



## A Call to a New Spirituality

By Rabbi Levi bar Ido/ B'nai Avraham

**“Do not think that I came to bring shalom al haaretz; I have not come to bring shalom but a cherev.”  
Mattithyahu 10:34**

What you are about to read in this issue of *Kol Shofar* is not a new concept and is a proper expression of the heart of the Son of Elohim, the *Moshiach* Yahshua. Within this commentary is the heart of our Master's Torah teachings as found in the writings of the *Brit Chadasha*. His message is an appeal for a New Spirituality of freedom from the bondage of the human ego and self (also called *Mitzrayim*). This is a transformation in spiritual practice and orientation in the life of the true believer in Messiah and the student of His teachings. If you agree to open yourself to this new teaching, there will be no one imprisoning you or restricting your freedom to reject the whole thing, or limiting you to choose for yourself what rings of Truth (*emet*) and what does not.

Yahshua did not come to start a new religion or to give us a bigger book of rules to follow in order to please Elohim.<sup>1</sup> We do not need more religion or a bigger book of rules. Heaven knows of the Torah is just a book of rules, that we could write a better set of laws. That is not what our Master taught us to incorporate into our lives in order to achieve the inner changes to our ego. The Torah of the Master is not a heavy burden for us to bear.

- “Come to me all you who are burden-weary and heavy laden, and I will give you Shabbos menuchah. Take my ol (yoke) upon you and learn from me, for I am anav (humble) and have shiflut (lowliness) in lev, and you will find menuchah (rest, security) for your nefashot. For My ol is easy and my burden is light.” Mattithyahu 11:28-30

His words were given to use to bring about life and an inner change in our souls/minds as we interact with others in interpersonal relationships according to His Torah.

- “The Devarim I which I have spoken to you are as Ruach and they are as Chayyim” Yochanan 6:63b

Our relationship with Elohim must be reflected in how we live in this world or it becomes just a legalistic lifestyle for hypocrites and the “super spiritual”. This is the fruit of eating the “leaven” of the Pharisees that puffs up our egos. True spirituality is not an airy headed “pie in the sky” everything is wonderful attitude of denial that refuses to experience righteous anger at the injustices, hypocrisy, suffering, and evil present in this world. This righteous anger will move us into action rather than complacency in order to help bring about the healing and transformation of the world as we follow the command to go and make *talmidim* of the Master. Spirituality is a lived experience, a set of practices (*emunah*), and a consciousness that places us in a spiritual alignment with YHWH.

Spirit (*Ruach*) is the aspect of reality that cannot be qualified or subjected to repeated observation.<sup>2</sup> It is the realm of ultimate freedom (deliverance). There is an aspect of the universe that cannot even be figured out by quantum indeterminacy or randomness. This is what Spirit is; the free and self-determining aspect of creation. We call that reality –Elohim.

<sup>1</sup> The 10 Utterances are 10 Commandments-it is a coded message that refers to the 10 dimensions that constitute total reality.

<sup>2</sup> Definition from Rabbi Michael Lerner

It is also the essence of the human being created in the image of Elohim. Only Elohim is the ultimate source of all freedom, healing and transformation in the universe. Elohim is the Force that allows us to act in ways that transcend all that is and progress towards what should and can be. These are times that our actions are not governed by natural law. The *Ruach* means that we no longer act out on others the pain that has been inflicted upon us and thus break the cycle of human pain and suffering in the world. We become the embodiment of love, compassion, generosity, and goodness in this world, thus transcending the repetitive compulsion of hurt and pain. That is what truly gives our lives meaning and thus the universe begins to actualize goodness and beauty (*Tipheret* in the *Etz Chayyim*).

We must reject archaic childish teachings that Elohim is patriarchal, authoritarian, judgmental, coercive, angry, and spiteful. These are immature notions embraced and believed by children. Also, we can forget all the silly things that have been said in the Name of the *Ruach*. Do not waste your time any longer on all the versions of the Spirit that are empty, one dimensional, hurtful, or misleading. Look at the word –Spirit- as a reference to the spiritual/intellectual/emotional encounter with spiritual Reality.

Having a “soul”<sup>3</sup> means that you have the capacity to be in touch with the spiritual as you experience it. The human soul allows us to transcend all that we have done and become the higher embodiment of our values and beliefs. It pulls us towards love and purpose, and the sense that our lives can have meaning than an accumulation of power and material things. SOUL IS THE PERSONAL MANIFESTATION OF *RUACH* IN OUR OWN BEING! Your soul is not a ghost that is inside of you. Rather it is a capacity that makes *teshuvah* (repentance) and atonement possible. There is not one past mistake or choice that can keep us from starting over and being transformed. It is the part of us that energizes us to go for our highest ethical and spiritual vision of our full potential to become like our Master. Spirituality is not something split off from the real world of daily life and the reality of the material world of *Malchut*. Rather, spirituality is the shaping force of matter and the reality we experience.

### **Reactionary Spirituality**

This call to a New Spirituality is in sharp contrast to the current reactionary spirituality that is so common among the different world religions. Reactionary spirituality asserts that one group has exclusive authoritative possession of the Truth. It claims that only one person has the right to interpret the will of Elohim because of some special tie to Elohim that makes them superior to the rest of mankind. Or it can also claim that people of a certain kind are innately more attuned to truth than others. This is not saying that some ideas are not better than other ideas. It is not elitist to also claim that a certain people group came to those ideas first and deserve to be honored in giving those ideas to the rest of the world. However, it is elitist to claim that one group of people has an exclusive right to interpret sacred ideas or have an exclusive connection to the *Ruach*. So when anyone says they are spiritually superior because they were born in a certain family, group, or social status, we need to know about that person before accepting such claims.

Reactionary spirituality rejects all the claims of modern science, rational or intelligent inquiry, and quantum physics rather than recognizing that the sciences have legitimate spheres that have a definite say.

Reactionary spirituality usually backs the social elites and opposes the transformation of the economic, social, and political orders. It is unwilling to participate in the struggle for the *tikkun* process that would actually bring about social justice. It conforms of the values of the societies in which it holds power instead of seeking to build social, religious, economic, and political institutions that would promote love and compassion rather than seeking to serve mammon and power.

Reactionary spirituality glorifies some part of mankind in order to denigrate some other. It is this disdain for the “other” that is the most unacceptable element within this form of spirituality. Demeaning other people runs in direct opposition to the workings of the *Ruach* and the goals of *tikkun olam*. It undermines the belief in the Unity of the All Being and the belief that all mankind (Adam) is create in the image of Elohim.

### **The New Spirituality**

1. True Spirituality means a celebration of the wonder of creation and the cultivation of our capacity for awe at what the Creator has done. This means recognition of the Unity of all Creation and the ability to see our actions and words in their relationship with the whole (called the butterfly effect). Every word, action, and thought has a ripple effect throughout the universe. Spirituality is an involvement of the whole person with all that is. It also calls for each individual to see every human being, the earth, and the universe as sacred and an essential part of the creation.

---

<sup>3</sup> There are 5 aspects of the human soul. We deal with the lower 3: nefesh- ruach-neshamah

We do not look upon them as things to be used to further our own agendas but rather to appreciate their value and hold sacred our responsibility and stewardship to them. We are not to dominate over them, but rather having a relationship with them and being involved in their well-being and growth as a human being.

2. Every individual on the earth is to be treated with love, respect, and dignity as part of mankind created in the image of Elohim<sup>4</sup>. This requires each individual to practice an inner spiritual Torah based faith that would shape our inner being to be more like the Master Yahshua. The result would be a development of our ability to show love, compassion, empathy, and a sincere desire that each person is able to actualize their true potential. This compassion must help others develop compassion for themselves and their own lives. People have to learn that the pain in their lives are results of living in a society whose relationships have been deformed by the market-driven ethos<sup>5</sup> of materialism and ego. Compassion<sup>6</sup> and caring must be the center of our spirituality because human beings deserve to be cared for and cherished.

3. This New Spirituality would reaffirm the worth of every human being, regardless of race, gender, culture, religion, or any other label that has been used in the past to deny equality of respect of the individual.

4. This New Spirituality would seek the transformation and healing of this world (*tikkun olam*). This would encourage all peoples to work together in social and political movements, and bring into those systems spiritual practices that would encourage peace, tolerance, mutual respect, social justice, and sanity towards the ecology and economical systems. Each social and political movement must realize that the ends do not justify the means. The means in which they reach their ends must be as *kodesh* as the ends they are seeking to achieve.

5. We must all learn to transcend our own egos and experience the Oneness of YHWH. Each individual can have a teacher or leader without giving up one's own freedom and good judgment, and can freely chose the path to their spirituality. It takes a strong ego to transcend the ego without our own good judgment to be dominated by that of a leader. This would also require the building up of the spiritual community in an atmosphere of freedom of choice, yet transcending the ego of Selfishness.

6. We must learn to truly live life and experience the potential sanctity of every aspect of our lives. This would require a sincere desire for Truth and a vision to see the potential transformation in all that is.

7. This New Spirituality would encourage the development of our inner man (soul) by connection with the *Ruach HaKodesh* and to maintain that connection even in times of adversity. It would be a spirituality that makes us aware of the pain and suffering of all mankind. True spirituality does not deny pain and suffering, but rather helps us to discern which parts of it are changeable and which are not. While working to change that which can be changed, we learn to accept that which cannot be changed without denial, and without closing our minds and hearts to the suffering. We become truly aware of the needs of others. It is through this awareness that we learn to recognize our own distortions caused by our egos and connect with the Unity of mankind. This will require us to overcome our baggage from the past; anger, bitterness, resentment, and hate. We would cultivate the fruit of the *Ruach*, especially the capacity to forgive all who have hurt us in the past. We will never be whole until our inner and outer realities are congruent.

8. We would learn to enhance our ability to play and experience real joy. We would honor our emotions and the emotions of others.

9. The New Spirituality would encourage expression of creativity in music, dance, literature, painting, poetry, video, and theater, or any other artistic expression of the human condition.

10. True New Spirituality promotes respect for the well-being of the entire universe.

11. New Spirituality supports the expanding of our intellectual capacities and education so they may be directed towards the survival and spirituality of the human race. It embraces the wisdom found in the Torah, the ancient traditions of the fathers, and the mystical traditions of the sages. It acknowledges the many layers of reality that we only dimly understand.

12. This call to the New Spirituality supports changing the bottom line of society and religious institutions. It calls for a change from the ethos of selfishness and materialism to an ethos of love and caring. Ministries and organizations must to decide if they are serving Elohim or *Mammon*.

---

<sup>4</sup> Bereshith 1:26-27; image-tzelem, likeness-demut

<sup>5</sup> Etymology: New Latin, from Greek *Ethos* custom, character : the distinguishing character, sentiment, moral nature, or guiding beliefs of a person, group, or institution

<sup>6</sup> **H7355** rācham **BDB Definition:** 1) to love, love deeply, have mercy, be compassionate, have tender affection, have compassion 1a) (Qal) to love 1b) (Piel) 1b1) to have compassion, be compassionate 1b1a) of Elohim, man 1c) (Pual) to be shown compassion, be compassionate

The bottom line is not about building monuments to various organizations or synagogues, but in building people and equipping the Body of Messiah for the work of serving. If any institution cannot accommodate to this new bottom line, it needs to be transformed in ways that will realistically fulfill the call of the Master to the world rather than fill the pockets of the administrators and leaders.

13. This New Spirituality encourages the spiritual evolution of mankind toward higher forms of knowing, loving, sharing, and rejoicing. This will require us to let go the old ways of thinking in order to evolve to this higher level of consciousness and connection to the Unity of YHWH. We need to learn to see the big picture and allow ourselves to be guided by the *Ruach* so we can move beyond the smallness of our vision and perspective of the world and the plan of Elohim. This is going to require a synthesis of individual and social change. The fruits of social; change will not last if they are implemented by people who are out of touch with their own spiritual dimension.

The next few decades will see a great tension between the reactionary spirituality and the new spirituality of freedom. This tension was the focal point of the conflict between Yahshua and the religious leadership during the Second Temple period. Reactionary spirituality seeks to maintain the status quo of power and dominance over the people. Until we learn to change and embrace this New Spirituality, the Nazarenes are doomed to repeat the mistakes of our fathers and this movement will become unfruitful in contributing to the tikkun olam and see the return of Moshiach Yahshua.

- “Whom it is necessary for Shomayim to receive until the times of the Tikkun of all things of which Elohim spoke long ago through the mouth of his nevi'im hakedoshim.” **Acts 3:21**

---

**IMPORTANT NOTICE: DUE TO THE RECENT POSTAGE INCREASE AND INCREASE IN PRINTING COSTS WE CAN NO LONGER AFFORD TO SEND A HARD COPY OF KOL SHOFAR BY U.S. MAIL TO THOSE WITHOUT A COMPUTER AND INTERNET.THE NEW ISSUES OF KOL SHOFAR WILL BE POSTED ON OUR WEBSITE [www.bnaiavraham.net](http://www.bnaiavraham.net) IN PDF FORMAT FOR DOWNLOADING AND PRINTING.WE SINCERELY APOLOGIZE TO THOSE WHO DEPEND UPON THE NEWSLETTER ON A QUARTERLY BASIS. Rabbi Edward L. Nydle /Levi bar Ido B'nai Avraham**

---

KOL SHOFAR  
PO BOX 556  
OTTUMWA  
IA 52501

TO: