



## Invisible Influences & Immortal Deeds

*By Rabbi Ariel bar Tzadok  
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***Rabbi Eliezer ben Yaakov says, one who does a single mitzvah acquires a single defender and the one who commits a single sin acquires a single accuser, repentance and good deeds are like protection before troubled times.***  
Avot 4:11

We live in a world where all that is cannot be seen and that which cannot be seen has a powerful influence over that which can be seen.

The human eye can only see so much. The human mind can only comprehend a finite amount of knowledge. Yet, there is more than what the eye sees and there is more than what the mind can comprehend.

What we do and what we see lives on beyond the moment of its inception and takes on a life of its own. Tales and memories of good deeds and righteous behavior live on far beyond the days of the one who performed them. Unfortunately the opposite is also true; the evil one perpetuates lives on far beyond his days here on earth.

Memories live longer than the people who do the remembering. This is not only poetic, it is also scientific. The human brain sends out brain waves. These waves contain our every thought and feeling encoded within them. These waves either float around the world or become attached to a specific place.

One can go to a place where something very emotional and profound has occurred for either good or bad and receive from there a very strong premonition or sense of something. This happens all the time at the Western Wall in Jerusalem, the place of the ancient temple of King Solomon. This also happens in a place like the Auschwitz Concentration Camp where over one and a half million men, women and children were horribly murdered simply because they were born Jews. No one goes to a place like one of these and is not impacted emotionally at some level by the remnant memories imbued within the place.

Thought are things. Memories of an event can be as real as the immediate experience of it. Time and space is traversed in an instant by the higher dimension of the mind and thought. Although science teaches us that nothing can travel faster than the speed of light, the scientists have learned that indeed there is something faster. Thoughts travel faster than the speed of light. By our understanding thought speed is instantaneous. Where one thinks is immediately



where one is at. This is the underlying principle why such thing like hypnosis can work even as an anesthetic in a hospital while performing very radical surgeries. One can be trained to think of oneself in another environment and the reality of that imagined environment becomes so real that it negates all the pain and suffering of the external reality. So powerful is this internal thought process that indeed one may question which reality is the true one, that which exists within one's mind or the reality or the outside world external to one's mind?

Even in psychology we are taught that no one has an actual accurate and true perception of the reality surrounding us. Whatever we each perceive is somehow colored by our own personal points of view and subjective interpretations. These are called projections. No one sees anything clearly; we each only see through the veil of our own thoughts, desires, limitations and parameters. Objective reality does indeed exist, however we are not yet fortunate enough to be able to experience it directly other than through our personal projections.

Therefore, there exists that which is visible to our eyes and that which is invisible to our eyes. There is that which we can see and that which we cannot see. The invisible exists whether or not we believe in it or accept its existence. Realistic and honest perceptions of things are true and real regardless of whether or not we see to see them or deny them.

When our brain waves leave our minds they continue to exist within the realm designed for them and they operate according to the laws of nature that are applicable to them. We cannot see them and only the most sensitive are able to perceive them. This is the foundation of extra-sensory mental powers, known as ESP. ESP is a scientific matter; it has no relationship to either philosophy or religion. Personal belief or disbelief in them makes no difference. Reality is what reality be. If one chooses to deny this, one may do so; yet this does not negate reality, it only makes one to be in denial of it.

With these insights can we now come to understand the revelations of Rabbi Eliezer. What one thinks becomes real and lives on far beyond the individual. We are as if parents to our thoughts. Our thoughts once separate from us become like children who look to us as their source, yet are independent and autonomous in and of themselves.

When we think good thoughts, ones that are charged with our emotions to do good, then we create thought patterns of good. These thought patterns become our children and emanate throughout the world as forces of good influence and good will. Whenever someone is influenced by one of our thoughts we in turn



receive some credit for it is our mental child that has caused another a matter of good in their lives.

Our good thoughts are therefore messengers and emissaries of the forces of goodness in the world. The Hebrew word for messenger or emissary is Malakh, which is usually translated into English as Angel. Therefore, when we emanate good thoughts charged by a good heart we are in actuality creating angels. Rabbi Eliezer calls them defenders.

These go forth before us and create for us a path of goodness, the likes of which we have already dreamed of and desire to manifest.

A single mitzvah which combines good thought with good deeds creates a powerful resonance force of good. This mitzvah becomes an autonomous life force of its own and creates for us equal good to that which ourselves have created.

Unfortunately for us, the laws of nature are consistent. When one does something evil, the negativity that one manifests takes on a life of its own and becomes a malevolent force of negative influence upon anyone open to receive its influence. This then is the creation of a demon. Rabbi Eliezer calls them accusers because they not only act malevolently to others; they also in turn act malevolently to their creators, their mental parents. This is our greatest personal threat. We create the evil and harm that eventually overtakes us.

Just as we create malevolent forces so do we have the power to neutralize them and thus kill them. We do this merely by changing the way we think, the way we feel and most importantly the way we act.

This is why teshuva, returning to HaShem is so powerful. By embracing Torah we create within ourselves an entirely new set of mental constructs. Because we learn to think differently in accordance to Torah, the Torah imbues our thoughts and creates powerful forces of good influence. These go forth from us and have the power to neutralize whatever evil we have created for ourselves and for others.

This is the true nature of spiritual, physical and psychological reality. It is objective in nature and not subject to change based upon our personal beliefs about it. Whether or not we choose to see the truth of this thing or not matters not. We will eventually fall under the influence of our own inner thoughts, be they for good or be they for evil. Our only hope is to embrace the Torah and allow its radiance Divine goodness to fill us, our minds, and our hearts and to change our deeds. By doing this we can change the world, one thought at a time.