

**KosherTorah School**

for Biblical, Judaic & Spiritual Studies

P.O. Box 628

Tellico Plains, TN, 37385

tel. 423-253-3555

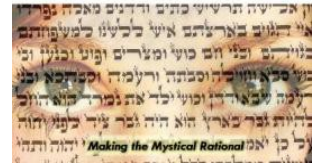
email. [koshertorah@wildblue.net](mailto:koshertorah@wildblue.net)

[www.KosherTorah.com](http://www.KosherTorah.com)

Ariel Bar Tzadok, Director, Rabbi

**KosherTorah School**

for Biblical, Judaic & Spiritual Studies



# Elohim, Shadai, YHWH: The Three Realities of God

by **Ariel B Tzadok**

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

*What is reality, other than one's perception of what one experiences.*

The world inside us, and around us, exist in a certain state. However, the way the worlds are perceived in the mind can make them appear entirely different.

Which then is true reality, the perceived experience, or the unperceived state? Then again, how can we know for sure an unperceived state even exists if it is beyond our perception?

Reality is what we experience it to be. Within the reality that we accept as “truth,” there are defining parameters.

Within our “reality,” we see that it is ruled by certain natural laws. Natural laws, therefore, become our defining factor when we seek to proclaim what is, and what is not, real.

What if there really is an unperceived state? What if that state is governed by its own set of natural laws? What if this “other” set of natural laws is radically different from



our own? As long as the two worlds do not come into contact with one another, then what I perceive will never be challenged by the existence of something “other” that, until the moment of contact, I never conceived that it could exist.

Distance between contrary perceptions is safe. However, when contrary perceptions overlap, we have a collision of worlds. Perceptions subject to contradictory experiences create the foundation of confusion, and chaos. Peace is only achieved when all levels of perception become equal, and one no longer serves to become a threat to another.

In our perception of time, we are a long way off from that far-away day when we will achieve ultimate perception of all realities. In the meantime, however, we can begin the process of exposing our thoughts to the unperceived realms, and seek a glimpse of whatever is possible for one to experience.

Torah teaches that there are three different realities, each one represented by a different Hebrew Name of God. The basic state of reality is the one in which most people live, and pay no attention to. This is the state of the everyday person who daily eats, drinks, goes to work, goes to sleep, and lives life never paying attention to anything deeper than what is directly in front of one's face. This is what we may call living by nature in a manner most similar to all other life-forms in nature.

At this level, human beings think no differently from other members of the animal kingdom, and due to this non-embrace of their inherent humanity, often act like the animals, whose consciousness they seem to share. At this natural level, God is perceived by the name, **Elohim**. God is acknowledged as the Creator, and no more. God is not considered interested in, or involved with life on Earth. God is considered just a concept, and no more. Therefore, there is no need to express any allegiance towards Him, or to act in any way that signifies any higher concepts of spirituality.

The second state of reality builds upon this first one. In this second state, individuals begin to contemplate the wonders of creation. They see within existence all kinds of wondrous patterns, and relationships. People of this mind-set explore nature, and seek to understand its mechanical relationships. They recognize that God is very much involved with creation, and that it is He who set up its highly fine-tuned operational system.

God is the One who designed the order of the world, and who “said” this goes here, and this goes there. God is the One who set up the parameters, and then said, “Enough.” At this level, God is called in Hebrew, **Shadai**, “He Who Said, 'Enough'!” For at this level, one recognizes the Creator, and the mechanical operations of creation. At this level one sees a mechanical universe with all its operations strictly defined by the relationship of cause and effect.

While the second state sees God, and recognizes His interaction with creation, nevertheless, this interaction is interpreted to be strictly mechanical. In other words, God created a system of laws, and by doing so, He Himself is bound by the laws that He Himself has made. There are no exceptions. Reality is a matter of cause and effect. Upon proper examination one can thus discover the operations of the universe. This second level of reality was the perception of Newtonian science.

The third state of reality transcends both the first, and second. The third state of perception asks the question which the second state considers to be very troubling. What if God is not bound by the laws that He Himself has made? What if God chooses to interact with creation over, and above the natural laws, in ways, and at times of His own choosing?

In the third perception, God is perceived as being independent of natural law. This does not mean that God is perceived to be totally denying, or ignoring natural law, but rather that the possibility exists that cause and effect do not have to follow one another, as might be mechanically thought. There is a higher influence, a higher cause that can underlie, or override cause and effect. This is the power of the Mind/Will.

Thought is considered the highest dimension of reality. Thought, therefore, has the ability to randomly interject itself into the mechanical world of cause and effect, and create a reality which is not the cause of an effect, or the effect of some cause.

The act of Mind/Will stands independent, outside of the course of normal events. In light of the the second perception, the reality of the third perception is called a miracle. It overrides, cancels, neutralizes, or circumvents natural law, in a way which is not explainable by the mechanical cause and effect perceptions of the second perception.

The third perception of God, which respects natural law up until the time when it apparently, randomly contradicts it, and acts in accordance to a higher Will/Purpose is represented by the Name YHWH. This perception is where God is seen to be personally, and immanently involved with the affairs of creation, including the affairs of each, and every single creature.

While Elohim and Shadai are the Names of God as He is represented in nature, and the natural order, YHWH is the Name of God that represents the personal relationship between the individual, and his/her personal Heavenly Lord, and Master. Elohim and Shadai represents states that are impersonal. YHWH represents a state that is highly personal.

One can praise Elohim for the works that He has made. One can give thanks to Shadai for the wonders of creation, and humanity's intelligence in knowing how to

manipulate them. One falls to one's knees before YHWH in heart-felt relief, and appreciation when YHWH hears the prayers of the individual, and saves that person from the mechanical cause and effect circumstances that has one trapped, with seemingly no way out.

Achieving a YHWH level of perception does not come easily. Seeing beyond the present boundaries of the natural, and into the supernatural, is something many might want, but very few achieve. Why is this so? The answer is because almost everyone is bound to the perceptions of the cause and effect reality, and most are unwilling to let it go.

Submission to Elohim Shadai seems only natural and normal. To “see” YHWH one would have to expect miracles. And while the mind of the individual will acknowledge the theoretical existence of miracles, few have the heart to so desperately need one that one is willing to set aside natural reality. It is one thing to say, “I believe,” and quite another to actually believe. The difference is a matter of intensity. One platonically says, “I believe in miracles, but it is not right to rely on one.” The other says, “I believe in miracles, I desperately need one, not but!”

Faith is a powerful component of human consciousness. As we have learned numerous times before, “where one thinks, there one is at.” When one encases oneself within limitations, they come to serve as a self-made prison. When one finally is willing to release oneself from prison, one is set free.

Yet, being set free from prison is never a simple matter of a verbal proclamation. A prison break is an act of desperation, and determination. So coming to YHWH perception, or YHWH consciousness, requires of one the most serious of commitments, and the most devoted of minds.

Essentially, one cannot set oneself free from prison, YHWH must introduce Itself into one's life, and free the individual mind. This was the message of the Exodus from Egypt, and why the children of Israel have been commanded to always remember the experience. The remembrance is not of an historical event of the past, but rather of a psychological reality, true for all times.

Symbolically speaking we are all prisoners in Egypt, and in need of redemption. Some accept their imprisonment, and are satisfied with seeing God in theory, while not in practice. Even the Torah states that there were many who were happy in Egypt, and did not want to leave.

Today, our exodus is not a collective event in the world body politic, rather our exodus today is of a personal nature. Each individual must come to transcend Elohim, Shadai,

and come to experience YHWH. This is the meaning of the Biblical commandment to proclaim “YHWH, He is Elohim.” It is the YHWH level of perceiving the Divine that enables one to truly see Elohim and Shadai in a higher, more proper light.

In this level of human consciousness, elsewhere called “cosmic consciousness,” one sees the whole of the universe, and recognizes that there is indeed no such thing as a supernatural word. Rather, there are only higher levels of the natural not yet perceived by humanity.

By tapping into these higher realities one integrates them with one's former understandings of lower realities. Together, seeing the universe in a greater light, one is able to tap into mental energies (which many call spiritual), and manifest these in the physical world. This is Mind over matter, and Will over form.

This is one of the higher natural laws that exist right now, and is accessible to the one who makes the necessary efforts to embrace it. Just remember, freedom comes at a price.

One who seeks YHWH seeks a revelation that once received can never go away. Once changed, the human mind stays changed forever. For some, this is a frightening transformation, one which many seek to avoid. Yet, until the messianic future dawns upon us, YHWH consciousness is something that many will successfully avoid. As for the few today who seek it, there is a long and arduous path before them.

Freedom, as symbolized in the Bible, as the “Holy Land,” is only possessed with courage, and sacrifice. Physical sacrifice is one thing, but sacrifice of our attachments to how we think that the world must operate is a much harder task. This is what the children of Israel earned through their experiences in the wilderness on their way to the Holy Land. These narratives are recorded for us to serve as symbolic examples of what each individual must pass through.

Life is a long road, and only God can guide the way. We must choose which “Face” (Partzuf) of God we wish to see. Based on this, our chosen vision, will our paths be decided.



**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.