

KosherTorah School

for Biblical, Judaic & Spiritual Studies

P.O. Box 628

Tellico Plains, TN, 37385

tel. 423-253-3555

email. koshertorah@wildblue.net

www.KosherTorah.com

Ariel Bar Tzadok, Director, Rabbi



Daily Thoughts

Words of Wisdom and Inspiration

by Ariel B. Tzadok

July 2016

Guidance Along the Path

Life is a long road,
and only God knows the way.

Before the beginning
there was God.
After the beginning
there is God.
Here we are now,
and God still is.
From God's point of view,
nothing has changed.
From God's point of view,
nothing ever changes.

We exist in a point of view
that is different
from that of our Creator.
What God sees, we do not see.
God sees us, we do not see God.
This is the way of things now
after the beginning,
and before the end.

Here now is the secret
for walking the Path to God.
Both the beginning

and the end
are not points in time,
rather, they are points of view.
Both the beginning
and the end
exist as states of mind,
not as states of being.
The beginning, and the end,
are points of consciousness.
Here then is the secret,
mind it well:
The Path to God,
from the beginning to end,
is a walk through consciousness,
from the dawn of thought
to its moment of twilight.

Life is a long road
because the mind/soul
struggles to accept
that which God has made.
The mind/soul wishes to exist
within a creation of its own.
The beginning of the world
within one's own mind
is also the beginning of
one's walk away from God.
The more one walks into
the world of one's own creation,
the further one walks away
from the world made by the One God.

Where you think
is where you are at!
Where along the road are you?
Are you walking towards God,
or are you walking further into
a world of your own creation?
In your world,
you are its creator,
but you may not be its master.
Worlds of our own creation
often take on a life of their own,
sometimes touched by our own
Higher Selves, the part of us
that still touches the One God.

Try as we may to walk our own paths,

we are faced with the obstacle
of our own Higher Self
seeking to draw us back,
out of the world of delusion,
and back into the natural world of reality.
This path is always long and hard
because we resist and struggle
every step of the way.
Who wants to give up
their own world
and be forced
to live in the world of another?

But, who is this other
of whom I speak?
Is the Other
not our own Higher Self,
that part of Us
that is still connected to God.
How Other is that?

We think of our Selves
as an Other
because of how far
we have walked off the proper path.
Returning to the beginning
is where wisdom begins.
Seeing the end of the old
is the revelation of the new.

Follow the long road,
the path known only to God.
Heed your Inner Voice,
your Higher Self.
Follow it to guide you back
to where you belong.
And from there,
find your way,
and fulfill your destiny.
Your destiny lies at the end
of your road.
It does not lie
on the road
not meant for you to walk.

This is kosher Torah.

July 1, 2016

Freedom

There are highs
and there are lows.
We know this
from our daily experiences.
Yet, often what we see
in ourselves,
we fail to see
in the world around us.
Every one has their ups and downs.
So too does every society,
and every nation.
What affects the individual
also affects the collective of individuals.

Just as the individual
lives his/her natural lifetime,
so too do societies
last for as long
as they are meant to last.

As with the individual,
the healthy live long,
and the sick live short.
A healthy society will
live long and prosper.
A sick society will
heave in its own illness,
and inevitably die
from the diseases inflicting it.

Societies are like
the individuals who make them.
Just like the individual
whose immune system is strong,
and can fight off disease,
so too is it with society
as a whole.
Even a sick society
fights for its health.

Whether it be a society
or an individual,
one who is born healthy,
and raised healthy
has a better chance to remain healthy.

Those born in health,
and maintained in health,
even when sick,
stand the greater chance of healing
than those born, and raised ill.
This is simply
the natural way of things
and explains much
about the world around us.

The greatest illness
is the loss of hope.
One who has lost heart
will eventually loose life.
A broken heart can mend,
a lifeless heart has no future.
Hope is what keeps
one's heart alive.
Even though today may be dark,
we hope for a brighter tomorrow.
And if tomorrow comes
as dark as today,
we continue to hope
day after day
for the dawn of the day of light.

To heal is natural.
It is the way of life
to seek health.
Healing comes naturally
to the one open to receive it.
As this is true of the individual,
so too is it true of the society.
Societies heal
if they are allowed to.

The secret of societal healing
is to allow nature to take her course.
Bodies heal when treated well,
and given proper rest and care.
As it is with the individual
so too is it with societies.

As bad as things are
they can get better.
They will get better!
For our society
contains too many good things

worth saving
to let the whole thing
go down the drain.
So, we need to get together
and allow healing
to materialize change.

Freedom is not given.
It is earned.
Once earned,
it can be lost.
Once lost,
it can be found again.
One must never give up hope
in this.
Have hope for yourself.
Have hope for our society.
Both can heal.
Both will heal,
for it is the natural way.

July 4, 2016

The Rising Sun

In the beginning
long before God created man,
God first created
light and darkness,
and good and evil.
The Creator then set
and established
the Way of the universe.
Since the beginning
all things follow
this natural Way,
as first set in motion
by the Creator.

A long time after this,
along comes man.
Man began to look
at the world around him,
and chose what
he desired to embrace,
and that which
he desired to reject.
What man embraced
he called good.
What he rejected
he called bad.

In the beginning
the Creator created all.
After the beginning
along came man
and created for himself
a reality separate
from that made
by the Creator.

What is wrong
with the choices of man?
Should we not
embrace the good,
and reject evil?
Yet, what exactly is good,
and what exactly is evil?
In the beginning
the Creator established

Its own parameters.
Ever since,
man has come
and created his own definitions,
and has refined that
which the Creator has made.

What is good
and what is evil
is no longer understood
in the ways of Natural Law.
Good and evil today
are defined by everyone differently.
In the beginning
God created order.
Since the beginning
man has created chaos.

Yet, even chaos has its place,
as does darkness,
as does evil.
Yet, just because all things
have their rightful place
does not mean
that their rightful place
is inside the heart,
and mind of human beings.

Day and night are both
parts of the cycle of time.
Wisdom and folly are both
parts of the cycle
leading towards enlightenment.
Yet, the cycles of time,
and the cycles of mind,
while being similar
are not exact.

Time revolves around a center point.
Enlightenment is an ascending stairway.
While one may take a backward step,
this too is for good,
for one step back
leads to two steps forward.
This is the way of enlightenment.
Tomorrow's night will never be
as dark as yesterday's
for every day brightens,

and brings us closer to eternal dawn.

Yes, there is chaos and confusion.
But these are meant to pass away
in the passage of time.
This is the Way of enlightenment.
It is as natural as the cycle of time itself.
The wise know this,
and see the similarities,
and also know the differences.
Those who still live with clouded minds
have not yet seen the truth
of this, and of many other things.

Good and evil,
light and dark,
all have their place,
and the enlightened mind
will be able to distinguish
between true and false,
and between right and wrong.
When the sun of awareness
rises in human consciousness
the mind grows clear,
and the world created by God
is finally seen with greater clarity.

This is the light of kosher Torah.

July 5, 2016

Compromise

Long ago the ancients taught,
create the perfect world inside you,
and then manifest it outside you.

These wise words
are simple to understand,
but difficult to fulfill.

Why is this so?
Why is it so hard for us
to create a world
formed according to
the images of our minds?

The answer to this,
and the source of difficulty
is one and the same.

The individual mind
and all its dreams
will inevitably come into conflict
with other minds,
and other dreams.

As long as one
insist upon one's total fulfillment
of all that one dreams,
one will always be in total conflict
with all others
who do not share the same dream.

There is a magic word
spoken by human beings
but created by the Creator.
This magic word is
compromise.

There is a path exclusive to the right,
and there is a path exclusive to the left.

One will never see the other.
Both will be in eternal conflict.

Conflict has its place,
but conflict must also have its end.

The purpose of compromise
is to bring Peace.

And Peace is the Name of God.

The right path does have a left side.
The left path does have a right side.
In the left of the right,

and the right of the left,
there can be a meeting of minds,
and compromise can be found.
The center path is the one
that binds us, unites us,
and makes us One, and Strong.

To dream a dream is a great thing.
To want a better world
is a noble desire.
To work to bring about
a better world
is truly a meritorious path.
To create conflict, strife, and division
all in the name of higher good
is no higher good, at all!

The creator of strife and division
even when done for the sake
of some perceived higher good,
is not working
to bring Heaven down to Earth,
but on the contrary,
is unleashing Hell on Earth.
Living on Earth
is difficult enough
without the misguided well-wishers
unleashing the Hell-fire
of their uncompromising dreams.

In order to create the perfect world
around us,
we must first create that perfect world
inside us.
The perfect world will always be
one of balance, and harmony.
Therefore, one must first create
balance and harmony
within oneself,
before one can export that balance and harmony
into the outside world.

Extremes exists for a reason,
within their context
they rightly reside in their places.
Yet, extremes taken out of context,
and put into the real world
cause the strife, division,

pain and suffering
that affects us all.
Extremes are meant to be
brought into the center.
In the center
opposite extremes meet.
In the center
they are brought to compromise.
In the compromise of center,
harmony and balance is born.

True, tension will always remain.
But tension is necessary,
for without it, there would be no growth.
As long a balance is maintained,
tension also is for good!
This is how we create a better world.

This is the center path of kosher Torah.

July 6, 2016

The Real World

Live in the real world!
This is what I am always told.
Yet, I must question
what is this real world?
Is not the world inside me
as real as the world
outside me?
Who is to say which world
is the more real one?
Yes, I must embrace the real,
but which one?

One with eyes can see.
One with senses can feel.
Indeed the world inside me is real,
but then again, so too
is the world outside me.
I can easily choose to ignore
the one at the expense
of the other.
But if I do this,
and live in one world
to the exclusion of the other,
I still cannot make
my ignored world to disappear.

What is real inside me
does not go away
simply because I do not look at it.
What is real outside me
does not go away
simply because I choose
to focus on my inner reality.
I live in two worlds,
a world inside,
and a world outside.
Both are real,
and both require my attention,
and my interaction.

To avoid or to ignore either one
causes within me
great harm, and illness.
I can never be whole
until I embrace

the wholeness of my being,
this is my inner reality,
and my outer reality.
Both are One,
and each one reflects the other.

I hear with my ears
the many voices
of many others
telling me many things
about the world outside me.
I hear all the different voices,
but I choose with wisdom,
and with scrutiny
to which voices I will listen.
I can hear all,
but I will listen
to only the select few.

How do I choose
the select few,
from the noisy multitude?
This too is not difficult.
I consult with my inner voice
that speaks from within
the recesses of my inner world.
When there is harmony,
agreement and balance
between the outside voices,
and my inside voice,
then I know that what I hear
is the truth,
at least that which is true,
for me.

Yes, I do live in a real world.
I live in two real worlds,
side-by-side
with one another.
Sometimes they are in conflict
with one another,
and it is my job
to reconcile their differences.
In doing this,
I become a uniter of worlds.
In doing this,
I become like my Creator,
in that I create peace.

There is no greater cause
than to create peace.
Yet, one must know the recipe.
One must understand
how true peace is achieved.
Peace does not come from force.
Rather, peace flows naturally.

Nature seeks harmony and balance.
We are placed in two worlds
so that we can act
as the catalyst for nature
to bring about the Great Unity
of the inner world and outer world,
the upper world and the lower world,
the world of spirit and the world of flesh,
the world of mind, and the world of action.

This is the mission of kosher Torah.

July 7, 2016

Breathing

Breathing is such an integral part of life
that I never pay too much attention to it.
But now I pause, and think
is it wise for me
not to pay attention
to the most important
thing in my life?

If I do not breathe
for more than a minute or two
it very well may be
that I will never breathe again.
There is more to breath
than mere air, or mere wind.
Breath is the spirit of life.
To breathe is to live.
Breath is life.
Life is important.
Therefore, maybe I need
to pay more attention
to my breath.

Breathing is a simple process.
Everyone does it.
It's only natural.
It is the most common thing.
Why should I pay it any mind?
It is because it is so common,
and so much a part of life
that understanding it
helps one to understand
life itself.

As my breath enters my lungs,
I can focus my mind,
and pay attention
to the movement of life
within my body.
As I breathe in deeply
I take into me
the power of life
that gives calm to my soul.
As I exhale
I can feel my level of stress
dropping, and fading away.

My breathing in a
measured slow pace
helps me to control my mind,
even as my mind
controls my body.
This is the secret of relaxation.
This is the way of becoming calm.

My soul is my breath
and my breath is my soul.
One gives life to my body,
the other is
the consciousness of my mind.
By controlling and observing
my breathing,
I am also controlling and observing
my mind, my thoughts,
and even my feelings.
All of these things
are contained in my soul,
thus all of these things
are influenced by my breath.

Beyond my mind,
and beyond my soul
lies the silence of
the Nothing that is something.
This is where consciousness breaks down.
This is where the greater part
of the Greater Whole resides.
This state is outside the usual norm,
but nevertheless,
this state of being Nothing
is never too far away.
I can touch the Silence
in my mind, and experience
the Nothing that is something,
although my thoughts
may not register it,
nor my heart feel it.

The great Nothing
lies at the heart of All.
When in touch with It,
one touches that
which unites together
all souls as one.

I breathe in to calm my mind.
I exhale, and calm my heart.
In between I experience
the Nothing,
and within it,
I gain a sense of everything.

Breathing is so very powerful.
Breathing is so profound.
Who would have thought
that this overlooked thing,
would be so very complex.

The breath of fire is kosher Torah.

July 8, 2016

One Blood, One Soul

Multiple colors
create multiple realities.
On the one hand,
when properly working together,
multiple colors
create the beautiful diversity of art.
Who has not seen
the beautiful imagery
of brilliant colors
complimenting one another?

When however
confusion of mind sets in
one color becomes dominant
over the others.
When one color dominates,
all colors are affected thereby.
In art this may be able to work,
but in life,
this imbalance cannot prevail.
Sometimes life imitates art,
and sometimes art imitates life.
Then again,
sometimes the two
have nothing to do
with one another.

Human beings look to
the color of their skin,
and believe that this separates
one group of people from another.
How foolishly superficial is this!
Have we not been told that
beauty is only skin deep?
Skin is only the surface of flesh.
Underneath it we are all the same.

Underneath the different colors of flesh
we all bleed red blood.
Essentially, all human beings are RED,
for this is the color of life
within each, and everyone of us.

In the ancient tongue
the unity of all humanity

is clear within the words themselves.
Adam is man.
Edom is red.
Adamah is earth.
We are all children of the red earth,
just like we are all
human beings of red blood.
Red is the common denominator
that unites us all
regardless of all the barriers,
and the divisions
that humanity creates
to divide itself.

An individual mind divided
is called mentally ill.
A humanity divided
is called spiritually ill.
One cannot fracture
the original unity
without all the broken pieces
suffering thereby.

Wisely have the ancients said,
united we stand,
divided we fall.
We see the wisdom of their words
in all that is happening around us.

Those who look upon
different surfaces
see only differences.
Those who peel away the husk
to get to the fruit underneath
enjoy a delicious and healthy treat.

Nature around us
reflects to us
nature within us.
As the human body
is a composite of so many different parts
to too is the human race
one body, one whole,
and one collective unconscious mind.
There are many different faces,
and many fragmented thoughts,
but underlying all
there is only One Soul,

the great super-soul
that unites us all.

We are all one in Source,
we are all one in blood.
The highest and the lowest
proclaim our unity.
Yet, the message from on-high,
and even the message
from down-below
gets garbled, and lost
somewhere in the middle.

One with wisdom
will hear the message from on-high.
One with understanding
will see the message from down-below,
below the surface of one's own skin,
within one's own blood.

See our unity!
Stand together!
Resist the temptations to divide and conquer.
When we see the unity of ourselves
on Earth,
we will then be able to see truth
about our universe, our Creator,
and ourselves.
So let it be.

This is the hope of kosher Torah.

July 11, 2016

Awareness of "I"

You have heard it said,
I think, therefore, I am.
Yet, I know that I am
even when I am not thinking
about what I am.

I am what I am,
whether I know it, or not,
or whether I think it, or not.

I am what I am.
But can I change what I am,
or am I stuck being me forever?
How can I strive to be
someone or something else
if I do not know
what I am right now.

Yes, I am what I am,
whether or not I know it.
But if I wish to be more
than I am now,
then I must know what I am now,
and what I am not now.

I must also know
what I have now,
and where I'm going now.
For how can I go
from one place to another
if I do not know from where
I am starting?

I must do more than merely be.
I must know who I am,
and what I am.
It is not enough to think
and be satisfied that I am.
I must do more.
I must evolve, I must grow.
I must become not what I am,
but what I am destined to be.

Thus I must know where I am
in order to know

in what direction I am to set out
upon my life's journey.

Each of us has a unique path to walk,
thus each of us must know our own.
It is too easy to get lost
in the identity of another.
It is too easy to get lost
walking another's path.

One must have one's eyes open
to see one's path before one,
and one must have
one's inner eyes open
to see one's path open inside one.
When the inner path
and the outer path align
then one can see for sure
that one is walking one's true path.

Upon one's true path
there are many mirrors.
One can look out
and see a reflection
of one's true self.

Yes, I think, therefore I am.
But I do not just think of myself.
I am what I am,
and I know what I am,
by being the me that is me.
I know this,
and I see my reflection
in all life's mirrors that line my path.

In the beginning there is "I."
"I" becomes "I am."
"I am" becomes
"I am what I am."
This is the evolution
from being into consciousness.
Once I am conscious of myself,
I can begin the long journey
of becoming conscious of
everything else.

We are born in unawareness,
and travel through life

in our search for awareness.
We begin with awareness
of parts of the world around us.
We proceed with awareness
of parts of the world inside us.
If we are lucky we proceed
to become aware of more
of the world around us.
If we are blessed we proceed
to become more aware
of the world inside us.

I think, therefore I am.
I am because I am.
As for what am I,
this is a question
that only "I" can answer.

Awareness of this is kosher Torah.

July 12, 2016

Eternal Change

Movement,
it is the one constant in the universe
that can always be relied upon.
All things move.
All things change.
Nothing ever stays the same.
Nothing!

Reaching out to embrace
is fine,
but all embraces last only for the moment,
however long that moment be.

Letting go is always hard,
especially when we attach ourselves
to a specific form,
and make every effort
to prevent that form from changing
in accordance to its natural nature.

In the beginning
God created the Heavens and the Earth.
Since then God
has been re-creating
the Heavens and the Earth
on a day-to-day basis.
Every day the old passes away
and the new is born.
Everything cycles and recycles.
This is the path of life.
Life includes within it death,
and death includes within it life.
There is not the one
without the other.

Forms come, and forms go.
Ideas are forms,
emotions are forms.
Thoughts are forms,
passions are forms.
Ideas and thoughts,
emotions and passions,
all come and go,
all change over the course of time.
Does this surprise us

that even our own minds and hearts
are subject to the same laws of nature
as is everything else?

The path towards enlightenment
takes us down the road towards
revelation and discovery.
This too is a path of life and death.
Old thoughts and old ways
pass away,
and make way for
the birth of the new.
Why should we cling to that
which must, by nature, die?
Should not the old
face respectful passage,
and be given all the rights and privileges
of an honorable funeral?
In this way, the old rests in peace,
and the old can then be reborn
in the new body,
and in the new form
for which it has been prepared.

Mind and heart,
like bodies and souls,
all go through the process
of many births, and many deaths.
None have yet arrived
at their final destination.
We are all still evolving.
We are evolving in physical form.
We are evolving in spiritual insight.
We are evolving in mind,
and we are evolving in heart.
We are evolving, each individually.
We are evolving together as a society of souls.

Change is always what it is,
something different from that which was.
Yet, as much as change brings differences,
it also maintains the universal constant,
for Essence never dies,
it only evolves into greater,
and better forms of expression.

True, sometimes we do take
one step back

in order to take two steps forward,
but this too is nature's way.
For the arrow only flies forward
in relationship to how far back
the bow was originally pulled.
As it is with the bow and arrow,
so too is it with the human heart, and mind.

The secrets of God
are too profound for the mortal mind
to understand.
Who among us can know the Way
of the Hidden Hand?
Who among us can see
the wisdom of the Divine Mind?

Yes, I embrace what is,
but only for the moment that it is.
When the time of change arrives,
I surrender both my heart and soul to Heaven.
I let go,
and I let God!
Nature takes its course.
Life continues.
I rejoice in what I had,
I rejoice in what I have.
I rejoice in what I will have.
I rejoice – and that's all there is to it.

Change is the way of kosher Torah.

July 13, 2016

Flowing Water, Passing Clouds

Many times I learn
that what I think is true
might not be totally true.
Many times I learn
that what I feel is right
might not be totally right.
Yet, I am so sure
about what I think,
and I am equally sure
about what I feel.

But then something happens.
Either I learn something new,
or I see something
that I did not see before.
And all of a sudden,
what I was so sure about
turns out to be
not so sure at all.

Once I see that
which I did not see before,
once I understand that
which I did not understand before,
I wonder how I could have been so blind?
How could I have been so wrong?

I look back at
what I used to believe, and
I sometimes feel ashamed.
How could I have believed that,
I ask myself.
How could I allow myself
to feel that way,
or to think that way?
What led me to be like that?

I am not now where I once was.
Even if it was only yesterday,
where I was then
seems to be so very, very distant,
in time, and in consciousness.
I am no longer that way!
I have moved on!
I have what to be proud of!

As I sit in my pride
a terrible thought
dawns upon me.
What if, right now,
I am as wrong,
as I was in the past?
What if, right now,
I am not seeing
what I need to see?
What if, right now,
what I understand
to be right,
is , in fact, wrong?
Yes, I must ask, what if?

Yesterday, I was so sure
that I was right.
But then I discovered
that I was wrong.
From where then
should I draw confidence
to say that what I am right about today,
I will still be right about tomorrow?
Who's to say that
what I embrace today
will be shown to be any less false
that what I believed yesterday?

It is unsettling
knowing that today's truths
might be tomorrow' falsehoods.
But how can I deny
that which life, and experience
has taught me every day?
What I think,
and what I feel
do not stand upon bedrock.
Rather, they stand upon
flowing water,
and moving clouds.
Here today,
gone tomorrow.
This seems to be
the natural way.
Why should I do anything
other than to embrace
this flowing truth?

We say that the
Word of God is like
flowing waters,
and like the passing clouds.
We say that
God's Name is Truth.

Truths flow like water,
and passes like clouds.
I grow, I learn, I mature.
What I did not know yesterday,
I know today.
What I do not know today,
I will learn tomorrow.
What I think,
and what I feel
are always in constant flux.
This is the way of nature.
This is the way of God.
This is the way of kosher Torah.

July 14, 2016

Nature, Problems and Solutions

Life is always a struggle,
for rich and poor,
healthy and ill,
big and small alike.
Everyone has their problems.

Problems are part of nature.
This is why we experience them.
Problems arise
when the natural course
conflicts with the human course.
Two paths do not always
cross each other in peace.
When the Will of nature
flows differently from
the flow of human desire,
conflicts and problems result.
This too is only natural.

Merging human will
with the will and way of nature
is the solution to the problem
of conflicting wills and desires.
Solutions, however,
require a thinking mind.

Thinking minds are natural,
but not all minds think alike.
Some modes of thought
see natural law,
and seek to live with it in peace.
Other modes of thought
see natural law
as an obstacle to personal desire,
and view natural law
as an opponent needing to be conquered.
Seeking peace is wisdom.
Seeking conquest can be folly.

Wise thinking
is what enables the natural human
to envision Heaven,
and to rise above
the basic levels of the natural,
to limitless heights,

even to touch the supernatural.
Only those who apply wise thought
to a problem
stand a chance of finding its solution.

All life forms think.
All life finds solutions to the problems
unique to its species, and form.
It is natural for them to do so.

Indeed, for many life-forms
finding solutions to their problems
is an easier task
that it is for us humans
to find solutions to our problems.

Problems and conflicts.
Solutions and peace.
All are within the human experience.
All are within the human potential.
All are within human choice.
It is truly amazing the power
that humanity has to shape itself.

All the world can turn
on the vision, word or deeds
of a single individual.
Why not be that one?

Self-doubt is a problem.
Confidence is a solution.
But confidence in what?
Confidence in oneself?
But what if such confidence
is misconstrued?
Just because one believes
that one can do a thing
does not mean that
such a one can indeed do
such a thing.

Confidence must come, yes,
but first, must come wisdom.
Wisdom learns how to cut through
the facades and the masks
that we place over our faces.

In order to solve a problem,

one must first understand the problem.
In order for one to fix oneself,
one must first understand oneself.

Problems exist because
they are natural to do so.
Solution also exist
because they are natural to do so.
Why should one chose a problem
when one can beforehand
choose the solution and
avoid the problem all together?
This takes wisdom to see,
and so too does kosher Torah.

July 15, 2016

Will, Way, Primordial Law

When nature is allowed
to take its course,
the world runs smoothly,
and in peace.

When nature is challenged,
and is viewed as a force
to be conquered,
the universe rises to the occasion,
and responds with force
to oppose the one
who seeks to conquer it.

Force and counter-force,
this is the natural way.
To every action,
there is an equal,
and opposite reaction.
Nature will always flow
in accordance to the laws
that govern it,
for this is the Way,
and the Will
of the Primordial Lawgiver.

Law is the Way.
Law defines
the parameters of being.
Even the fluid state
of being and non-being
are both subject
to the Law that define both states.

There is no escaping the Law.
And at the same time,
there is no way to know the Law,
for the Law exists above mind,
and above thought.

Law emanates from the Will.
The Will is the The Place
above the mind,
which defines for the Mind
the state of its being.
The Will preexists all that is known.
The Will give rise to the Law.

For the Will knows
what needs to be,
both in the state of being,
and non-being,
and in the states of something,
and nothing.

Will defines.
Will is the source of Law,
but Will is not the Law.
What we think of Law
is only the part of Law
that we see and know.
Yet, there is much more
than what the eye sees,
what the ear hears,
what the heart feels,
and what the mind understands.
Will is above this all,
and the Law is above this all.
Indeed, the parameters of Law
are far greater
than what we can imagine.

What we think is Law
is not the true Law.
It is not the full Law.
That which we consider to be
the parameters of the Law
may indeed be no such thing.
For the closer we look,
the more we see.
The more we see,
the more we understand
that what we thought was
the parameters of the Law
are not so,
but are rather only what is seen
within the limited scope
of mortal vision.

As vision expands
so too do the parameters of Law.
The Primordial Law is unknown
and unknowable.
What we see as Law
is the limitations of the mind, and heart.
As the mind expands,

so too does perception of
the True Law.

Perception enters into the mind
with the expanded vision of the eye,
and evolving understanding and wisdom.
The True Law will never be known,
it can never be known.
But everyday
we learn more about it.
Everyday we see more, learn more,
and can thus do more.

Every day we grow in Law,
and thus every day we grow
in knowing the Primordial Will.
As we grow in knowing the Will,
we grow in knowing the Law,
and we grow closer to knowing
the Primordial Law Giver.
We gain insight
into that which has been created,
and why it has been created.

With such insight and wisdom,
we can proceed to dance with nature,
not in conflict, but in harmony.
This is the Way of the Law,
and the Will of the Lawgiver.
The more we learn
the closer we come to kosher Torah.

July 18, 2016

Final Deed, First Thought

Before the Beginning,
there was the Will.
The Will gave birth
to the Way.
The Way expressed itself
in Mind, in Heart,
and in Deed.
The Way of Deeds
is called the Law.

The Law manifests
the Way,
and reveals
the Way of Mind,
the Way of Heart,
in the domain of Deeds.
The Law is the body.
The Way is its soul.
The Will is above them all.

The Will is what is.
The Way is what must be.
The Law is how
what must be, must be.
The Will is,
but most times
the Will is not known
within the Law.
For the Law,
the Will that is,
is like "it is not."
For some this is a mystery.
For others, it simply is
what it is,
a reach above one's grasp.

Why should this offend one?
Why should one believe
that merely because one "is"
that one can therefore
achieve all things,
including that which "is not."
There are Deeds, Heart and Mind.
Above them is the Way.
These four are within my grasp.

Only when I stretch out
with a strong arm,
a pure heart,
and an open mind
can I ever expect
to embrace the Way,
or whatever part of it
that my Mind can grasp,
that my Heart can embrace,
and my Deeds encompass.

Beyond this, what is there?
For "what is" for me "is not."
The Supernal Will is,
but for me,
the Supernal Will "is not."
The Supernal Will is unknown,
and unknowable.
I do not know it.
I only know what comes forth
from it.
I come forth from It.
Therefore, I can know what "I am."
But I cannot know all that "I am not."

The Law is a part of me,
as it is part of the Supernal Will.
There is Law that I cannot know,
and will not know.
It belongs to the Concealed Mind
of the Supernal Will.
From the Concealed
comes the Revealed.
Yet, as I view what is Revealed,
I understand it not.
Therefore, I have a Mind.

My Mind gives me the tools
to take the Revealed
and to understand it with wisdom.
But first,
I must be wise with understanding.
Only then do I acquire Knowledge,
thus allowing my Mind
to speak to my Heart.

In my heart

I know that which
Will has revealed to my Mind.
I understand,
but I do not understand everything.
Nor do I have to.
In my Mind there is knowledge.
The knowledge in my heart
is my faith,
my faith in the Law.

Faith often cannot be put into words.
Nor does it have to.
Faith is best put into deeds.
It is in deeds
that the Supernal Will
finds its final form.
The first Thought
becomes the final act.

This is the way of things.
One who contemplates
the way of the world
will see in it
the the Way, and the Wisdom
that shimmers in the shadow
of the Concealed Source of All.

Final deed, first thought,
this is the secret of kosher Torah.

July 19, 2016

Enlightenment

What is enlightenment?
Is it not to be in the light?
Yet, what is seen in the light
may not be
what one expects.
What is seen in the light
may not be
what one wants to see.

But can one make go away
that which the light reveals?
No!
The removal of what the light reveals
is the embrace of ignorance.
Ignorance is the opposite
of enlightenment.
One who embraces the one,
lets go of the other.
Even in the light,
enlightenment and ignorance
cannot exit side-by-side.

Many fear the light
thinking that instead
of providing warmth,
the light will instead burn.
There is truth to this fear!
Light does burn away ignorance.
One who embraces ignorance,
and refuses to let it go,
will indeed be burned,
as the ignorance itself
goes up in flames.

All around us
we see many things
that go up in flames.
We should not think
that only ignorance burns.
Intolerance and fear
burn up both enlightenment,
and the benefits of light
in the same way that
enlightenment can burn up ignorance.

In order for the light that shines
to be seen,
there must first be open eyes.
And this is the greatest challenge.
As enlightening as enlightenment is
how can one benefit from that
which one cannot see,
and one refuses to see?

Ignorance thrives
in the closed mind,
the closed eye, the closed ear,
and the closed heart.
Even the brightest flame
of the most brilliant enlightenment
cannot penetrate
the shell of dark iron
worn by the ignorant
as armor to protect their ignorance.
As so the battle
between light and dark continues.

In the beginning,
and in the end
everything that was One
will be One again.
In the middle,
where we are right now,
we sway from side to side,
right to left,
and up and down.
All this movement
into light, away from light,
into darkness, and
away from darkness
is to serve the purpose
of bringing enlightenment
into the consciousness
of every soul.

We each travel a long road.
The road has many different
twists, and turns,
bumps, and potholes.
This is the Way of Life.
This is the Way of learning.
We are always along
the path towards enlightenment.

Some get there quicker
than others.
But in the end
all will cross the finish-line
as winners.

How much time
does enlightenment take?
This differs for each individual.
But we do have the choice
to speed things up,
or to slow things down.
In the end, when time is no more,
it will not matter
who went fast, and
who went slow.
Such things only matter now
in the middle.

Walk your path.
Set your own pace.
Do not let others
drag you towards
a premature revelation,
nor let them slow you down
when you are on a roll.
Be who you are,
for this is the proper path
of kosher Torah.

July 20, 2016

True Happiness

So, you want to be happy?
This is truly a worthy goal.
But before one can be
truly happy,
one must first know
what is the difference
between true happiness,
and transient happiness.

Once one can distinguish
between the true
and the transient
one must then explore
how one finds, and embraces
the true happiness,
while at the same time
recognizing, and avoiding
the non-true, transient.

One cannot have
the permanent
alongside the non-permanent.
For one remains,
and the other is fleeting.
Without knowledge
of the difference between
true and transient,
one wastes vital efforts
trying to maintain the transient,
and at the same time
ignores the permanent.

In this state of confusion,
the only result is
the roller-coaster of emotions,
highs and lows,
joys, and sadness,
over and over again
in what appears to be
a never-ending cycle
of painful drama.
This is the result
of embracing the transient.
This is not true happiness.
There is no true happiness

in transient things.

True and transient
are easy to identify.
But one must have
an open mind to receive,
and an open heart to give.

The world surrounding us
is transient.
It is always changing,
always moving.
Any happiness coming
from transient things
will itself be transient happiness.
As the object changes, and moves,
so too does transient love.
Embracing objects is not the way
towards true happiness.

True happiness
comes from within,
from that source within
that is eternal.
When drinking from the waters
of one's inner Tree of Life,
one discovers the true happiness
of one's true identity,
one's true needs,
one's true desires.
One discovers
the unique way,
that is the right way
for each individual to express oneself.
In this is the happiness
that never ends.

Happiness
is already within you.
All you have to do
is to bring it out.
But first,
come to see,
to know, and to understand
the transient,
and see how it differs
from the permanent.

Love may be forever,
but the objects of love
only last for as long as they do.
True love, like true happiness
are things not of this world.
Although they may manifest
here on Earth,
nevertheless, this is not their home,
therefore, they are eternal,
whereas the objects
upon which they are projected are not.

Seek out true happiness!
It is your birthright!
Look for it where it is
to be found!
Find it in that place
where it truly belongs!
Embrace what is real,
and let it give you life!
Let go of that
which is transient,
do not let it bring you
closer to death!

There is transient Torah
for this world,
and then there is higher Torah,
the Torah that is eternal.
This is the kosher Torah.

July 21, 2016

Rest

Sometimes,
there is nothing to do,
and that is just fine!
Sometimes, all work
that needs to be done,
for the moment, is done.
It is then OK to relax,
and to take a break.

There are those who
always seek to be busy.
There are those who
must always
have something to do.
There are those who
are always rushing,
even when they have no place to go.
There are those who
do not know
how to relax,
and how to take it easy.

Those who burn by day and night
are the first ones to burn out.
For some,
this is who they are,
and they will never be another way.
For others,
this is not who they are,
and they suffer immensely
when pushed to be
that which they are not.

Fires burn,
this is only natural.
People rush,
this too can be natural.
But only when it is natural to rush
should one rush.
There is a time to rush,
and a time to go slow.
There is a time for work,
and there is a time for rest.
Never confuse rush and slow.
Never confuse work and rest.

Also, never confuse, folly and wisdom.

Some things can blend together nicely.
Other things cannot blend together at all.
Blend what blends,
do not blend what does not blend.
Work when it is work time,
rest when it is rest time.
When there is nothing to do
enjoy the respite,
do not seek the next job,
for in its time,
it will seek you.

Rest!
Enjoy your rest!
Today is for the here and now.
Tomorrow is another day.

Rest in kosher Torah,
and allow its simplicity
to revive your soul.

July 22, 2016

To Serve

I am conflicted.
When I am religious,
I am told
to place God first,
before all other things.
But what happens
when placing God first makes me
place the needs of
my fellow human beings
second?

My religion tells me
to place the needs of people first.
But, how can I place people first
when God is supposed to be first?
What happens when
the two conflict?
Indeed, I am confused.

I decided to ponder this issue,
and to contemplate
what exactly it is
that God wants from me,
and what exactly it is
that I want from God.

As I contemplated this matter,
I remembered that
all human beings
are equally created
in the Image of God.
We are all God's children.
This understanding led me to
an even greater insight.

I love my children,
and God must love "His."
I would do anything
for my children,
and God would do anything
for "His."
I am constantly
putting the needs of my children
before my own needs,
and then I asked,

is God putting "His" own Divine needs
before the mortal needs
of "His" children?
This question made me pause,
and think.

Before I could answer
this question about God,
I first thought, and pondered,
who is this God Creator anyway?
Although I am created in "His" Image
what exactly does that mean?
If God is spirit,
and we are flesh,
how can we be "His" children?
I contemplated this for a long time.
And finally it dawned on me,
and I understood.

Just as God's Image is in me,
my image must be in "Him."
Just as God's Image is in us,
our image must be in "Him."
This is the sublime secret of unity,
the secret of "Man" above,
and "Man" below.
Now, I understand!
Now, I have acquired wisdom!

To serve God first
means to serve God's Image.
For no one can know God
other than through the Divine Image.
And the Divine Image of God
resides within
each and every one of us.
To serve God first means
to place the needs of humanity first.
This is what God means
when God says to place "Him" first.
It means to
place those created in "His" Image first.

Yes, now, I understand,
there is no conflict.
To place God first
means to place humanity first.
This is what God wants

This is what religion is supposed to be,
and what all true religion must teach.

Placing humanity first
is placing God first,
and this is the way
God wants it to be.
Any religion that places itself,
its needs or desires
in front of the needs of human beings
is a religion that is not serving
either God or man.
Such religions are against God
by being against people,
any people,
regardless of who they are.

I understand now,
God the Creator is inside me,
inside us all.
God is the spirit of wisdom,
intelligence, rationale, and reason
inside every human soul.
By bettering my fellow human being,
I am serving God in the highest way.
There is no conflict.
There is only unity.
To serve man is to serve God.
To serve God is to serve man.
This is the foundation,
and the pinnacle
of kosher Torah.

July 25 2016

The Mirror of Mystery

I follow the ancient ritual
and awake
during the early morning hours.
I take the mirror
and place it on the floor
in front of me
against the wall.
I sit opposite it
in the dark.
Between me and the mirror,
I lite the single candle,
and in its flickering light
in the otherwise darkened room
I sit there on the floor
opposite the mirror
and stare into it
to see what I will see.

The revelation of mysteries
can be most frightening
especially for the one
not prepared to receive them,
and not willing
to accept the hidden truths.

In the dark,
one's reflection is not clear,
not to the eye,
and not to the rational mind.
Before the flickering candle
one's image becomes distorted.
What one sees in the end
is only what was always there
from the beginning.
The dark, and the flickering light
blurs the image
of the conscious mind,
and enables the inner image
of one's true soul
to reflect itself in the mirror
before which one sits.

Seeing one's inner self
is always surprising.
No one recognizes oneself

at first.
But, in time,
as one sits before the mirror
and stares,
one begins to unleash
the inner image.
In time, sitting and staring,
the inner image
will take on a life of its own.
It will show you
what you need to see.
But beware!
The mirror will not reflect to you
what you want.
Rather, it will reflect to you
what you need.
And what you need
may be terribly frightening!

Truth and falsehood.
Essence and facade.
Fruit and husk.
Light and darkness.
Two realities,
two sides of the same coin,
but each as different
from the other
as different can be!
The mask we wear,
and the true face underneath,
like husk to fruit,
one covers the other,
one conceals the other.
One is hard
while the other is soft.
One is kept
and the other discarded.
One is food,
the other is garbage.
The real face
covered by the false mask.
Gaze into the mirror
and see the one,
and come to know
the other!

Silence your tongue
from speech.

Clear your mind
from questions.
Sit in the silence,
and watch.
Watch your face
in the dim light
remove its mask
and reveal the real you.
The coin will turn.
The opposite will be seen.
Can you see
the unity of the coin.
Can you integrate
and unite
the two opposites?

Do so and you will
be blessed with wisdom,
and with peace.
Fail to do,
and your mind
will recoil in fear,
of the inner vision,
of your true inner self,
a vision that can
never be forgotten.
A vision that will haunt you
until you achieve
the grand reconciliation.

Be careful, be aware.
Proceed only
when you are ready.
This is the warning
of kosher Torah.

July 26 2016

Dawn in the Dark

Living in the dark
is, for most,
a terrifying feeling.
But why is this so?
Dark, like light,
are both parts of the day.
Both are halves
of the same whole.
Why do we embrace
the one,
and fear the other?

In the beginning,
there was God.
In the beginning,
there was darkness.
God's original domain
is the primordial darkness.
God was in the darkness
long before the dawn of light.

Darkness came long before
the dawn of light.
As it was in the beginning
so too is it to this day.
Darkness always comes
before the light.
And ignorance always precedes
the birth of enlightenment.

There is a Way,
and a natural cycle
that rises and falls,
and goes from
day to night,
and from night to day.
There is a Way
and a natural cycle
that rises and falls,
and goes from
ignorance to enlightenment,
and from enlightenment
back a step into ignorance.
Two steps forward,
one step back.

Daytime and nighttime
equally share the day.
Wisdom and folly
equally share the mind.
But there is a difference!
The cycle of day is physical.
It is of this dimension,
and thus subject to its laws.
The Mind is not physical,
it is subject to its own laws
of its own higher, spiritual dimension.
The Mind moves upward
as its travels its cycle.
One step back,
two steps forward.
Onward in a cycle,
but not a repeating cycle
but an ever-moving-forward cycle.

What is there to fear
in the dark?
Only that which
we ourselves place therein.
For if we place nothing
in the dark,
then there is Nothing
in the dark.
Nothing to cause harm,
nothing to fear.
When the dark is absent
of our own creations
then the dark
is just the absence of light,
the period of rest,
the time that looks towards
the dawn of the new day,
with all the creative activity
that is designed to occur therein.

In the darkness of the Mind
resides our Hidden Creator.
God created Light,
but first "He" created darkness.
Light is the domain
of the awakened human mind.
Darkness is the domain
where God resides.

Darkness is all around us,
and inside us.
It is in the ills of society,
It is in the troubled heart
of the individual.
It is in the confused mind,
and it is in the frightened soul.

We do not fight darkness.
Rather, we shine the Light.
God is in the darkness.
Although we do not see "Him" there,
it is our mission
to turn on the lights,
and to reveal
the Hidden Presence
of our Creator.

Fear not the dark.
It exists for
its Divinely ordained purpose.
Bring nothing into it,
and you will have
nothing to fear from it.
Know that God is the dark.
"He" is behind you, right now,
holding you up,
and supporting you.

Do not fear that which God has made.
Rather, understand it,
and allow enlightenment
to dawn in the dark,
bringing to light
the true revelations of kosher Torah.

July 27 2016

The KosherTorah School



The Written Works of Ariel Bar Tzadok

Copyright © 1997 - 2016 by Ariel Bar Tzadok. All rights reserved.

Please remember, the KosherTorah School
is supported by your generous contributions.
Thank you for your support, and your interest in our works.