

Eikev – Rabbi Yosef Serebryanski

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Walk the Talk

What have we forgotten that we need to remember? We frequently ask ourselves or feel within that something is missing. A person who is contented with his/her physical life does not always look to see what he/she is lacking in spiritual substance. Yet at the same time a person who is content has a secure base from which to search, if he/she so chooses.

People search for their personal identity, their roots and/or their purpose in this world. At every given stage of life, it seems that there is always something that is incomplete. When we achieve a balance or level of acceptance, ensuing changes defy those accomplishments as they present more challenges. The result is some degree of emptiness. Of course, this only applies to those who listen and are not oblivious to the messages that are constantly aimed at them, whether directly or indirectly.

The way in which this world or realm was formed was based on constant shifts that create balance and imbalance that requires balancing.

(Deuteronomy 8:11, 12, 14) “Lest you forget (In Hebrew “shochachto”) your Creator ... lest you eat and are satisfied ... and your heart will be lifted up (“rom levovecho,” ‘become haughty’) and you forget your Creator.” This refers

to what happens with many of those who are “blessed” with affluence. It also refers to those who feel safe and/or happy with their status quo.

Similar sentiment can be found in the words of **Isaiah 6:10**; “**The people is fattening its heart, hardening its ears, and sealing its eyes, lest it see with its eyes and hear with its ears and its heart will understand and return (repent) and it will be healed for him.**” The healing comes when a person chooses to hear and see and allow his/her heart to understand.

The Hebrew word “**Shochach**” (*forget*) is composed of the same letters as the word ‘*shchiach*,’ which means ‘*frequent.*’ In Aramaic “**shochach**” means ‘**find.**’

The different meanings of the word can be combined to mean that people either frequently find what they forget, or frequently forget what they find, or find that they frequently forget.

The positive connotation of “**rom levovcho**” can refer to the elevation of the heart that comes as a result of using one’s wealth and honor to generate and maintain a consistency in his/her connection with the Creator.

(Chronicles 1, 28:9) “**And you Solomon my son, know the God of your father and serve Him with a complete heart and with the desire of your soul, for YHVH probes all souls and comprehends all formations of thought. If you seek Him, he will let himself be found by you, if you forsake Him, he will let you go (on the journey of your choice) of you for all time.**”

The Talmud considers prayer to be “service of the heart.” Reb Zushe of Anipol said; When you want to kindle a fire you take small pieces of wood and ignite what is the beginning of a larger blaze. Those small pieces of wood are akin to the pleasures of this world. Think of something or someone you love and then the wonders that the Creator showed you in order to expand your feeling of love. The love can take you into the fire of connection with the Creator.

(Obadiah 1:18) “**The house of Jacob will be fire, the house of Joseph flame and the house of Esau straw.**” Esau represents the pleasures of this world. One of the purposes of those pleasures is to enable a person to have feelings to expand upon in order to bond with the Creator. Many people have looked upon Esau as

being representative of negative energy. Yet his energy is there to assist in bringing about the beginning of restoration.

The Baal Shem Tov said; In prayer all of your power should be in the words. Continue from letter to letter until you forget the physicality and think that the letters are all joined. This is pleasurable. In Kabbalah this is the world of “**yetzirah**” – formation. Then you will come to letters of thought and not hear what you are saying. This is the world of “**beriah**” -- creation. Then you will come to “**ayin**,” nothing. That is the space where all of your physical power becomes nullified, and this is the world of “**atzilut**” – next to the Creator.

(Deuteronomy 7:12) ”And it will be when you hear.” The same words are explained to mean; *“There will be joy at the end of time for then you will hear.”* The Hebrew word for hear is “*Tishmeoon*.” It has a numerical value of 866. This is the exact same numerical value as the words: *“And they will make for me a sanctuary”* - **“veosoo lee mikdosh” (Exodus 25:8.)**

We may find many ways to elevate ourselves to better our connection to the Creator. We may use the words of prayer in meditative contemplation to cause us to reach new heights and depths of connection. We may use the gifts we have been given to light a flame within ourselves and cause that flame to expand to others who need additional spark for their kindling. We may use our physical wealth as a basis for supporting works that are accomplished in order to bring more dedication and honor to the Creator’s existence and the daily miracles that are showered upon this earth.

Or, we may come to the simple conclusion that every day in every way we will put ourselves out there in whatever way or whatever task the Creator would have us accomplish. In doing so we are following our proper path as we pave the way for others and make their journeys more secure, more spiritual in substance and more successful.

Humble

(Ethics of the Fathers 3:1) “Akavya ben Mahalalel lived in the following manner. He focused on three things and did not separate from the Creator. He was always aware of where he came from, where he was going to, and before

whom he has to give an accounting of his life.” He always had the Creator in focus.

(Tanya chapter 45) **“There is yet another direct way for a person to connect with the Creator, which is to involve oneself with the guidance (Torah) and connections (Mitzvos) of the Creator through the attribute of Jacob which is mercy. First a person must arouse compassion for the Divine spark that sustains the person’s soul, etc.”** The Divine spark is within each person. Once a person is aware of this then they can have mercy and compassion on themselves and, then as a natural consequence, on others.

This brings us to Isaiah 29:22 **“Jacob who redeemed Abraham.”** Jacob completed something on a soul level that Abraham was not able to complete. Abraham main power was with his intellect and Jacob with his heart.

The name Jacob in Hebrew is **“Yaakov”** composed of the letter yood and the word aikey - heel. The heel is humble and silent, yet extremely powerful. The whole body including the head is supported by the heel. It enables a person in movement.

(Deuteronomy 7:12) **“And it will be because, or when, you listen.”** The Hebrew word for **“because”** is **“aikey”** which also means **“heel.”**

(Deuteronomy 9:27) **“Remember for the sake of your servants for Abraham for Isaac and for Jacob.”** In Exodus 32:13 it states **“your servant”** after their names.

The same is with King David who is spoken of as **“David my servant”** or as **“my servant David.”** These reflect two different movements. One is based in the name connection and the other in how a person bonds and serves the Creator.

The verse from Genesis 49:19 **“Gad will be surrounded by troops, but he will turn them back on their heels.”** In the prayers before we go to sleep this verse is said and then repeated in reverse order. This reflects a movement of energy in two directions. When it flows in both directions it is balanced and protected.

In Genesis 5:12 we read that Keinan had a son called Mahalalel. The Midrash explains that the name is composed of two words – ‘halel’ meaning ‘praise’ and ‘el’ referring to ‘God.’ The Midrash explains that he would constantly sing praises

of the Creator in prayer. The main aspect of prayer is connecting with the Creator, the source of all life.

According to the Arizal, part of the soul of Akavya was an incarnated from Hehalalel. Akavya is also the term for heel; he said his prayers with humbleness. His perspective on life humbled him.

The same term “**aikev**” is used with Abraham in Genesis 26:5. The verse can be translated as “**with humbleness Abraham listened and understood my voice.**” Several times when the word aikev is used, it refers to connecting with the Creator in humbleness.

The head needs to listen to and understand the heel. It is not the whole body that needs to be humble as a heel. Doing so will let others walk over a person and destroy the person. Each part of the body has to function in its own way and learn from the other parts when to allow different movement. Being humble without discretion causes an imbalance to the person’s well-being.

With everything in life there are parameters. Prayer and learning are ways to bond with the Creator. Learning how to recognize the “heel” within brings us to where we can hear and follow the path of Abraham, Isaac and Jacob.

Prayer

We all look to see who or what we can trust and have faith in. Yet it does not work the same for each person. In life as in soccer those whose life is about being in a forward position have to go after the ball. Those who are in defense need to watch and wait till it comes to them. We each have our position in life and there are times when that position changes. We need to listen and trust the coach. Torah means guidance and the mitzvah mean connection.

(Deuteronomy 7:11) “**Keep ... that I command you today to do them.**” This verse is followed by (Deuteronomy 7:12) “**And it will be (eikev) when you listen ...**” The Mo’or Voshemesh writes that “**eikev**” is an acronym for **Eden, kodem** – precedes and **briah** – creation. This means that all the things that we cannot comprehend in this world; we will eventually comprehend when we come to the Garden of Eden where the limitations of this realm do not exist.

The Degel Machne Efraim writes that emunah - trust and faith is an important basic rule in serving the Creator. This is what King David writes in Psalms (119:86) **“All your mitzvos (commandments) are faithful; falsehood chases me, help me.”**

A person who truly believes in the Creator can pray every day. The reason is that each day (and each moment) the Creator renews creation. Since each day we are all new creations we need to pray and praise the Creator for the new life. A person whose belief and trust is not whole will find that the mitzvos and prayer are matters of old and routine and it makes no sense to pray again since it was done already.

He quotes in the name of his grandfather the saintly Baal Shem Tov that the verse (Psalms 71:9) **“do not throw me at the time of old age”** means that the matter has become old for him already. Just as physical old age is a time of weakness for a person, so too in the spiritual when something is old a person does not have the same life and pleasure with it.

This is the meaning of the verse (Lamentations 3:23) **“they are new every morning, great is your faithfulness.”** Each morning is new and this brings about our reaction that the trust or faith in you is great. This is the main aspect of prayer - emunoh – trust and faith.

The Mishnah (Berochos 30a) states then when you are praying **“even is a snake is around you heal you should not interrupt.”** “Snake” refers to strange thoughts. When a person has strange thoughts he/she should not interrupt the prayer if he/she truly believes in the Creator. The reason the negative or strange thought or feeling has come up is to join you in your prayer in order to be elevated with you.

The Talmud (Berochos 33a) further states that if a scorpion is on your heel then you need to interrupt. The Hebrew word for scorpion is akrov. (Tikkunim 42b) Aker means removed or displaced from, and the letter bais which means house reflects the house of the Divine presence.

During our stay in this world, energies come to us for one reason or another. Some we are aware of and most we have no knowledge of. If we truly believe that all is the Creator, then we will actually elevate those souls and energies that come to us and those that do not wish to be refined will stay away from us.

Pride vs Heart

A heart full of wisdom, compassion and love is the place where we truly connect with all existence. When the heart becomes haughty and feels it can allow itself to rise above that place, it then lacks in the connection to wisdom, compassion and love. At that point, ego, which is a poor substitute, takes over for the human components that are lost.

Often it is only in the person's perception or feeling that this separation has occurred. However, bowing to that perception pushes the heart further from its place, resulting in imbalance. That type of elevation "puffs the person up," as if filling him/her with empty air. This may allow the person to feel "elevated." Yet it is elevation with a false support system. The "false" base allows one to be full of oneself, feel superior and become disconnected from those who they view as lesser persons than befitting their "status." This is a mean form of judgment that separates and divides as it destroys the human core.

In describing the attributes that are necessary to be a king, the Jewish people are given their first hint at the troubles that may arise as a result of their desire to have a king to rule them; (Deuteronomy 17:20) "**He has to take care not to raise his heart from his brothers.**"

King David tells us (Psalms 131:1) "**My heart did not become high (proud or haughty).**" (Psalm 66:17) "**And exalted below my tongue.**" The Ibn Ezra writes that this refers to the heart. King David is explaining that the direct connection to the Creator, the source of life, cannot remain if a person lifts him/herself above the concerns of the human heart. If one pushes away the feelings for humanity, how can one hope to maintain a soul connection with the Creator?

Causing disconnection from the Source of Life has a profound effect on the person. He/she likely does not even realize the cost of what they have done, or how it will affect them and others who are within their sphere of influence.

Deuteronomy (8:14) "**And you heart will be raised (haughty, proud) and you will forget.**" (An interesting note is that in Hebrew, the word for "raised" is "rom" which has a numerical value of two hundred and forty. That is the same numerical

value as the Hebrew words for wound (petza) and to run away (livroach). Additionally, the word ‘rom’ is the root of the Hebrew words; worm (or bacterial worm -reemo), hill (or height – ramah), cheat or deceive (reemah).

Deuteronomy (8:17); **“And you will say in your heart my power and my closed hand made for me this greatness.”** Pride causes blindness. Additionally (Proverbs 17:8) **“Before destruction is pride and before a fall is haughtiness.”**

Each of us is on an individual journey. Some have easier lives than others. Yet no matter the journey, each step has its purpose. Some may use their hardships and suffering as an excuse to cut themselves off from humanity and do harm to others. However, many people attempt to learn from their hardships and use them as guidance along the way to being more compassionate and loving to mankind. No one of us truly knows why things happen to us, whether good or bad. However, it is up to each individual to attempt to make the best of each thing as it comes along. Discover if there is a personal message within, and synthesize all to the best of one’s ability.

Our external projection is often one that displays the matters that destroy us. Rabbi Naftoli of Ropshitz once said; “You should not wear a garment which has an external element full of pride, a lining full of anger and threads made of depression.” Since so many live (with their thoughts and emotions) in the external world this is the external garment that many people choose.

A time is coming that will allow people to shamelessly re-connect with their formerly discarded heart. Then everyone will recognize their proper place and true purpose here. (Deuteronomy 8:18) **“Then you will remember YHVH whom you made your master because He gives you the power to be the best you can be.”**

Often people take pride in their accomplishments, which is a good thing. To be proud of someone, or even of one’s honest labor is not evil. Yet a person’s perception of or obsession with themselves and/or their achievements, often strips away their ability to be true to themselves. People pride themselves in doing what God wants in being connected with God, being intellectually and/or emotionally free. This often leads to feelings of superiority over others and proclaiming their humbleness in a most unholy manner. They only see what “glitters” on the surface.

It is stated in Samuel 1, 16:7, **“A person sees to the eyes and YHVH sees to the heart.”** To use pride to trump others or create separation, whether in secular or religious matters, is not the type of behavior that maintains a proper equation with the Creator.

Many times, a person is blessed to be in a position of being able to give and help others, yet chooses to abuse that power. The abuse may be in the way they purport to do or corrupt the perception of doing good. Or they may indeed do much good but allow pride to accumulate within their heart.

Samuel (one, chapter two and three) describes the wickedness of the High Priest’s sons. That wickedness caused them to be cut off from the priesthood, which was later given to Samuel. Deuteronomy 9:6 **“You are a stiff-necked people.”** (9:5) **“Not because of your righteousness and the uprightness of your heart are you coming to possess their land, but because of the wickedness of these nations does YHVH your God drive them away from before you.”**

Isaiah 29:13, **“This people has drawn close with its mouth, and with its lips has honored Me, and its heart is distanced from me, and the fear of Me was rote (habitual response to) learning of human command.”**

Our propensity to do good is often a response to actions taken by those who are not good. If every person was responsible and kept a balance in life, bad and good would not exist. At times it takes our seeing wickedness to prompt us to do good and kindness. Evil’s existence allows for the development and use of our heart for the proper purpose.

Isaiah 29:18, **“On that day the deaf will hear the words of a book and in darkness and blackness the eyes of the blind will see.”**

Isaiah 25:7, 8, **“He will eliminate the faces wearing veils, the veil that is upon all the nations, and the masks that mask all the nations. Death will be swallowed up forever.”**

(Numbers 12:3) **“Moses was most humble from all people who are on the face of the earth.”** “From all people” refers to **all** people of **all** nations (Maamorie Admur Hazokein 5562 vol 1 p.51). It is also explained to refer to **all** people of **all** generations and incarnations.

As many people go through difficult times, they are humbled. This puts a person on the proper path to that space where they must be. As it says (Psalms 37:11) **“The humble will inherit the earth.”** For many, their pride (which includes religious driven pride) is a major obstacle to being their optimum best.

It is humbling when we think another person in our position would have done a better job. It is humbling to realize and recognize that we are but one infinitesimal part of the creation. We are humble when we “know” that we can only be who we are because of others.

True humility will permit us to enable each individual to openly contribute his/her gift to the world. When we stop playing entitlement games with each other and get down to the true business of humanity, we will find the Creator waiting for us to be working partners in the coming redemption.

Connection restores balance

Our five senses are involved in a relationship with everything around us. This is part of the order of the universal flow. That is the way it was formed and supposed to be. Each person and group fills its own small space in this world. When many small groups actively fulfill their place here then the work performed by these groups can successfully unite to make this a peaceful world.

There are many elements that are so small that we are unable to physically see them. The use of various tools enables us to perceive that which our eyes cannot see. The fact that these cannot be seen by the human eye does not negate the fact that they are crucial to our existence. Without them we could not exist. Thus, their physical size does not dictate their importance. There are also elements that cannot be seen with the magnification tools that we possess.

The co-existence of these elements in this existence is eternal and does not change. The creation with the impact to changes things here is the human being. When human beings change their energy, they also effect changes with the elements that are invisible to the naked eye. Over time the effects of those shifts begin to affect a person’s body. The minute and unseen things are part of the mix that enables us to live. When humans try to eradicate those tiny elements, their agenda often does not make an

accounting of why things exist. The imbalance that occur in our bodies, reflect imbalances on a deeper level.

A person who understands this is humbled. He/she internally understands his/her importance in the invisible as well as visible world flow in this existence. Being open allows a person to be open to these invisible threads that connect society and nature.

The fact that a person or group of persons expands out of their own space, might be reflective of a problem in their personal space. Growth of society is positive when each individual grows with it. However, when growth fails to take each individual element into account, it takes a destructive course. That budding destruction, silent and unseen, remains undetected until its manifestation grows to the point where it can no longer be ignored.

(Deuteronomy 8:14) Commonly translated as, "And your pride increases, and you forget God your lord, the One who brought you out of the land of Egypt from the house of slavery." We may read this on a deeper level as, "When your sense of self grows more than your sense of connection to the flow and your place in this existence, then you begin to forget the limitations that you were formed with."

It only takes one person to throw a whole society off balance, to corrupt a system or to destroy an entire population. Each one of us has the potential to create destruction. By prioritizing our egos above our connection to the source of all existence, we engender a destructive energy rather than a healing and productive force. The destructive force will soon devour us as our own limitations cannot handle its spiraling out of control.

If, however we prioritize our connection with the source of all existence, we need not worry. Any work we do with others (upon establishing and maintaining our bond of love with the Creator) will flourish and produce positive results to allow mankind to move forward.

(Deuteronomy 6:5) Commonly translated as; "You shall love God your Lord with all your heart, and with all your soul, and with all your might." We may read this on a deeper level as, "You as an individual shall love the transcendent and ever-present power with all your heart, desire and possessions." Only when we have done so can we come together as a community where the connection to the flow of the oneness of all creation

will permeate our existence. The presence of people within the community who do not hold that love disrupt the flow.

One of the issues of large groups is that people who are disconnected from the source often take it upon themselves to try to dictate the behavior of others. Naturally the more people they can control to act in accordance with their demands, the more they feel they are justified in their actions. As the numbers of these people and those whom they control increases, the more their society becomes based on the dictates of people as opposed to the true connection with the Creator.

That is when the negative manifestations within our world start multiplying even though people have become convinced that they are being led to do righteous and miracle generating actions. It is true that the actions of many working together can bring about positive results. However, that is only true when those actions are preceded by our firm bond with our hearts and souls to the One true source of all existence.

It is important to remember that the belief that one is acting correctly does not necessarily make that so. When people are not in tune with the flow and ebb of the life force of existence they may substitute belief for connection. That is because belief can easily overtake a person who has lack of comprehension. Belief begins where a person's comprehension ends. We can see where that is when we see what people accept as their belief. The limitations of a belief or religion or society all reflect where they are stuck and not in relationship with the flow of the oneness of creation and existence.

Love is a wonderful thing but it does not mean you have compassion. Compassion is a wonderful thing but it does not mean you have love. We often use our love or compassion for people and things that destroys others. How many persons under the guise of love and compassion have attempted to help those who would in turn destroy them? When we know how to combine love AND compassion properly, we can effect an internal balance extraordinaire.

(Deuteronomy 11:13) Commonly translated as, "And it will be if you (plural) listen to my commandments which I command you (plural) today to love God your Lord and serve Him with all your heart and all your soul." We may read this on a deeper level as, "And it will be when you (all) internalize the connections that I have connected with you today, with love for the

transcendent and ever-present power that supports you and to embrace it with all your heart and soul.”

Then everything will flow as it is supposed to. All the tiny elements of existence will perform their intended functions. Then the earth will be ripe and meet the needs of its inhabitants on a constant basis.

Structure

Structure has many angles that afford us many views. Beauty, unity and order are all words that can be used to describe structure's various positive traits. While structure limits us, it outlines reasonable parameters within which to express ourselves. With great wisdom the Creator formed this world by first giving it limitations to define it and then fine tuning it into form and shape, resulting in the expression of all the surroundings that we know.

Having too much or too little structure within society can be destructive. As with all things, balance, rather than the extreme, brings about desirable results. How can we find balance when our passions pull us in various directions? When people attempt to change a structure they usually end up creating a different structure, which is limiting or restricting in its own way. Ultimately this only circumvents the underlying issue instead of fixing anything.

The absence of structure does not ensure freedom, as the negating of all structure would cause our destruction. Instead, freedom can be achieved by having a structure that allows us to express our inner selves truthfully, and allows us to be connected with all of creation at the same time. Far too often people utilize the word “free” to justify permitting themselves to be in a space that is where they imagine they should be. This places them in a limited space as well, even though at that precise moment they might not be focused on its limitations.

Mankind has created many types of structures, i.e. religious, political, educational, and governmental. We have seen people alter and tailor religious and spiritual structures in accordance with their personal feelings.

This has led to the fact that, after thousands of years, we are faced with a barrage of problems that are associated with these structures.

People are generally blind as to what really must be done. That is because it is much easier to just “go along with” how people bind them to structures that are based upon falsehood. It would be a challenge, and therefore harder, to work on self-education or independent (deep) introspective thought. For most people, receiving and accepting the answers from others is the easier road to take. Many people have forgotten how or shut themselves off from listening to their innate ability to discern what is synonymous with their journey.

Often people construct walls for self-protection. However, those walls also prevent people from being able to see what is beyond those walls. After the passage of time it is easy to convince oneself that there is nothing on the other side of the wall or that whatever is there is irrelevant. Such a person becomes resigned to living within the confines of the structure that disconnects them from the broader reality.

Each person is a unique individual, with his/her unique combination of physical and spiritual traits. A proper structure should allow each individual to express him/herself without the need to become dependent upon others (or to be self-destructive by choosing an environment with lack of structure.)

Examining the translations of the Hebrew words in the Torah reveals how great damage has been done to society because of how many things have been erroneously perceived and thus implemented incorrectly.

The phrase “The Ten Commandments” is one example of where misinterpretation causes a change of perspective. Clearly the Hebrew words translate as “Ten Sayings or matters.” One should wonder why the word “sayings” became translated as “commandments,” and how it impacted on people’s actions.

As a matter of fact, the word Tzav has been accepted to mean, “command,” it’s precise translation is connection. We use tzav in the word

Tzavor, which means neck. The neck is the connection between the head and body. The reason it has been translated as command is because it connects the commander with the person doing the action.

(Deuteronomy 8:1) “All the mitzvah that I command you today you shall guard to do.” This verse should be translated as, all the connections that I have structured for you today you shall implement. Understanding the word from this perspective helps us to understand how the Creator demonstrates not only wisdom but also unfathomable mercy by giving us the gift of directives to assist us in our connection.

Similarly, the word Mishpat has been translated as “judgment” or “law” establishing the idea of judgments of right and wrong, etc. The word actually refers to the structure that balances the world or an individual. (Deuteronomy 7:12) “When you eventually internalize the structure (mishpatim) that supports this world, then you will take care and implement these supports.” (The sentence is commonly translated as, “And it will be when you listen to these ordinances and guard them and do them.”)

Taking a close look at the word mishpat helps us understand it from a different perspective. The first letter “S(shin)” has three lines coming down and joining at the bottom. This reflects three pillars that our body and the world rest on; right left and center. (In Aramaic the next two letters “PT” mean light or at the end of an allocated time.) According to Kabbalah the “P(peh)” reflects wisdom through which these three lines are expressed and the “T(teht)” reflects the practical implementation of these three pillars.

The following story happened approximately two hundred years ago in Bobroysk in White Russia.

There was once a boy named Zalman Leib, whose father had died when he was a child. As an adult he first earned his living as a wagon driver, and later on as a vegetable farmer. Zalman Leib was a simple God-fearing person. He had a beautiful voice but he carried much pain and would often be heard crying.

His Rabbi was Boruch Mordechai who had a brother-in-law by the name of Rabbi Avigdor. Rabbi Avigdor had nothing to do with Rabbi Boruch Mordechai as he did not agree with Rabbi Boruch's way of life. One day when Avigdor was in Minsk he heard the sages there all praising Boruch Mordechai. So he decided to pay him a visit.

When Rabbi Avigdor arrived in Bobroysk he was taken to the main synagogue to give a lecture. Before speaking he heard Zalmen Leib praying and crying out loud in a heartbreaking voice. After he finished his sermon, while speaking with Rabbi Boruch he referred to Zalman Leib in a degrading manner, saying, "this guy is only the heel of someone who prays."

Boruch Mordechai immediately came to the defense for Zalman Leib by responding, "According to Torah the heel of a person who prays is a great thing, and it is very helpful to a person in three matters. It is an explicit Mishah (precursor to the Talmud). All the scholars that were there looked at him in wonderment.

Boruch Mordechai waited a moment for it to sink in that they did not know what he was about to say. It is a mishnah in Ethics of the fathers, "Akavya the son of mehalalel" — the meaning of these names refers to the heel of a person who is singing praises to the Lord, "says look at three things and you will not sin, Know where you come from" – do not be an egotist, "and to where you are going" – do not be controlled by your desires, "and in front of whom you will eventually give an accounting" – thus you will steer away from sinning.

The message is simple, a person must take responsibility for his/her own words and actions. Structure based upon falsehood is something that promotes decay. Each person must do the upkeep for his/her body and for the structures that govern his/her life. When necessary, some structures can be properly adjusted while others need to be removed. We are living in a time when major restructuring is taking place and it is very important to stay as centered as possible as these movements occur.

Life's experience

Some people live their lives through definitions or experiences of the past. Others feel alive when they are convinced that their present experiences are happening in order to generate a purposeful future. There are other people who live life in the present.

(Deuteronomy 7:12) And it was (you were chosen) because in the end (Ekev) you will listen to (connect with the essence of all) these ordinances.

It seems that the Jews were chosen for something that will be in the future. As humans, we live much of our lives based on the illusion of what we think and believe.

By using the excuses of “in the name of progress,” “for the sake of business,” “in the interest of science,” and many other cover ideas, we formulate substances and ideals that end up destroying much of the world, while draining its resources. There are people who know how to respect the natural resources that we have and those who abuse it.

When we are born we begin to die. The further we move away from our point of origin the closer we come to our destination. The clock is ticking and the world is round, so the end and the beginning appear as the same point. One thing ends in order to allow another to begin. Destruction and death are actually an integral part of life as we know it, as death also brings new life.

I have explained before that we originate from nothing, which means that it has no definition. Yet it is, in fact, everything. When we let go of everything we hold onto, we become open to everything that is beyond our previous limited selves. Once we connect with the place that now appears to us as nothing, we then become one with the comprehension of nothing – which is the understanding of all life and existence.

Looking at the history of the people who were possible Messiahs we learn something very interesting. Jewish tradition states that if Moses had entered Israel, the destruction of the Temple and other issues would never have occurred. The level that Moses connected with the Creator was infinite on his level and therefore the connection through him would not

have changed. People would remain stuck with the connection of the level of Moses.

The same is with any other person until now who might have been a Messiah. Mankind would have been stuck in the limits of that person's level of connection. The ultimate is not to be stuck on any spiritual level.

In order to create a world where the Messiah opens up a new balance, people have had to live through many experiences. These experiences, together with infinite spiritual levels that are what they are and do not change, will now be infused with a power from beyond limitation.

In the new existence there will not be an issue of being stuck and therefore no issue about growth. Each moment will open us up to a new indefinable experience. Till then we just need to be ready to let go of everything and learn to accept the life of each new moment.

Meanwhile we live in a place of which it says (Deut. 10:16) And (when) you will remove the foolishness covering your heart and your stiff neck, they will not continue to make problems for you.

Life is filled with much foolishness and humor. There are some people who believe that everything was created by some power. There are other people who believe that everything evolved since evolution is part of nature. To believe that nature created itself requires a greater degree of belief than believing in God. To look at the infinite precise details of nature and say that they came from a theory requires a stronger ability to believe than belief in a Deity. Belief has various facets including making foolishness appear logical.

The spiritual quality (represented by the letters) that was inherent in the stone tablets that Moses received at Mount Sinai, departed due to the behavior of the Jews. The people were left with pieces of stone that once held a unique power (Deut. chapter 9). The physical body is what is most tangible to people. Spirit and life force are less tangible. People visit graves, honor physical objects and connect very deeply with spirit by

connecting to the physical object through which a spiritual force passed at one time.

The only thing we can do is laugh. We do not control the universe, the world or even ourselves. We eat in order to gain strength. Sometimes a person can think that the strength that he/she has is his/her own. This is why after we eat it is important to spend a moment and thank the source of where the food received its life force. This constant awareness allows a person to stay in contact with something deeper than his/her consciousness.

To become part of a new dimension we need to focus on studying and comprehending more of what it means to be beyond the limit of the physical and spiritual worlds. Knowledge of that can create a bonding that is different. In order to rise beyond the nature of this creation we must prepare ourselves.

We have been in the process of following directives for thousands of years. We have been deluded into thinking that we have understood the purpose of those directives. Instead, it is likely that in our being of human failing, we have needed to believe that we have understood perfectly the purpose of those directives. In actuality the precepts that we have been taught to cherish have been for the purpose of focusing us to connect with the Source of our existence. When we can let go, and simply give ourselves up to the true energy and direction of that source we will have entered a new dimension.

When we are ready for that transition, we will be nothing once again, yet we will have truly arrived.