

Drawing the Spirit of the Torah from Ritual Objects

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“So the righteousness of the Torah (*maleh chukat haTorah*) should be completed [come to its fullest expression] in us who do not walk according to the flesh (*basar*) but according to the Spirit (*Ruach HaKodesh*)” Romans 8:4

“And you shall guard My laws and My right-rulings, which a man does and lives by them. I am YHWH.” Wayyiqra 18:5

Observing in the Torah in the power of the *Ruach* is the only way to walk out Torah observance for the disciple of Yahshua, our Rebbe. All things created were given for a purpose, and by doing the *mitzvot* of Yahweh, a man may strive to attain to perfection (**Mattithyahu 5:48**) and become *kodesh*, but also at the same time he elevates rest of the world around him. He is elevating his share of this world from a lower state of corporeality to a higher state of Divine spirituality. By his obedience to the Torah and the Divine Will, he is contributing to the realization or the Restoration of the whole purpose of creation –*KEDUSHAH*–or holiness. Yahweh wants to dwell in His people in holiness. How do physical objects such as *tzit-tzit*, *tefillin*, *lulav*, *mezuzah*, and etc. factor into this fulfillment of Divine purpose?

In the creation account in *Bereshith* (Genesis) we see this sequence: the earth, plants, animals, and last of all –man. Therefore we can classify all creation into “Four Worlds”: inorganic, organic, animal, and man. These four kingdoms are in a scale in the order in which they are enumerated: plant life being higher than inorganic matter, the animal kingdom being higher than the plants, and mankind being higher than them all. This relative development of all the kingdoms is due to the relative manifestation of the creative power that actually gives “life” to all things that were created. The Word of Yahweh (*Moshiach*) created all things, and the same power keeps them in existence (**Colossians 1:16-17**). Therefore there is “life” in all things, even the inorganic kingdom that apparently has no life at all. ALL things created are clothed in creation not in a revealed form but in a concealed form. This means that even material and finite ritual objects are able to be filled or even clothed with the Divine presence and life.

Elohim gives existence and life to the entire universe and to everything that exists. Each has a “spark” that vitalizes and keeps them in existence. It is called the *koach hapoel banif'al*. It is similar to a stone thrown upwards which continues on its course upwards as long as the power of the hand that threw it is still active within it; when this power stops, the stone falls back to the earth. Elohim created all out of *ex nihilo* (nothing) and all things exist as long as the creative power remains within them. The world then depends upon the bringing about the purpose of creation: that Yahweh would make a Dwelling Place for Himself through a set-apart people. This can only be brought about through the Torah and the *Moshiach*. Torah observance elevates this world and all physical matter to its highest form and at the same time draws down the life and Divine mercy upon this world and belief in the Messiah brings life to the inner world within man. Every action here on earth brings about a reaction from on High. The result is a feeling of inner *shalom* and spiritual satisfaction within the person doing the action. This is sometimes called the *Shechinah*. *Shechinah* comes from the verse in **Shemot 25:8**–“I shall dwell”. This is the Source of LIGHT that is clothed in “garments” in all created things.

When we study the, our inner faculties of speech and thought become bathed in this Divine Light and become *echad* with Yahweh bringing unity. Therefore the performance of the actual *mitzvot* by our body allows our flesh to be absorbed by the *Shechinah* (Spirit) and unites our flesh in unity with Yahweh. This is the function of the “garment” of DEED. Now you can understand the words of **Mishle 3:18** about Torah being a Tree of Life.

To make a simpler: all things that were created consist of material substance and have a form or shape. Substance and form cannot be divided, but IF they could be divided (substance from form), we could say the substance comes into being or existence by the emanation of Yahweh, which is called *sovev or makif*. The form then comes into existence by the emanation of Yahweh called in Hebrew –*memalle*. In the four kingdoms above then the gradual elevation from inorganic to man places it on a higher level on the scale of creation. The greater the REVEALED vitality of an object places it on the higher scale.

Look at your body as an example. Your spirit fills the entire body and spirit is ONE INDIVISIBLE UNIT. Yet, its vitality differs in the different parts of the body: it is strongest in the intellect or mind, the seat of which is the head, and is manifested through thought; and it is less in the foot.

But, when the thought of taking a walk is conceived in the mind or intellect, the foot moves INSTANTLY which proves the fact that the WILL or POWER is potentially in the entire body and limbs, in the form of an “encompassing force”.

Thus in everything that is created by Yahweh, from the very highest heavens to our lower world, there is always a combination of the two kinds of emanation, the CREATIVE-*makif* or *sovev* (encompassing) and the one giving life or vitality –*memalle* (filling). The *memalle* is contacted so it can be clothed or even confined within material objects. The *sovev* cannot be confined within an object so it is said to encompass them. The *sovev* is the infinite or concealed factor within the object and the *mamalle* is the finite or revealed factor of the object (in the life of the object).

These two factors are contained in all things in a certain ratio. The greater the influence or power of the vitalizing factors (*memalle*) in any particular object, the higher the grade in the scale of development as we SEE IT. Therefore, the more corporeal a thing is, the stronger the creative force (*sovev*) in it, and the less the vitalizing factor. Now-from the point of view from ABOVE, the more corporeal objects stand above the less corporeal objects-for the more corporeal object holds or contains more creative force (*sovev*) than the more “advanced “ object (the principle of **1 Cor.12: 22-24 and 1 Cor.1: 27**). This is according to the ratio of the two forces in the object.

EXAMPLE: We see a flowerpot, with a bee sitting on top one of the flowers. In our viewpoint, the flowerpot is lowest in the scale of creation, the flowers would be next, then the bee, and then us. But, imagine you could see the CREATIVE force in each one of them; then we would have to classify them in the reverse order.

Seeing things from this perspective we can see why man then is dependent upon the other forms of life upon the earth. Bread can sustain man, but bread appears to be inferior to the man who has a soul within him. But with what we have learned from the above lesson, we realize that inorganic matter has a greater force of *sovev* or CREATIVE FORCE. NOW-you can understand the meaning of the words quoted by Rebbe Yahshua HaMoshiach (Devarim **8:3**);”Not by bread alone does man live but by everything that proceeds out of the mouth of Yahweh does man live.”He is saying that, it is not the physical bread that sustains a man, but the Word of Yahweh (TORAH) or the power of Yahweh (**Romans 1:16**), which enables the bread to exist in a state of *creatio exnihilo* that really sustains man. It is this same Word that keeps man alive for the Divine factor is the strongest in the inanimate object, and therefore bread has the ability or POWER to sustain mankind.

By understanding those inanimate objects such as *tzit-tzit*, *mezuzah*, *tefillin.etc*, contain CREATIVE power that is sustained by the WORD of YAHWEH, then we can come to an understanding of their importance and usage in our worship as Yisrael. We will not discard them as “Jewish tradition” as some are doing in the Sacred Name churches. Through their usage, the Yisraelite is bringing about the highest possible revelation of Yahweh into this world and his life, and at the very same moment, he attains to the highest possible contact and communion with Yahweh. These ritual objects are holding a higher level of Divine creative power in their origin than his own human body.

We have an obligation to be the “Light of the world” as Yisrael. It is our duty before Yahweh to bring His revelation of the *Moshiach* and his Torah into the world. It is only through our agency then that Yahweh can bring about His purpose for the creation-*kedushah-HOLINESS*.

There is a well-known saying, “ YHWH transforms the spiritual into something material and the Nation of Yisrael transforms the material into something spiritual.”

“ Having heard about Yahshua, she came behind Him in the crowd and touched the *tzit-tzit* of His garment, for she said, “If I only touch His garments, I shall be made well.” And immediately the fountain of her blood was dried up, and she FELT in her body that she was healed of the affliction. And immediately Yahshua, knowing in Himself that POWER had gone out of Him, turned around in the crowd and said, “Who touched My garments.” **Mark 5:27-30**