

Darn Torah! It Don't Make No Sense!

By Ariel Bar Tzadok

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Edicts. Divine decrees. Irrational laws. Hukot HaTorah. What the heck is this stuff all about, without all the philosophical, religious mumbo-jumbo?

“Theirs not to make reply, Theirs not to reason why, Theirs but to do and die.”

Let's be blunt, with regards to all the wisdom and knowledge there is to know about the world around us, we are all a bunch of dumb asses!

We take such pride in what we think we know, only to find out, at some later date, that what we were so sure was true, actually is no such thing. This is not only true with regards to scientific knowledge and our understandings of nature, it is also true with regards to our understandings of spirituality, religion, Torah and God Himself.

When it comes to knowing what there is to be known, as compared to what we do know, (and what we think we know), we dismally fall short! And frankly, the road to discovery and revelation is a very long and arduous one.

We have had the present form of Torah in our hands now for over three thousand years, and what have we really learned about it? Not much! We understand surface matters. We have extrapolated from the Torah text laws, practices, theology and doctrine, but what do we really understand about the actual depths and essence of Torah itself?

This question is echoed by what do we really understand about our own humanity. While the sciences of biology and physiology have made great strides forward, what parallel strides forward have we made in the realms of the mind, in understanding human consciousness and its connections to the greater cosmos around us? Frankly, we have sadly fallen short in this area.

We are no more advanced spiritually, psychologically, or mentally that we were three thousand years ago, when Torah was revealed on Sinai. So much has changed since then, yet so much has remained the same. We have moved forward in so many ways, yet in many other ways we have not even moved an inch. Are we then intelligent, as human beings should be, or are we as stubborn and resistant as mules, therefore, rightfully deserving to be called asses?

When times change, we must be up to the challenge, and times are always changing. Therefore, challenges are always confronting us. How we deal with challenges defines our character. Regardless of what we do or do not understand, the individual of proper character will make a decision, and commit to a course of action, not based on logic alone, but on something much deeper within, a sense of moral conscience.

Sometimes, the right choice does not make sense. Sometimes, the right choice defies logic. Sometimes, the right choice cannot be justified with words. Sometimes, the right choice is simply right, because one knows deep down that it is right. And, if and when that connection to what is deep down within one's soul is lost, then one's whole life is set adrift in an ocean of confusion, without any type of moral compass for direction. Being adrift without direction is a sure way to act more like an ass, than as a man.

Sometimes, ours is not to question why. Ours is but to do and shut up about it. A commitment is not based on logic, rather it is based upon keeping one's word, regardless of how logical or illogical this might be.

Both the inner and outer realms of human experience, psychology and the physical sciences, agree that there is far more that we do not know about these areas than we do know. So, what can we say about the true nature of the universe? What can we say about the true nature of our own human minds? And thus, we are forced to ask, what can we say about the true nature of Torah?

We do not understand our universe. We do not understand our own minds. We do not understand Torah. Therefore, what right do we have to claim that we understand a thing, when at the same time, we acknowledge that we do not understand it!

We human beings crave understanding, but the more we try to understand, the more we realize that we do not understand. To address this growing gap into the unknown, we create for ourselves nice, little fairy tales to convince ourselves that our world operates like this, and our minds work like that, and that Torah means this! Yet, all of these conclusions are nothing more than the feeble attempts of even more feeble minds to make sense out of something so grandiose that we cannot possibly imagine the scope of it all.

Intellect is limited, and therefore, the logic that comes from intellect is inherently flawed! Intellect and logic can thus never be the final arbiters of truth! Now this is a lesson of the Torah!

Torah has since the beginning taught that there is more to man, and more to the universe than what the senses can perceive and what the mind can comprehend. Therefore, we must realize our mortal limitations and live accordingly.

There is higher intelligence than ours. There is higher logic. Yet, as the heavens are higher than the earth, so, this higher intelligence is above us, its ways, higher than our ways. We cannot fathom its logic. We cannot perceive its purpose, plan and direction. Although we see so little, this does not mean that there is only little to be seen.

As children, we learn to listen to our parents. We understand that they know more than us. We learn that they love us, and thus, we learn to trust them. Sometimes, parental discipline can be harsh, even cruel. Yet, after the fact, we can look back upon the

experiences of growing up and recognize our parent's wisdom, and their love. Although we fight it all the way, once grown, we recognize the wisdom in it.

We human beings, as a race, are still in our infancy. As such, our “parent race” watches over us and guides us, like good parents do. This “parent race” became the conduit through which Torah came to Earth. They provided all the necessary apparatus, and when everything was in place, by Divine design, then YHWH spoke through the opening and programmed us with Torah.

Yes, Torah is a program! Does this surprise you? It shouldn't. We human beings are programmed, right from our inceptions. We have a plotted and planned past, a present and a future. Everything is proceeding according to the program.

For our parts, however, we do not see the program, but that does not mean it is not operating in the background! The Torah program is operating all the time. We do not always see it, or understand it, but it is there. Therefore, rather than try to understand that which we cannot, we are simply told to allow the program to run its course.

It is the Torah's “background program” that is referred to as edicts, Divine decrees, and irrational laws. These are called Hukot HaTorah. They are what they are. They serve their very vital purpose, although we, at this point in our evolution, cannot perceive their purpose and importance.

Even without mental comprehension, we are hard-wired within to sense, and feel, that which the mind cannot comprehend. This is the role and function of the conscience. Conscience is our inner moral compass. Conscience is part of the Torah program that keeps us operating within normal parameters.

If our compass and conscience breaks down, then we fall out of sync with the program, and then the “programmers” have to get to work to “fix” the problem. Like good parents, the “programmers” do their job with efficiency.

Deep down within us, we do know right from wrong. Sometimes, these things may not be logical, and make sense, but nevertheless, deep down, we have knowing.

As the program continues its operations, introducing changes and new variables, our role is to adapt to these and contribute. When we do, things go well. When we don't we endanger the system.

Sometimes, somethings are, just because they are! And that's about it! Edicts! Divine decrees! Hukot! They are what they are. And, we are what we are. We are all part of the greater program, and the more we go along with the program, the better it is for all.

Remember, the word “darn” has two meanings. One is that it is used as a vernacular for “damn” and thus means a negative. But, in the true sense, “darn” means to mend and repair, and this is exactly what Torah does. It truly is a “darn” (mending) Torah.