks into themselves to see how one can best improve one's life. This act **of personal introspection should be universal and practiced by everyone**, just as Judgement Day itself is for everyone, whether we like it or not.

Getting oneself right with G-d has nothing to do with Jews or the Bible. It is a universal principle underlying a universal truth. That truth is that whether we like it or not, we are responsible for our actions and behavior, we are being watched by a Higher Power and we are being judged by that Power. Fortune and misfortune do not happen haphazardly. There is a rhyme and reason to our universe and to our mortal lives within it.

One of the fundamental principles that we all should live by is the belief that good is rewarded and evil is punished. This concept underlies our entire system of justice, regardless of our differing cultures, religions, and life styles. We all share a concept of justice in spite of how we may differ in its interpretation. When we are wronged, we demand retribution. This is natural and normal. Natural law, as ordained by the Creator dictates that to every action there is an equal and opposite reaction. In other words, **if there is a wrong, there must be a right to balance it out.**

A major problem arises when one set of justice does not match up with another. When two individuals or peoples have different sets of values and different definitions of right

and wrong great problems arise as to how to execute righteous judgment with which both parties will be satisfied.

With the laws of man, compromises can always be worked out, in spite of how difficult such negotiations might be. However, **when it comes to Divine justice, G-d has His rules and we are subject to them, their rewards, and punishments, regardless of our individual beliefs, religions, cultures, or concepts of justice.**

G-d has His ways of doing things. G-d has His times that He has so ordained to do certain things. G-d does not always reveal to us His thinking or His plans. Regardless, we are subject to His Will, even though we have Free Will of our own. **Whether we like it or not, we are not masters of our fate.** Yet, this does not mean we have no influence over what happens to us.

Bad things happen to good people. We all know this. People pray from morning until night, in every language and in every religion. Despite all our piety (or lack of it), we are all subject to the Forces that are beyond our control. **Rosh HaShana is that one time ordained by G-d wherein which we can have a say in our destinies.** Yet, our say, is not by our words, it will be by our deeds.

If you can honestly look at yourself in the mirror and say that you are the best you can be and that you have no room for improvement, then you are either a liar or hopelessly deceived. Our first priority in life should not be to ourselves, but for the betterment of the whole. Granted, we must provide for ourselves, for this too is G-d's Will. However, we should not be so selfish to think or say, "what's mine is mine and what's yours is mine (if I can get it)." Even to say "what's mine is yours and what's yours is mine" blurs the distinction and proper boundaries that G-d has ordained for us.

On Rosh HaShana G-d makes His decisions. **Whether you believe this or not do you not think it worth your while to err on the side of caution.** Just in case G-d does judge us on Rosh HaShana shouldn't you consider looking at yourself a little bit more honestly in the mirror. Shouldn't you begin to correct some of those old faults that you know have been hanging around inside your personality, festering like an open wound?

Just in case, the story of Job is true. Just in case there really is a G-d. Just in case that Rosh HaShana is His judgement day, **maybe we should take this time a bit more seriously and do something about it to better ourselves.** Just remember this, if G-d forbid, anything bad happens to any one of you this year, it was ordained to be so from Rosh HaShana. **We have the opportunity to make a difference.** Why would anyone want to miss such a chance?

**PART 24 –
Dream Messages**

25 Ellul 5762; September 2, 2002

“In a dream, in a vision of the night.... Then He opens the ears of men...that He may turn man aside from his conduct” (Job 33:16,17).

Dreams are such wonderful things. They can take us to places we have never been. We can do things in them that we could never normally do. We can see things and experience wonders in them unlike anything normal life can provide for us. Indeed, **many great scientists and inventors have been inspired by their dreams** to discover the secrets of the universe and to create the wonders of technology.

Dreams can be rather dreamy or they can be rather dense. Sometimes dreams are so confusing that they make no sense. **Sometimes dreams are so real** that upon awakening one is visibly shaken by what one has dreamt. Most times, however dreams come and go like a wisp of wind unnoticed.

In religious, spiritual and mystical circles, dreams have always been a means of communication with powers beyond our world. **Even psychology recognizes that dreams contain within them messages from beyond** the conscious mind. How far beyond the conscious mind depends upon who you ask, Carl Jung who believed in a collective unconscious or Sigmund Freud who had a hard time believing in anything larger than his . . . , well let's leave it at that.

Our old friend Job knew a lot about dreams. Job and his friends knew all too well that sometimes a dream is a message. This message originates from the Source of the human soul, from the Creator Himself. As the verse above states, **G-d uses dreams as a means to communicate with man**. Elsewhere in the Bible (Num.12:6), we find that G-d communicates with prophets through their dreams. Therefore, a dream has the potential of being a whole lot more than our personal wishful thinking or a result of eating too much ice cream before bed.

How can one tell which dream is a message from beyond and which are simply byproducts of a number of different elements. The answer to this we already know, although we might not know that we know it. Most of us have at one time or another experienced what I will refer to as a **“strong” dream**. This is the type of dream that shocks you into awakening, with you remembering every little detail. Something deep inside tells one that this dream has some type of message in it. Regardless of how rational or irrational the feeling, one somehow knows, intuitively, that the dream was important. More so, more people than not have a good sense about what their dream means and what the message is.

As dense as we wish to believe ourselves to be, our spiritual roots are alive, well and rather untouched, and unscathed by our lack of paying attention to them. **Regardless of how secular or non-spiritual one becomes, one cannot escape from receiving an inner message.** The more one wishes to ignore it, the harder it comes back. Dreams can be a real “pain in the neck” when one wishes to ignore their message. If G-d wants to get a message through to you, then that message will get through. **If one wants a tap on the shoulder or a punch in the head,** it is all up to how the individual receives the dream message.

The very same vehicle that receives dream communication also alters and perverts its original meaning. The conscious aspect of the human mind receives the dream messages; however, it interprets these messages in a most peculiar way. This is why dreams always appear to be a series of confusing, irrational, disconnected images. **To our rational minds, the dream does not make any sense. However, to our unconscious mind, the mumbo-jumbo of dream talk comes through very loud and clear.**

Our conscious minds think in a manner very different from our unconscious minds. Our conscious minds are best adapted to life in this physical world and therefore understands it best. Our unconscious minds, however, deal with the spiritual realms. As such, it views life in a very different light than does our conscious minds.

The language of communication in the spiritual world is almost the opposite of how we communicate here in the physical world. In essence, our conscious minds are like the tips of an iceberg. Our unconscious minds on the other hand are like a looming mountain concealed from sight. The unconscious mind is what guides our conscious minds, and as such, is what molds our entire lives.

The way and communication of the unconscious mind is so vastly different and foreign to us. This is why we hardly understand our own inner thoughts. This is why our dreams are always such a mystery. Our dreams are the communication between our unconscious minds and our conscious minds.

What for our conscious mind is a series of confusing irrational images is for our unconscious minds; the most direct and clear spiritual message. Something is wrong here. It is like our minds are speaking two distinct and separate languages. **In our own minds, we simply are not speaking the same language.** What are we to do about this inner confusion? The answer is most simple. One side of the mind has to learn the language of the other side.

Being that we are only aware of our conscious minds and have absolutely no affect upon our unconscious minds, it behooves us to consciously learn the language of the

unconscious in order to be able to understand what on earth we are saying to ourselves. **Do not underestimate the importance of this thing.** If one continues to be in darkness about his/her own inner needs, the voice from within can become louder and louder. Eventually one's inner voice can force one to listen by becoming heavily involved in one's personal life, to the point where **one's life can become a living hell, if one does not understand and heed the inner message.**

Job learned that G-d speaks to us in dreams. Yet, as dream language is so bizarre according to our conscious minds, most of us would never recognize whether G-d was talking to us, or whether we are listening to our midnight snack, our inner fears, or our secret desires. **There is a lot at stake when it comes to dreams.**

The Book of Genesis relates that in ancient Egypt, Pharaoh was warned by G-d in a dream about upcoming economic disaster. Yet, Pharaoh did not understand his dream, although he dreamed it twice. In his dreams, he saw gatherings of sheaves of grain and a bunch of cows. What do these have to do with years of plenty and years of famine? Could not his dreams be a little bit more direct and to the point? The answer is that **the dreams were direct and to the point, but in spiritual language**, not physical language. Pharaoh therefore needed a spiritual man in order to interpret for him "spiritualeze."

Joseph proved his value to Pharaoh by his being able to understand "spiritualeze." Now once Pharaoh heard Joseph's interpretations of his dreams he could not rationally prove them right or wrong. Yet, something deep within him recognized that Joseph's words were true as opposed to those spoken by his other wise men. Such an interpreter of "spiritualeze" is worth his proverbial weight in gold.

Therefore did Pharaoh hedge his bets and place a young Hebrew slave upon the throne of Egyptian lordship. **For a master of "spiritualeze" knows how to balance the conscious mind with the unconscious and the physical world with the spiritual.** Such special men and women are what we call prophets. Not only can they understand Divine messages; they know how to communicate them to us. They are not spiritual "holy-rollers," but rather rational, practical men and women, who have an inner ability to balance one's spiritual side with one's physical side. As such, they are a profit to all.

So then, what can one do to cultivate this inner ability to speak "spiritualeze"? This we will discuss in our next essay.

PART 25

How to Speak “Spiritualeze”

3 Tishrei 5763; September 9, 2002

Dream language is most bizarre. Yet, in spite of the numerous dream interpretation books available none of them can successfully interpret our dreams for us. This does not mean that dreams cannot be interpreted, for indeed they can be. However **to interpret dreams we have to have the right keys to open them.**

Dream keys are not an accepted group of interpretations that specific symbols mean specific things. For if this was the case, one could open a dream interpretation book, interpret symbols, and become fully aware of one's dreams and their meanings. Anyone who has ever tried to interpret dreams through a book knows this is not what happens.

There are very old dream interpretation manuals based upon reliable Biblical and Rabbinic sources that outline alphabetically symbols and their meanings. Rabbis have used these texts for centuries, but have always known their limitations. One famous ancient Rabbinic text on dream interpretation (Pitron Halamot) was actually used by many of the original pioneers of dream psychology, including Sigmund Freud. **Unbeknownst to most practitioners in the mental health field, but much of modern dream psychology actually is based upon ancient Biblical and Rabbinic sources.**

Nonetheless, the number of symbols interpreted in these books is only a small portion of the symbols that people actually see in dreams. **While portions of dreams can be understood using reliable ancient texts, this does not mean that entire dreams are hereby interpreted.** Therefore, even the best and most legitimate of dream interpretation books are very limited. There is a whole lot more to a dream than the symbols therein. The Biblical personages Joseph and Daniel knew this truth all too well. They are the ones who taught it to the court wise men of Pharaoh in Egypt and Nebuchadnezzar in Babylon.

To understand a dream in full one needs more than just a written book. The Bible gives two examples of excellent dream interpreters, Joseph, and Daniel. Both were able to plummet to the depths of a dream's meaning, when all others who tried failed. Both had no dream manuals or any professional training in dream work. Yet, both **Joseph and Daniel shared very important common characteristics, they both feared G-d and spent much time in meditative pursuit.**

Dreams arise from our unconscious minds and therefore speak the language of the unconscious. The conscious mind is totally lost when it comes to understanding the unconscious. **There is only one bridge that can unite these two divided halves of**

our minds. This is what the Bible calls the “spirit” of Elokim (G-d). Both Joseph and Daniel make mention of this being their secret tool when it comes to dream interpretation.

Yet, just what is this “spirit” and how can one cultivate it? Being that “in a dream, in a vision of the night.... [G-d] opens the ears of men...that He may turn man aside from his conduct” (Job 33:16,17), it appears to be very important that we learn this skill.

The skill of cultivating a relationship with the spirit of Elokim (G-d) is discussed in numerous religious books, but the skill is not acquired through reading. A relationship with the spirit of G-d comes from only one place. It comes from the heart. This then is the secret of cultivating it.

When the Bible refers to one’s heart, it is not referring to the organ in one’s chest, but rather to an aspect of the human mind, that connects the conscious with the unconscious. **The heart, therefore, is the “place” where thoughts and feelings merge.** At this important juncture, the heart is the center of the body, specifically the spiritual body. This is why G-d commands us to love him with all our hearts and why His words are to be placed upon our hearts (Deut 6:5,6). No reference to the head or intellect is mentioned here. **G-d knows the severe limitations of the human intellect.** When it comes to us experiencing G-d’s “spirit” we need to experience it with an element within us more stable and grounded than our intellect.

The heart is everything when it comes to a discussion about anything spiritual or psychological. One cultivates strength of heart when one is passionate. The passion here that one must cultivate is a passion for G-d. This is best accomplished when one turns towards religion. However, just because someone is religious does not mean that they are passionate for G-d. Religion merely provides the vessels through which one’s passion for G-d can be manifest.

Joseph was a passionate man who truly believed in G-d. Joseph lived centuries before the giving of the commandments on Mt. Sinai. Nonetheless, without having to be commanded, he knew that to sleep with his master’s wife was a mortal sin, one that he refused to do regardless the consequences (Gen. 39). Joseph was falsely imprisoned for years. Nonetheless, he prospered in jail. Indeed, it was his being in jail that provided for him the opportunity to meet his destiny to become Viceroy of Egypt. Joseph’s commitment to what he knew internally was right was his personal expression of his spiritual passion. This is how he observed his religion centuries before Sinai.

Daniel is another example of passion towards G-d regardless of consequence (Dan. 6). When faced with the choice to pray to G-d or an idol, **Daniel ignored his own safety and did what he knew in his heart was right.** He did not conceal his actions or make excuses for them. He boldly proclaimed his faith and his passion by his actions

regardless the consequences. We all know what happened. Daniel was thrown into the lion's den. Yet, as Joseph prospered in jail, so did Daniel amongst the lions. Even in this age of exile, when no Temple stood in Jerusalem, when no miracles occur, one did occur for Daniel. The hungry man-eating lions did not harm Daniel. He was miraculously spared.

In order to be able to understand the language of dreams as did Joseph and Daniel one must cultivate a relationship of passion with the author of dreams, G-d. In this way when one's mind is confused by all sorts of conflicting imagery, G-d can still speak to one's heart and place within it the meaning of the dream, over and above the interpretation of any dream symbolism.

This was Daniel's special gift. When King Nebuchadnezzar of Babylon forgot his dream, he threatened to kill all his wise men if one of them could not tell him his dream and its meaning. Although many tried, somehow the King felt inside himself that all their interpretations were false. Only when Daniel spoke did the unconscious of the King cry out from within him and confirm the truth of Daniel's words. Daniel first told Nebuchadnezzar what the dream was that he had forgotten and then proceeded to tell him what it meant. "As for the mystery about which the king has inquired, neither wise men, astrologers, magicians nor diviners are able to declare it to the king. However, **there is a G-d in Heaven who reveals secrets**" (Dan. 2:26-28)

Daniel was not told these things in his head. **Rather he felt them in his heart and simply let his mouth speak from his heart** as opposed to from his head. In this way alone, was Daniel proven correct, as was Joseph before him. **The language of the heart, is where conscious mind meets unconscious mind and speaks through the lips, often without the speaker being in control of what is said.**

The most significant dreams always come along with their interpretations. No outside person will be able to tell you what your dream is or what it means. However deep down within each of us we somehow know what our dreams mean. When we are offered an interpretation, we either embrace it warmly as if we have always known it or reject it with a laugh as something foolish.

Passion of the heart, listening to one's inner voice, feeling G-d's word in the heart and not just thinking it in the head, these are what enables one to speak "spiritualeze." These steps are not impossible to take. Learning "spiritualeze" is like any other course of learning. It takes time and a whole lot of practice.

PART 26 –
The Power of True Love
11 Tishrei 5763; September 17, 2002

I once heard an old saying that **“the only thing that can return happiness to those who have lost it is love.”** Love is so much more than the attraction between human beings. Love is one of those ephemeral things that defies human definition and transcends life and death. Love is that rare element that lasts forever. As such, we can clearly recognize love as being an aspect of our Creator.

Love is such a spiritual thing. We so crave to experience human love that we spend our entire lives in pursuit of it. Many fail to find love and become bitter in its absence. Many fail to find love for a number of reasons. The primary reason why many do not find love is that they do not know how to recognize it when it comes.

So many things are called love that are not. Human love is all too often confused with biological, hormonal attraction between members of the opposite sex. Yet, this type of attraction often masquerades as love and sometimes can house true love, but more often than not, biology and love are as different as is physical and spiritual.

When the confusion of mind succeeds and love is lost what is left is often depression and a sense of being lost and empty. Many who have experienced this feel that this precipice is a point of no return. We should all be thankful to our Creator that there is more to being human than mere physical attraction.

No matter how bad a situation appears and how lonely one feels, there is never a precipice to far out from which one cannot return. In other words, no matter how bad things be, they can always get a whole lot better, even to the point of the restoration of relative perfection. Yet, this restoration is not a miracle that happens because G-d waves His “magic wand.” There are no such fantasies or miracles. Love can restore happiness to those who have lost it only when they are willing and open to receive it.

Herein lies the secret. **True love is not something you find; it is something you give. True love is not what you feel; it is what you do. True love is not a state of mind; it is a state of being. True love transcends the limitations of physical life because it comes from a place out of this world.** True love is a spiritual characteristic. It can only be experienced once a person has developed their spiritual side.

The Sages of old spoke to us about love and said, **“All love that is dependent upon a thing, when that thing is nullified so is the love. When love is not dependent upon a thing then it lasts forever.”** (Avot 5:19).

Most of us do not know the real meaning of love. Granted love is a force of attraction. Yet, so are infatuation and lust. Every one of us at one time or another confuses these emotions with the true power and force of love.

There are two kinds of love – that which is dependent upon a thing and that, which is not. Both forms of love appear to be legitimate expressions of emotion and caring. Yet, of the two only one of them is eternal. The other form eventually fades with time. Love, therefore, can apparently exist on two different planes, between bodies and between souls. Unfortunately, often these two become confused.

We have longed learned that confusion of the mind is the worst problem that we human can ever suffer from. Not only does it hinder our spiritual insights, it hinders our ability to feel and thus know things that are real. Mental confusion blurs our ability to distinguish between the real and the unreal, between that which lasts and that which does not.

When one has lost love one feels like one's heart is broken. We all know this feeling. However, when one loses the love of one of the things of this world, the sadness thereof is short lived. Soon another something to love will come along and the first thing loved is soon forgotten. Thus, we go through the love of cars, homes, and platonic relationships. What can I say? Platonic is platonic. **Platonic attachment is not deep. The pain is losing something platonic is not deep either.**

This is only true, however, when one is clear and able to differentiate between the platonic things of this world and the true attachments and bonds that bind us at the soul level. Sometimes we pine away and miss the platonic things of this world as if they were the eternal things of spiritual origins. This causes us much anguish and pain. Yet, this type of pain is a result not of our loss but of our blurred vision that disables us to recognize the true from false in relationships.

Once one recognizes true love, one knows that it never ends. Even with the death of a loved one or loss of a loved thing, true love lasts forever and is one comforted in knowing this.

When a spouse of many years passes away, somehow one knows inside oneself that the spouse is happy and in a better world. This inner knowledge is available because the spiritual connection between souls survives and transcends death. In other words, **souls do not die.** They just change from physical body to spiritual body. In their spiritual bodies, which reside in the abode we call Heaven, the souls of our loved ones are able to see us here in our physical world. They communicate with our souls, through our unconscious, often through dreams. They communicate with us their comfort and share it with us. In this way, in spite of our loss, we know that we are never truly alone.

Sometimes it happens however that a person never manages to find that one special love in life that awakens the spiritual within them. When this happens, depression often sets in and further hinders one's ability to find the true love out there that is the natural portion and right of every human being. It is in a case like this that we can become our own worst enemy and create for ourselves our own private hell.

Granted, depression is a biological illness that can be treated rather successfully with medication. Nonetheless, this does not mean that a person does not have good psychological reasons to be depressed. Herein lies the problem, **what do we say to those people who have made poor choices in life** and have locked themselves into situations that while not physically dangerous are nonetheless making them very unhappy?

The answer to this sometimes can be to change the situation, but more times than not this might be impossible. In such cases, and in many others as well, **rather than changing one's situation, one should better work to change oneself.** Sometimes situations are dictated to us by G-d and whether we like them or not we are required by Higher Rite to live through them. In such cases, many people begin to lose hope. They first lose hope in G-d, and then in themselves. Such souls truly become lost and suffer in great pain. Yet, it is **these very self same souls that can be healed the easiest**, if only they are willing to be healed, not just in word, but in deed.

Remember that love is a spiritual element. It is a spark from G-d. A spark is a portion of light. No portion is whole separate from itself. **No love is complete that does not include G-d at its center.** The love of G-d is a healing for every soul. The love of G-d may or may not be emotional. No feelings are required in the love of G-d. **What is required are the acts of love, the taking care of and the compassionate concern for G-d's creation. We are G-d's creation.**

When we focus on the bigger picture and not on our own self-portrait, we will find love becomes much easier to give and all the more easier to receive. Many people feel broken of heart and bereft abandoned by G-d. Yet, these feelings are quite selfish. One is mourning one's own shortsightedness, instead of allowing oneself to be absorbed into the greater whole, the greater good.

One will find one's true love only outside of oneself. Therefore, rather than cry over one's failures in life, one should stop focusing on self and start focusing on others. By providing for others, we express our love for G-d. In this way, any broken heart begins to mend. **One will find G-d and true happiness in the loving expressions of appreciation of those whom we help when they need us most.**

PART 27 –
The Coming of the Messiah
18 Tishrei 5763; September 24, 2002

One of the apparently “hot” spiritual topics discussed today in many world religions is the idea of the coming of a messiah. According to the messianic idea, G-d is eventually going to run out of patience with mankind groping around in the spiritual darkness, causing harm to themselves and others. **At some appointed time, unknown to man, G-d will send His human representative, the messiah, to set human affairs straight in accordance to the Divine plan.**

Can you imagine what world reaction would be if someone were to claim that He is G-d's representative sent from Heaven to straighten out the world? Being that the world's lunatic asylums are filled with so many who make this claim we may never know. Yet, of all the self-deluded souls who suffer such illusions of grandeur, there will still come one, who will not be delusional.

It is interesting to note that in all world religions the coming of messiah is never described as a peaceful event. The messiah comes to a world in turmoil and war. He comes to fight all of G-d's enemies and to impose upon the world a government ordained by Divine plan. Yet, the role of the messiah is not one of a religious dictator. Rather, the messiah is sent by G-d to usher in a new age of universal peace, prosperity, and spiritual evolution. He is called a savior, one whose role it is to teach us how to save ourselves from ourselves.

Granted the details of messianic teachings differ sharply between the religions. Yet, the details are not the issue. The issue is, if **and when a messiah comes with an army of angels out of the sky** as referred to in the Bible (Zecharia 14:5), **how will the world interpret such an event?**

Will the CNN and Fox News reporters covering Jerusalem look up into the sky and begin reporting that the long awaited messiah has finally come? How would they know that anyway? What does a messiah look like? All the more so, what does an army of angels look like?

Most likely if an army of angels were to suddenly appear in the sky with the mission of taking over the earth, I do not believe that such an event would be welcomed as the long expected coming of the messiah. Rather, **I can see the secular news reporters shouting out for all around the world to hear: INVASION! THE ALIENS HAVE COME!**

In all due respect, angels are not portrayed in the Bible as blond haired, blue eyed, females in white robes, with wings and harps. Such a mythological image is best left in

our children's storybooks. **Real angels as described** in the biblical Book of Ezekiel **look very otherworldly**. They are said to have multiple faces, with animal like features, standing on a single leg, with numerous sets of wings **reminiscent to earthly insects**. This is not exactly the type of being we would like to have wake us up in the middle of the night, nor is it the type of being we would like to see invade the earth.

If, all of a sudden, an army of these otherworldly beings were to appear in the skies over Jerusalem (and most likely simultaneously over other places around the world), who could blame the on-lookers from calling this an alien invasion. To be honest, it is.

Mind you, angels are not G-d. As we have learned, angels often do not act with what we consider our best interests. **Angels have an agenda** of their own. Therefore, if the prophecy proves correct and an army of angels does come to take over the earth, I do not anticipate **their coming and subsequent welcome to be anything less than hostile**.

If the prophecies prove correct the messiah will come and usher in a new age of world "peace." Yet, **messiah's vision and definition of such a "peace" might not be what the world governments had in mind**. Some how I do not believe the governments of the world will be so quick to relinquish their authority and system to an "alien" outsider.

Nonetheless, when you have an army of angels backing you up, the opinions, statements, beliefs and actions of others will not really matter. Judging from Biblical teachings, I do not foresee the messiah being very sympathetic to his political and religious opposition. The Bible states clearly that such opposition forces are to be killed by a plague.

In the Bible, the prophet Zecharia prophesied that in the future, after messiah comes, G-d will command all the nations of the world (or their representatives) to ascend once a year to Jerusalem to observe the annual holiday of Succot, the Holiday of the Tabernacles. Those nations that refuse this Divine command are to be severely punished. Apparently, the nations will still have the ability to refuse the Divine command, although the punishment for doing so is ominous.

The Biblical scenario implies that the acceptance of the messiah and the messianic kingdom will be by force. His benevolence will only become apparent in time. In time, possibly generations, mankind will wake up to the fact that what has been imposed upon them actually is for their own good.

We all must admit that no one knows exactly what the future holds. People of faith believe firmly that the messiah will come, when and how are points upon which no one agrees. However, these arguments do not matter. For if prophecy is true, then the messiah will come, in that way and in that manner as ordained from Above, regardless

of human interpretation or misinterpretation. If prophecy is true the messiah will come, and the world will not be able to silence him by having him committed.

The real messiah will be a human being of flesh and blood, born of normal parents like you and me. Although he may come with an army of angels, this does not mean that he too is an extraterrestrial. **He has to be human** for who other than a fellow human could rule over and rectify humanity.

This then is the central and most crucial point about all messianic beliefs. **The messiah is to come to make us more human and to teach us how to rise above our animalistic instincts.** The Messiah's role is to teach man how to make peace with G-d and to restore us to a "face" to "face" relationship with our Creator and the spiritual world.

There is an interesting mystical concept that states that all human souls are actually part of a greater super-soul, each of us being an individual part thereof. The soul of the messiah is said to be the chief soul, the head soul of the human race. Therefore, all mankind are, in essence, the individual parts of the greater super-soul of the messiah.

What this means is that **we each have a spark of the messianic soul within us.** Regardless of the mystical implications of this, the practical implications are profound. For rather than wait around for G-d to overwhelmingly intervene in human history, **we can in the meantime actualize our inner messianic potentials** and work together as a united mankind to make our world a better place.

The messiah does not have to come to a world in turmoil and war. If we are at peace within our own selves, within our own minds and hearts, we can make peace on a global scale. Inner peace leads to outer peace. The reverse does not work.

Messiah will come to a world at war because the real war is being waged inside the human psyche, where we daily battle between our animalistic tendencies and our higher human aspirations. Messiah will come to put an end to this war, and to all other wars along with it.

We can help speed up his coming by waging his war prior to his arrival. If we fight the inner messianic war against the inner evils of man, maybe we can avoid the great war known to Jews as Gog and Magog and to the rest of the world as Armageddon. As always, we have free choice.

PART 28 –
The True Meaning of Being Religious
24 Tishrei 5763; September 30, 2002

What does it mean to be religious? Most will answer and say that it means believing in the teachings of one's religion and being involved in the cultural/spiritual affairs of one's chosen congregation. This definition will more than not apply to most people and most religions. Yet, the most important elements in defining one being religious I purposely left out simply because most others unfortunately also leave them out of their religious lives. **I am talking about morality and spirituality.**

All too often we read stories about religious individuals; many time clergy (including Rabbis) who are caught involved with some of the worst types of human behavior. Whether it is perverse illicit sexual behavior, drug use, or dishonesty in business practices, **the vices of secular society certainly have their following amongst religious observers.**

This then is the problem. **Religion is supposed to elevate its followers above the temptations of these vices.** Yes, religious individuals, by definition, are supposed to be more moral and more righteous than their secular counterparts. What happens when they are not is that all religious persons are condemned as being hypocrites. The bad apples poison the whole barrel.

Worse than this, the secular community not only condemns the religious hypocrite; they also condemn religion as a whole. To add insult to injury, **based upon the behavior of the religious hypocrite, many secularists even condemn G-d and become extremely anti-religious.** In other words, the behavior of the religious hypocrite serves to reinforce the secularism of the secular and further turns them away from G-d.

There is at present a cultural war going on between those who adhere to religion and those who do not. This battle is not limited to the State of Israel, it is also going on in Christian communities around the world, especially in the United States. Yet, this battle also rages in Islamic, Hindu, and other Oriental communities. Indeed, in every community that has an age-old spiritual or religious tradition, its adherents are under attack culturally, psychologically, and socially from the secular members of their relative communities. This is happening everywhere and no place is immune.

The question that we need to ask is why is there so much conflict? Mind you, the conflict is not so much over whether one believes in G-d or not, but rather, over which ways are better, the old "religious" ways or the new "secular" ways. The question is

does the modern consumer oriented secular culture really offer a better alternative to the age-old traditions that people have followed for centuries?

We have to be careful how we answer this question because in truth modern culture does have many advantages over the old. The problem is that not enough people realize that the old ways still have many advantages over modern culture. Most individuals and societies have not yet been able to find a harmonious balance between the ways of old and the ways of new. **This then is the greatest challenge facing us today: how to blend the best of both worlds (old and new) to create an even better future.**

The modern secularist is absolutely convinced of the correctness of his ways in much the same way as is the religionist. **Much to the chagrin of the secularist but modern secularism has become as much a faith as any other religion.**

Secularism is based upon certain principles and beliefs, many of which rely on scientific theory for their foundation. As we know, theories are simply educated guesses and not statements of fact. **Much of modern science and therefore, the secular culture defining itself by its discoveries are as much based on opinion and faith, as is any religion.** The difference between the religions of old and today's "new" religion of secularism is that secularism takes full advantage of the media to present itself as the dominant and absolute truth.

With such a conflict of religious versus secular cultures, it is no wonder that a number of religious individuals stray from the religious path. Many in religious circles fear the secular world and endeavor to build multiple walls of cultural and social separation to keep the religious adherents free from secular influence. Yet, as has been shown in numerous examples, **the highest, and thickest of outside walls cannot protect someone from something that grows from within oneself.** In other words, **secularism can only affect the religious individual when said individual opens his/her heart to being influenced.**

Everything revolves around what one has in his/her heart. Religious faith has little to do with doctrines and philosophies and a whole lot to do with morality and righteous behavior. One can adhere to all the doctrines and beliefs that one wishes and still, at the same time, act hypocritically against them. We recognize such a one as a hypocrite. Such a one's actions proclaim his/her disregard for the doctrines and faith of their proclaimed religion.

When one is acting contrary to what one's religion teaches, one by definition is not being religious, regardless of how one dresses, what other religious activity one is involved in or what one professes. A hypocrite contradicts his/her entire religion, regardless of their adamant insistence that this is not true.

When we talk about hypocrisy, we must separate this from the individual, who falls prey to his/her human inclinations and makes a one-time mistake. This is only human. While we do not condone such lacks of judgment, we understand them.

Every now and then a person is tempted and succumbs to temptation. Usually when this occurs the religious Individual is aware of the contrary nature of his/her deeds and seeks to rectify the situation. Such a one is to be lauded, for we all are human and have our weaknesses. **We do not condemn the weak.** On the contrary, we help them to become strong.

On the other hand, we do condemn the liar. The liar is not one who is weak, but rather one who follows a course of actions or a lifestyle contradictory to religion and at the same time tries to cover up said behavior by hiding out under the cloak of religious piety.

The weak person is embarrassed by a one-time mistake. The lying hypocrite never has such regrets in his/her heart. The liar hypocrite might express such remorse when his/her rotten behavior is publicly exposed. Yet, at this time it is too late to redeem the hypocrite. The damage such a one has done has been done. Many are disheartened with religion in general due to the rotten acts of a few rotten apples.

Religion boils down to one essential element and that is one's relationship with G-d. All too many religious individuals have a relationship with their religion. Of them very few have an active REAL relationship with G-d.

Many people have come to separate religion from spirituality because they do not find anything spiritual about being religious. This is the biggest contradiction, and at the same time, it is mostly true. This is a sad statement to make about the present state of religious affairs.

Nonetheless, we religious types should be motivated thereby to do the best we can to rectify the situation. This means that we must become ever more so spiritual individuals. **We must deepen our relationship with our Creator and make our religion meaningful again to those who have lost their connection.**

The **best of the old ways are needed today now more than ever.** Without them, mankind moves forward into the future like a sailboat at sea without a rudder. **With nothing from the past to guide one, one's course into the future is uncharted and could definitely be headed into dangerous waters.** No worthy sea captain would ever take such a voyage. Why then do we not learn the lessons of wisdom from the wise and act accordingly.

PART 29 –
The Universal Laws for Everybody
R. H. Heshvan 5763; October 7, 2002

So many spiritual traditions and religions have developed around the world over the centuries. Most religious worldviews are exclusive of one another and therefore exist side by side and in harmony with others. However, as human history has shown us, **not all religious systems follow this "live and let live" motto.**

As silly as it may sound, **some religions actually compete with others.** This has been going on for centuries. Each of the competitors is convinced that only they speak for G-d and that only they possess the "real truth" of G-d's Word. While I believe that religious faith is a good thing, I also believe that **religious extremism is a bad thing**, a very bad thing.

When religious systems overlap, problems arise as to who is interpreting the mutually held beliefs and scriptures correctly. Never mind, who came first, the later religions say. "We have the truth and that is that. Follow it or else you will meet your destiny." **I have always found religious threats appalling.**

It is one thing if G-d Himself wishes to intervene in human history and speak to us through bona fide prophets. It is quite another thing when self made prophets arise and inspire many to follow them in a path that brings great harm to large numbers of fellow human beings.

Granted the Bible is full of G-d's statements how He abhors unrighteousness. Yet, **G-d's message to mankind in the Bible is never about doctrines of faith or beliefs.** Rather G-d always repeats the same message to us over and over again. He simply wants us to behave with decency, care, respect, and compassion for one another. Apparently, G-d is not so much concerned about what we believe. However, the Bible clearly states that G-d does care about what we do.

Believe it or not, there are actually some religions that disagree with this. These religions claim that G-d demands of us that we believe in the doctrines and principles of their respective faiths or we will all be damned to hell! Either proclaim the faith or spend eternity in hell. In addition, these religions and their ministers will tell you that your life in this world will be most difficult and painful because of G-d's dissatisfaction with you. **It amazes me how many people buy into this message of fear and intimidation.**

I mean no disrespect to anyone or to anyone's beliefs. However, I can safely say, as a qualified Biblical scholar and ordained Rabbi that **nowhere in the Jewish Bible**, (what

others call the “Old” Testament) **does it say that one will spend eternity in hell** if one does not accept and profess a certain set of doctrines and beliefs.

Surprisingly while Christian and Islamic doctrines damn all non-believers, the religion from which they grew, Judaism has no such belief. Indeed, while Judaism believes that G-d gave His commandments to Israel at Mt. Sinai, nowhere is it stated that those commandments should be preached to the world. **Judaism does not believe that the whole world must become Jewish.** Judaism believes that all mankind must rise up to our highest human potential: to live as beings created in the image of G-d.

The Bible teaches that Adam, father of all mankind, Jew and Gentile alike, ate of the forbidden fruit from the Tree of Knowledge. Consequently, all mankind became blemished in our knowledge. In other words, our ability to correctly perceive spiritual reality is severely limited. **G-d is very well aware of our present human nature and does not demand from us something that we are not able to give.**

G-d does not ask of us to see spiritual matters correctly. G-d does not demand of mankind adherence to specific spiritual doctrines. G-d does not want us to concern ourselves with the invisible and the spiritual, other than when it connects with or interacts with our physical world. In other words, **G-d wants us to focus on our behavior, in the here and now.**

G-d wants us to worry about our lives and our character here in this world. G-d wants us to build up a safe, sound, and prosperous human society, here on earth. G-d does not want us to become so Heavenly minded that we become no earthly good. **G-d does not want us to ascend to Heaven; he wants us to bring Heaven down to earth.**

There is an old Jewish tradition that centuries before G-d made a covenant with the nation of Israel, He first made a covenant with all mankind, initially with Adam and then after the flood with Noah. This initial covenant established certain universal religious and social principles that all mankind is required to follow. According to the tradition, these principles were seven in number. Today we consider these seven principles to be the bedrock of civilization.

The seven principles are that:

- 1) One should believe in G-d** – that there is One true Supreme Power over everything.
- 2) One should not blaspheme** – that one should be aware of and respect the Higher Power (not necessarily within the context of an established religion).
- 3) One should act with morality** – no adultery, incest, and other forbidden sexual practices.
- 4) One should not kill** - to kill means to wrongly take a life, at the same time G-d ordained capital punishment as the penalty for murder.

5) One should not steal – the evil of theft is so great that it was considered the reason why G-d brought the flood in the days of Noah.

6) One should establish courts of justice – the bedrock of civilization, there must be laws and law enforcement to establish fairness and safety for all living in human society.

7) One should not eat the limb of a living animal (prevention of cruelty to animals) – one must recognize that man's obligations of humanity must also extend beyond himself to include the rest of G-d's creation.

These seven universal principles have been embraced by almost every civilization around the world throughout time. They are even well known to the leaders of the United States. On March 20, 1991, then President George Bush Sr. signed a congressional resolution (H.J. Resolution 104, Public Law 102-14, 1991) that the seven universal principles ordained by G-d and given to Adam and to Noah are "the bedrock of society from the dawn of civilization."

When we ask the age-old question what does G-d want from us, the answer is going to be found in our behavior. In other words, what G-d wants from us is to act like beings created in His image. As G-d is wise and compassionate so are we to be. As G-d is understanding, yet disciplined, so are we to be. As G-d is just and at the same time giving, so are we to be. The comparisons do not stop here.

Religious beliefs are very well and good. Yet, ideas alone will never establish a stable human society. **We can only live in peace and security when we all take responsibility for ourselves and look out for the needs and interests of others.** Before we can have a stable society for us to live in, we each must first have stable and balanced minds and hearts. Before we can act humanly to others, we must first actualize humanity within ourselves and treat ourselves with respect and dignity.

If we abuse ourselves, we will certainly abuse others. With this behavior G-d is not pleased. When we hurt and harm another, whether psychologically, emotionally, even more so physically G-d is not pleased. Remember the old saying, **"what goes around, comes around."** **What you do to others will somehow, sometime, be done right back to you.**

These are the universal laws that G-d gave to Noah (and to Adam before him) for all mankind to live by. By doing what G-d wants from us, we truly actualize what it means to be spiritual and created in the Divine Image. More so, we truly actualize what it means to be human.

If one wishes to be "right with G-d" then let one work on being the best human being that one can be. This is "real" religion and "real" spirituality. Anything short of this is simply an imposter.

PART 30,
Conclusion – Mature Spirituality
8 Heshvan 5763; October 14, 2002

All things, be they good or bad, must come to an end. It is simply the nature and cycle of life. So with this essay I conclude this work. We have covered so many ideas and topics. I pray that I have given you enough points to think over and contemplate. In matter of fact, this is the last point that I want to emphasis. **We all need to spend more time thinking and contemplating the important issues in life.**

G-d has placed us here on earth for a purpose. That purpose is not just for the sake of refining of our spiritual souls. It is also for the sake of our day to day human existence. Unfortunately, this is where many religions and spiritual paths go awry. They fail to address the human, physical needs that we all share. Our physical needs are on the same level of importance and value, as our spiritual needs. **G-d created both a spiritual realm and a physical realm for a reason. They are to be united as one; not one cast off in favor of the other.**

G-d has placed us here on earth to live in this world, and believe it or not, to enjoy it. G-d did not create all the pleasures and joys of life simply as temptations for us to stay away from. I believe that such an attitude of denial and abstinence is an opening to religious and physical abuse. At the same time, this does not mean that we pursue our physical desires with abandon.

Our physical world teaches us that **there are limits and boundaries to everything.** Sometimes we can expand our boundaries and sometimes we cannot. The definition of wisdom and maturity, therefore, is one who knows his/her boundaries and lives within them. Such a one will always be happy with their portion in life.

We have learned that we ourselves are masters of our own fate. At the same time, we have learned there are myriads of angelic beings watching us at every moment. Their job is to ever so subtly nudge us to do the right thing. They whisper ideas and thoughts into the "ears" of our unconscious minds, for good and evil. Although their influence is significant, **it is ultimately we who have to make the decisions how to best live our lives.**

Angelic influence can save us from disaster or bring disaster down upon our heads. We might not be able to do anything about that, but then again, our behavior does have an affect upon what G-d tells the angels regarding us. When it comes to angels, we are dealing outside the human plane of experience. We simply do not know what angels do or why G-d commands them as He does. Therefore, to place emphasis and time to think about angels is not worth it.

Rather than cultivate a relationship or spend time with the help (G-d's helpers, the angels), one should instead cultivate a relationship with the chairman and CEO, who in this case is the King of the universe. **Learning to stand before G-d and having a relationship with Him in one's heart and head is one of today's most important challenges.** A relationship with G-d may or may not include belonging to a religion. Yet, it must include belonging to the human race with all the responsibilities and obligations this entails.

It is easy to be religious on the outside. It is hard to be spiritual on the inside. Religion always talks about man's obligations to said religion. Spirituality, on the other hand, talks about man's obligations to his fellow man. One cannot divorce one from the other. **One cannot be said to be serving G-d without at the same time being of service to his/her fellow men.** In other words, **if you are truly religious, then you are truly moral.** You help other people and provide for them because you are acting as G-d's agent for good.

Mind you, **G-d does not need you to act as His agent for evil.** He has the forces of nature and the myriads of angels to do that for Him. Our job is to look after and take care of one another. This message, more than any other, is what comes shouting forth from every single page of the Bible.

The greatest lesson facing anyone desiring to be spiritual, religious, or simply a normal regular guy/gal is learn to live life responsibly and maturely. Responsibility and maturity are the two key words that should guide all of our lives. G-d's spiritual purpose for us is the same as the physical purpose why we are here on earth. **We have to learn to act as mature adults and not as grown up children.**

With all due respect to those who seek their "inner child," I suggest that they would better spend their time trying to find the "inner adult." Being an adult means living by Harry Truman's old motto, "the buck stops here."

Mature adults take responsibility for their actions and face life's adversities with stride. We are all masters of our fate, to some extent. Yet, when we reach the end of our personal abilities to influence our environment, when life happens to us instead of us making life happen, this is the test of the responsible and the mature. Many break down and cry when life deals one an unfair blow. Crying is OK and has its place. Yet, **there is a time to cry and a time to stop crying.** The mature are defined by what they do once they stop crying (for even the mature cry).

Recognizing that life's adversities are hurdles to overcome and not pits to fall into, **this is maturity.** Taking responsibility for one's life and to live one's life within the boundaries of one's limitations, **this is maturity.** Recognizing that love is what you do and not just what you feel, **this is maturity.** Recognizing that it is you who needs G-d

and not Him who needs you, **this is maturity**. Recognizing that the world really is big enough to hold all of our individual different religious, philosophical and personal beliefs, **this is maturity**. Recognizing that there truly is something called right and wrong, good and evil, and that these definitions are universal and not individual in nature, **this is maturity**.

You want to know the secret of happiness in life? The answer is simple, live life with responsibility and maturity. You might not get everything you want, but you will be a whole lot happier with what you have. You might still miss what you do not have, but you will not be eaten up with envy and desire pushing you beyond your limits to achieve that which is unachievable.

At the same time, maturity dictates that one try to grow, expand, and broaden one's horizons. **Life is not a plateau.** At every moment one is either making progress in life or losing it. **We are either moving forward or backwards at any given moment.** True, we will never be able to stop all our backward movements. We will always make mistakes. That is the nature of life. What we must focus on is how we can avoid mistakes. For we are responsible for those mistakes that could have been avoided. Those mistakes that could not be avoided are there for us to learn from, not to repeat them in the future.

Life is short, and it should be sweet. Life does not have to be harsh. We do not need a devil to mess up our lives. We do a good enough job on our own without him. **As difficult as the world around us is, we can create our own personal safe havens by making our inner security the most important.** Being right with G-d means being right with others. This is a sure way to receive spiritual blessings whether one believes in that sort of thing or not.

So now, I conclude. I do not have any profound closing words. I have already said everything that I have wanted to say. I merely want to be able to look at you; my brother and sister human beings, like me created in the Image of G-d, and simply say "shalom" (peace).

That's it. No more. You know what you need to know. You know what you need to do. Now as one old Rabbi said, **go and do it.**

What better way to close this work than with the words of an old Jewish prayer, "may He who makes peace in His high heavens, make peace over us all . . . Amen."

The End

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