

### In preparation for Shavuot

1. When a person is drowning in a swamp, he can't get himself out by tugging at his own head. He needs external assistance to get out of the mud.
2. We understand our world through our senses. The brain perceives our senses (hearing, sight, touch...) and processes the data.
3. We have bigger questions than there are in the world.

For example:

What do we have in the world after death? How do we prepare ourselves for the world to come?

4. This is similar to a fetus in its mother's womb who asks himself how to prepare himself for the world after birth ('Is there life after birth?!...')
5. When *Am Yisrael* left Egypt, on the way to *Eretz Yisrael* they encountered the Creator of the Universe, He who created the senses, and who exists in a totally different way than life as we know it.
6. He imparted us with secrets, how to behave and how to prepare for life in the world that will come after our lives here, the World to Come.
7. And this is primarily by behavior similar to His. 1) mitzvot and 2) good deeds

### In addition:

8. Because in our world, the Creator of the Universe is concealed (in Hebrew the world 'Olam' is derived from the root word *Heelem*, *neelam*-disappeared)

9. A second situation – the entire world is a creation and revelation of the Creator.
10. Each opposing side (items 8 and 9) creates another method, at variance with their communication with the Creator of the Universe and the understanding of the connection with him.
11. Every recognized science in the world, which investigates what exists in the world through senses, is built on a basic understanding which leads to the next rational.
12. And so, step by step, we learn physics, mathematics, languages, and more. One additional piece of knowledge placed upon another piece of knowledge.
13. As opposed to this, "science" -- the connection with the Creator of the Universe, is constructed differently, because of 8 and 9.
14. There are sides of discovery and sides of concealment – or making it disappear. Like lightening in the darkness, which lights up and blinds (or dazzles) the eye, thus sometimes an insight beyond this world is intuitively revealed in regard to our connection with the Creator.
15. And again the root word, *Heelem*. Darkness. Inconceivable. Because G-d is way beyond the senses!
16. These are the two things, the two main insights from the giving of the Torah when we understand profoundly that we did indeed converse with the Creator of the Universe who is outside the regular conception of the world.
17. [We have the right and the honor to make accessible for you the possibility to converse with the Creator of the Universe. Through prayer, which was formulated by the prophets who did meet with the Creator.](#)

18. There were partners in spreading the light.

May you be blessed with good and healthy life and abundance.