

lamp; and the Torah is light.” (Proverbs 6:23). In our quest for spiritual enlightenment, let us draw inspiration from these paragons of virtue and forge bonds of love and unity with all of Abraham’s children.

For Zionist Judaism: A Guide to the Blessed Path to Hashem

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1 Disclaimer:

While Political Zionism is secular, based on human laws and had led many astray and into wrath, Spiritual Zionism is compatible with Judaism and the laws of God. In our pursuit of understanding the blessed path in Judaism, we turn to the Tanakh and the wisdom of our forebears. With King David’s words resonating in our hearts, “Your word is a lamp to my feet and a light to my path” (Psalms 119:105), we seek to faithfully illuminate the core teachings of Judaism, drawing inspiration and guidance from the profound teachings of our sages throughout the generations.

2 Introduction:

Continuous devotion to Hashem is not a fleeting act but requires us to emulate the exemplary lives of our forefathers, Abraham, Isaac, and Jacob; the matriarchs, Sarah, Rebecca, Rachel, and Leah; and the esteemed prophets, from Moses to Isaiah, Ezekiel, Micah and beyond. Their collective legacy is a testament to their unwavering faith and commitment to the divine path. Just as Abraham’s tent was open on all sides, welcoming every traveler, we too must recognize the kinship and extend our love to all of Abraham’s descendants and their followers. For it is written in the Book of Proverbs (3:6), “In all your ways acknowledge Him, and He will make your paths straight.” These luminaries of our tradition exemplified true devotion to Hashem, emphasizing sincerity in every deed. Our spiritual journey is not solely about achieving perfection but about sincerely seeking His guidance and blessings. As it is said, “For the commandment is a

3 Trusting in God’s Provision:

”The LORD is my shepherd; I shall not want” (Psalms 23:1). Every being, grand or small, derives its sustenance from Him as the Psalmist affirms, “The eyes of all look to You, and You give them their food at the proper time” (Psalms 145:15). As followers of this path, when we fully align with Hashem with a sincere heart, He reveals pathways we never conceived: “I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you” (Psalms 32:8). This trust and reliance on Hashem aren’t limited to tangible provision; it encompasses spiritual nourishment and enlightenment. As David proclaims, “For with You is the fountain of life; in Your light we see light” (Psalms 36:9). Our devotion and trust in Hashem naturally extend to compassion and mercy towards all of His creation, signifying an unwavering trust in His wisdom and design.

4 Recognizing the Divine Beyond and His Signs Within Creation:

Within the vast expanse of the universe, Hashem’s omnipresence is a testament to His profound connection with every facet of our being. As the Psalmist expresses, “O Lord, You have searched me and known me. You know when I sit down and when I rise up; You understand my thought from afar.” (Psalms 139:1-2). While creation mirrors the attributes of the Divine, it serves not as an equal but as a testament to His boundless power and wisdom. This emphasizes the core Jewish principle of monotheism: the Uniqueness of God.

Every aspect of His creation, from “The heavens declare the glory of God; the skies proclaim the work of His hands” (Psalms 19:1) to “The earth is the Lord’s, and everything in it, the world, and all who live in it” (Psalms 24:1), beckons us to recognize His grandeur. Our path is guided by the values of our forefathers, “He has told you, O man, what is good; and what does the Lord require

of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

To journey through life is to discern Hashem's signs in all aspects of creation and to remain steadfast in our unwavering belief in His Oneness. We draw inspiration from the words, "But as for me, the nearness of God is my good; I have made the Lord God my refuge." (Psalms 73:28). Every act of kindness and reverence we exhibit is a tribute to Him. By deeply engaging with the divine essence both within and beyond, we faithfully adhere to the wisdom: "The fear of the Lord is the beginning of knowledge." (Proverbs 1:7). In cherishing creation as a reflection of Hashem's unique essence — without equating it to Him — we truly grasp the depths of monotheism and the teachings handed down from Sinai.

5 Service, Respect, and Love: Emulating Divine Commands and the Path of the Prophets

In His boundless wisdom, Hashem calls upon us to serve rather than to rule. The Prophets of Israel have echoed this sentiment time and again, reminding us that true greatness lies in service to others. As it is written, "He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

Respecting the free will of others is paramount. Recognizing the divine gift of free will, we are warned against overstepping our boundaries: "Do not do unto others what you would not have done unto you," (Hillel the Elder, Talmud, Shabbat 31a). Our interactions should be characterized by fairness and equity, echoing the values upheld by our patriarchs and matriarchs.

Marriage is a cherished bond, symbolizing the divine relationship between Hashem and the Children of Israel: "And I will betroth you to me forever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy," (Hosea 2:19). Just as Abraham and Sarah shared a profound bond, spouses are meant to complement and elevate one another.

Moreover, family ties hold great significance. The Torah underscores this impor-

ance repeatedly, admonishing us to, "Honor your father and your mother," (Exodus 20:12). This emphasizes the profound connections that existed amongst the tribes of Israel.

Neighbors, regardless of their faith or background, are to be treated with kindness and consideration. As it is mentioned, "You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself," (Leviticus 19:18).

Our love for all of God's creation, reflecting our devotion to Hashem and the teachings of the Torah, is clear from His decree: "The earth is the Lord's, and everything in it, the world, and all who live in it," (Psalms 24:1). Every creature, every facet of nature, stands as a testament to Hashem's wondrous creation, deserving our care and stewardship.

6 Embracing Forgiveness, Love, and Acceptance in Light of the Torah and Judaic Wisdom:

Hashem's Boundless Compassion: Our understanding of Hashem's attributes is founded upon His absolute oneness. Chief among His attributes is His boundless compassion. As it is written, "The LORD is compassionate and gracious, slow to anger, abounding in love." (Psalms 103:8). This divine compassion is a guiding light for us to reflect in our dealings with others.

Seeking Forgiveness: Recognizing our innate human tendencies, we consistently turn towards Hashem, reciting, "Forgive our sins, for we are Your people." (based on Isaiah 64:9). This plea for Hashem's forgiveness profoundly accentuates our responsibility to be forgiving towards our fellow Jews and all of humanity.

Duty of Kindness: The call to practice kindness emanates distinctly from Hashem. "You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the LORD." (Leviticus 19:18). This verse underscores the path for believers, promoting kindness even in the face of challenges.

Love as a Divine Commandment: The apex of love in Judaism is to love for Hashem's sake. Rabbi Akiva, echoing the teachings of the Torah, once said, "Love your

neighbor as yourself. This is a great principle of the Torah.” This highlights the inherent nature of sincere love and the introspection necessary for its realization.

The Call to Forgive: As we fervently seek Hashem’s mercy, we’re also encouraged to forgive others. As it is expressed, “It is God’s prerogative to bring about reconciliation in the world; so too, it is incumbent upon us to always seek reconciliation.” (based on Jewish teachings). By embodying this divine quality, we draw nearer to His infinite compassion and grace.

Our journey in Judaism, illuminated by the Torah and insights of our sages, directs us to manifest Hashem’s lessons of compassion, love, and forgiveness. This not only strengthens our bond with Him but also establishes a foundation of unity and fraternity within the Jewish community. By expressing these divine characteristics, we align more profoundly with the pure essence of our faith.

7 Prioritizing Divine Guidance: Navigating Through Judaic Traditions

Tanakh Above All: Hashem’s words in the Tanakh remain paramount. As it is written, “For the word of the LORD is right and true,” (Psalms 33:4). Interpretations, even from esteemed rabbis, must always align with the Tanakh’s teachings. The book of Proverbs warns, “Do not add to His words, or He will rebuke you and prove you a liar,” (Proverbs 30:6).

Oral Torah and the Prophets: The Torah states, “Ask your father and he will tell you, your elders, and they will explain to you,” (Deuteronomy 32:7). This highlights the value of the Oral Torah and the wisdom of those who came before us. Similarly, Isaiah reminds us of the guiding light of the Prophets: “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them,” (Isaiah 8:20).

Beware of Blind Following: Proverbs teaches us to “Get wisdom, get understanding; do not forget my words or swerve from them” (Proverbs 4:5). We must value rabbinic guidance but also hold ourselves responsible for personal exploration and comprehension.

Discerning Diverse Voices: The wis-

dom of Proverbs teaches, “The simple believes everything, but the prudent gives thought to his steps,” (Proverbs 14:15). As we traverse our spiritual journey, discerning genuine voices from misleading ones is vital. One method of gauging the nature of spiritual communications during Tefillah is to invoke the Shema: “Hear, O Israel: The LORD our God, the LORD is one” (Deuteronomy 6:4). By asking a spirit to acknowledge and affirm the Shema, one can test its alignment with Hashem’s oneness and truth. Furthermore, truly angelic spirits will convey messages imbued with loving-kindness, consistent with the teachings of the Torah, such as the guiding words of Micah: “He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God” (Micah 6:8). To ensure authenticity, grounding oneself in Torah study and seeking the wisdom of trusted scholars is indispensable.

Role of the Rabbis: Renowned rabbis, like Moses Maimonides and Rabbi Akiva, illuminate the path of righteousness. Their teachings, based on their profound grasp of Torah, serve as guiding lights. Yet, it’s imperative to remember the words of Exodus, “You shall not follow a majority to do evil,” (Exodus 23:2), ensuring we do not elevate any interpretation above the Tanakh.

Continuous Search for Knowledge: The commitment to Torah study is beautifully expressed in Psalms: “His delight is in the law of the LORD, and on His law he meditates day and night,” (Psalms 1:2). The Jewish tradition reveres continuous learning, urging adherents to engage deeply with both primary sources and scholarly interpretations.

Maintaining Unity: The value of unity among the Children of Israel is a recurrent theme. Psalmist sings, “Behold, how good and how pleasant it is for brothers to dwell together in unity,” (Psalms 133:1). While interpretations might vary, the essence of the Tanakh unites the Jewish people in shared faith and purpose.

In conclusion, Judaic traditions, enriched with millennia of insights and interpretations, beckon the devoted to a path illuminated by the eternal words of Hashem. By grounding oneself in the teachings of the Tanakh, the wisdom of esteemed rabbis, and

a spirit of discernment, one can truly embody the essence of Judaism.

8 **Conclusion: Embracing Chesed and Ahavah as We Await the Days of Redemption**

Awareness of Mortality: King Solomon expressed in Ecclesiastes, "For the living know that they will die" (Ecclesiastes 9:5). As written in the Torah, our days on earth are numbered (Psalms 90:12). With each passing moment, we draw nearer to our promised encounter with Mashiach (the Messiah) and our Creator.

Continuous Preparation: Wisdom is found in those who always bear the World to Come in their hearts and continuously act in its anticipation, echoing the teachings of Rabbi Eliezer who said, "Repent one day before your death" (Avot 2:10). This preparation revolves not only around deeds but also the state of our heart — a heart filled with grace, love, and compassion until our final moment.

Life as a Trust: Our existence is a trust

from Hashem, and this trust carries with it the duty to uphold and spread the ideals of love, mercy, and goodness. As it is taught, "What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8).

Facing Our Personal Day of Reckoning: While a universal Day of Judgment is a tenet of faith (Daniel 12:2), our individual assessment commences the day we depart from this world. Did we leave with a heart brimming with love and kindness? Were we a source of comfort and goodness to Hashem's creation? Our ultimate hope is to be among the righteous souls for whom Hashem warmly declares: "Enter into peace" (Isaiah 57:2).

In summary, our journey on earth is transient. Yet, the impact of our actions and the purity of our hearts resonate eternally. May we ceaselessly strive to infuse our hearts with love and kindness, so that when our ordained time approaches, we stand ready for the days of Mashiach and Hashem with souls mirroring His magnificent attributes of benevolence and love.