

A Glimpse into Genesis Secrets

Adam, Animals & Extraterrestrials

By HaRav Ariel Bar Tzadok

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With the conclusion of Shemini Atzeret/Simhat Torah, we conclude the Tishrei holiday period. What is destined for us for the year is now set and we are locked in to face our destinies. Mind you, we can still change any negative edict at anytime; all we need to do is sincere teshuva. But that in itself is always the challenge. Who today is sincere anymore when it comes to approaching HaShem and to serving Heaven? Anyway, at least we have the opportunity. Where or not we take advantage of it, this remains to be seen.



Our modern tradition is on the Shabat following the holidays to begin again the cycle of Torah readings, beginning with Genesis/Bereshit. In one Torah portion, which we read in the Synagogue over a period of about 45 minutes we cover the first six chapters of Genesis and the first few thousand years of human history, from Adam until Noah. I am always so overwhelmed when it comes to writing anything about these chapters, for nothing that I have taught on these subjects over the last twenty years has ever be short and simple. Granted, we can learn all our nice moral pointers and all our fairy tales about what we believe creation is all about, but still, in the end, with all the nice, politically correct religious teachings about Genesis, none of us have even scratched the surface as to what these vital and essential chapters really mean.

Is it not amazing that ever after thousands of years of Torah commentaries, there are still numerous so-called Orthodox Jews who believe that the creation story in Genesis is literal and must be accepted and embraced only in the form in which they understand it. How these so-called religious folks can call themselves “learned in Torah” is one of the glaring contradictions in modern-day religion. Fundamentalism is a dangerous thing in that by definition it blocks out both rational thinking and intuitive/mystical experience. Fundamentalists, of all sorts, are like horses wearing blinders. They are trained to look in only one way and no other. Any deviations are to be severely punished. Maybe this is necessary for horses, but to the best of my recollection, Genesis has taught that we human

beings are created in the Divine Image and endowed with “nishmat hayim” (the spirit of life), a level of sentience and consciousness not found in other animal species.

Granted, I know that dolphins, whales and other land mammals have been shown to have great intelligence, some of which can even be compared to that of a young human child. This should not surprise us. After all, like us, members of the animal kingdom are created by the Divine Hand and contain within them the Divine Pattern. Torah Law for both Jews and Gentiles requires of us to show the utmost respect for animal life. While we are permitted to eat the flesh of permissible animals, we are still obligated at the same time never to inflict pain on any living creature. Tza’ar Ba’alei Hayim (inflicting pain upon animals) is a terrible evil that is punished directly by the Hand of Heaven.

With this being said, and the intelligence of animals and the respect due them duly noted, still when was the last time anyone ever had an intelligent conversation with a member of the animal kingdom about abstract art, science or philosophy? Obviously never! Granted, presently we have language barrier, but let us put that aside and say, that maybe someday those barriers will be breached. On the day when we can talk openly with all members of the animal kingdom, what will they have to say? We may communicate with them about basic needs, maybe even learn from them about adaptations to certain environments, but will we be able to discuss with them the beauty of a DaVinci or of Mozart? Granted they will acknowledge the existence and presence of such works, but do they have the component of consciousness that can peer into such works and extract from them the experiences of emotion, awe, beauty and wonder? I believe we will find when the day comes, animals; however smart they may be do lack a certain component of sentient thought that we humans take for granted. This component is the Divine Image within us.

We are all part of the natural order and yet there is a part of us that is above it. This is what the creation story of Adam teaches. As is known there are two creation accounts of Adam, one in chapter one of Genesis and the second in chapter two. Most scholars, Jewish and Christian, religious and secular jump through their scholarly hoops to try to show that the two stories are one and are just two different ways of describing the same event. But this is not what all Torah commentaries have taught! We have a solid body of Torah commentaries on Genesis dating back over many centuries that clearly state that the two stories are speaking about two different creations of humanity. These authoritative Torah commentators clearly state that the Adam in Genesis was not the first human being created; but rather that he was the first human to have achieved a higher status of humanity.

Authoritative Torah teachings from every genre, from Gemara to Kabbalah, all make mention of pre-Adamic humanity. Many of these teachings go so far as to state that pre-Adamic humanity was by no means primitive cave-men, but rather a well advanced technologically sophisticated society. Historical and archeological records from around the world also indicate the truth of this; but such revelations terrify the modern day fundamentalists of both the religious and the secular camps. The religious do not want to budge from their literal readings of Genesis and the secular equally do not want to budge from their myth that

modern man evolved from cave men and apes only now for the first time to ever become intelligent.

It is ever so glaring how wrong both the fundamentalist religious and secular atheist are. Yet, fundamentalism is as stupid be. No one wants to listen; no one wants to learn; no one seeks truth and by all means, no one wants to change! So, as sophisticated as we have become technologically, we are at the same time falling back into a pit of mental darkness, similar to the “dark ages.” Secular atheism has become a new world religion as fundamentalist and foolish and anti-scientific as all the fundamentalist movements before it; and with relentless vigor denies the truth of this while it proclaims the “self-evident” truths of its own making.

So, the social war between old-time Biblically based religion and new-time secular atheism religion battles on. As Solomon said so long ago, there is nothing new under the sun. Human foolishness is as stupid be. I wonder if the members of the animal kingdom have to suffer with stupid misguided members of their own flocks. Maybe there is a benefit of being a stupid animal in that one does not have to deal with stupid humans. We humans are, after all, supposed to be, not only the dominant species here on Earth, but also the wisest. In this, I believe that we have failed miserably. I believe that our greater intelligence which has enabled us to build human civilization has also enabled us to destroy both it and ourselves. I have never seen wars fought in the animal kingdom similar in magnitude to human wars with genocide and mass destruction, with destruction’s sake being the goal.

Ancient Torah teachings reveal that pre-Adamic humanity rose to great heights and then fell from those heights almost destroying itself completely. The Kabbalah teaches us that this did not only happen once, but on a number of occasions. Ancient legends from around the world and ancient archeology may indeed substantiate these claims. But, who can say for sure? After all, in a hundred (or more) years from now, humanity may be recovering from a nuclear WWII (or IV) and the survivors in this future day may look back upon our modern society in the same way that we today tell tales of ancient Atlantis.

Torah teaches us that this is so. These teachings are a portion of what is concealed in the Torah portion of Genesis. Maybe I have aroused your interest and curiosity in these matters. To discuss them in the details they deserve would require a large volume of research, the likes of which I cannot provide here and now. Yet, I have taught on these matters and these teachings are available in my other forums (CDs and MP3s) for those who wish to pursue more information on this and related topics.

Torah is not a history book. It is not even a religious document. Torah came down to us from Heaven. It was revealed to us and given to us from beyond our Earth. This is a fundamental belief of Torah Judaism. Yet, do you understand the ramifications of this statement? Torah is from Heaven, true, but just what exactly is Heaven and where exactly is it? It may be another world in our universe or as most popularly conceived Heaven is another dimensional plane, one overwhelmingly different from our own. So, Torah from Heaven, by definition, means that Torah is extraterrestrial. It is not of this Earth.

An extraterrestrial Torah; now that is something to upset all fundamentalists, religious and secular alike. That word “extraterrestrial” is used only to describe the make-believe stories about flying saucers and little green men from Mars, but never in relationship to something religious. Well, maybe we all need to become a little less fundamental. Torah and every other religious system speaks about angels. Angels are said to come from Heaven and visit us here on Earth; that sounds rather extraterrestrial to me!

Genesis 6 speaks about certain “sons of G-d” who came and took the daughters of men for wives. Many Torah commentaries say that these “sons of G-d” were angels who came down from Heaven to take their wives. Now, that is a close encounter! One leading Torah Sage of the 20th century even claimed that these “sons of G-d” were humanoid extraterrestrials who came to Earth from Outer Space. He based this on a 9th century Torah commentary!

Like I said above, to discuss these matters in the details they deserve would require a lot of time and space, neither of which I can provide here. I have covered these topics before and in greater detail in many of my other works. I refer you to them for more research.

Yes, Genesis, chapters 1-6 contains many mysteries. This section of Torah is called in the Mishna, Ma’aseh Bereshit (the work of creation). Ma’aseh Bereshit is one of the three classical schools of ancient Kabbalistic learning. These teachings are no longer taught in the popular Kabbalah philosophies prominent today. However, as ignored as these teachings may be, they are still nonetheless there and they will not go away. There is much more to Torah than any fundamentalist will ever be able to see.

It is amazing what we can discover if only we make the effort to look. But beware; you may not like what you find! Torah is extraterrestrial and what it really contains truly defines what is “out of this world.” And once you gaze “out of this world” you gaze into the next world, the one in religious called Heaven. And once you gaze into Heaven, also called in Torah, the Garden of Eden, no vision of life here on Earth will ever be the same. This is the sweetness of Torah and the destiny and salvation for humanity.