



Responsible Spirituality for The Disciplined Soul

Practical Lessons for Down-To-Earth People

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PART ONE The Dominant Rule of the Name Elokim

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

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

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

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

The Name YKVK does not always manifest itself in creation. Since the days of the destruction of the First Temple over 2,400 years ago, the Name YKVK ceased to



manifest at all. With this concealment, many things happened. Prophecy ceased to exist. The Holy Temple was destroyed. The Ark of the Covenant and the ancient treasures were concealed and thus lost to future generations.

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

It is clear and evident that the Jewish people and nation have suffered tremendous hardships since the destruction of Solomon's Temple and the loss of our national treasures, the Ark, prophecy, and the Divine Presence (Shekhina). Yet, this was not the greatest loss to be suffered by the Jewish people.

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

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

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

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



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

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

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

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

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

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