

Introducing A New Series of Essays

Secrets of the Mitzvot

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For the last three thousand plus years we have been studying every facet about the Torah that we can possibly imagine and still we haven't even scratched its surface. The secrets concealed within the Torah are still the greatest yet unsolved mystery throughout history. The great Talmudic Sage, Ben Bagbag gave us advice (Avot 5:26) that we should turn the Torah upside down again and again to discover what is hidden within it; for he says, everything can be found therein.



To date, the majority of lessons extracted from the Torah have been of religious, psychological, philosophical and moral value.

If Ben Bagbag is correct, then there is still concealed within the Torah a tremendous undiscovered reservoir of information that should serve us as the keys to unlock the secret mechanics of the natural and supernatural universes. I, for one, believe this to be true.

I do not believe that the encounter at Sinai was merely a religious folktale embellished over centuries. I do not believe that the Sinai encounter was a religious phenomenon at all. I believe that something very real happened there. I believe that it was simultaneously an inter-dimensional and extraterrestrial encounter of the most intense kind. I only wish that we of this scientific age could have been at Sinai to have witnessed, recorded and analyzed what happened there scientifically. I believe that most would be very shocked to discover what really occurred.

We speak of G-d, angels and other worlds existing in what we so childishly call the "spiritual domains." Yet, who stops to ask just what exactly do we mean when we banter about this word "spiritual." What exactly is a spiritual plane or a spiritual being? What is its make-up? Does it have any form of material structure? Is it completely energy and if so, what type of energy? Do the spiritual worlds have within them stars and planets as does our universe? Many Sages offer up their opinions on the matter. Most of these opinions are sheer speculation, without any experience or evidence whatsoever. Everyone is entitled to their opinion and everyone can rationalize their opinion anyway they choose. Yet, for those who once thought the world was flat, did their opinions physically transform our spherical globe? Opinions can skewer what the eye does see, but they can never change the reality of what is there, regardless of subjective observations blinded by prejudice.

Zoharic and other Torah teachings of the mystical nature say that our universe is but a reflection of higher domains. If this be the case then these other domains cannot be all that different from ours. Granted they exist within the context of their own laws of physics and therefore will manifest obvious, if not absolute differences. Yet, somehow all is connected and we have been taught that one universe

has an actual and immanent affect upon the other. However different parallel universe might appear, in some way they are all linked through some underlying common format.

Sentient life can come in all forms and fashions. It does not have to be carbon based. Indeed, it does not have to be matter based. As our physical bodies are made up of sub-light atomic particles, it stands to reason that there might exist sentient life forms that inhabit bodies made up of hyper-light particles, such as tachyons. Impossible, you say? No, you cannot say! You do not know! You may not believe or not want to believe, but your beliefs, either pro or con, will not have any effect upon the reality and existence of other life forms

Spiritual reality has to be understood within the context of science. Spiritual reality is not make believe or a fantasy. It is real and we should no longer refer to it as something so abstract. Therefore, our entire recorded history of supernatural spiritual events requires of us a new understanding as to how these occurrences were actual scientific extraterrestrial events.

I believe that at Sinai, we indeed made contact with life forms far more evolved and superior to our own and that through their involvement an inter-dimensional wormhole of sorts was opened, through which we actually made contact with the Source of all. The Zohar (Ekev 73a) teaches that Torah is an emanation of that Source. Torah is thus the “form” that the Source Itself takes, through which It becomes manifest here on Earth. With such grandiose origins, Torah must contain within it so much more than we can possibly imagine. I, for one, am not intelligent enough to know how to even crack the surface of this most advanced Presence here on Earth.

Not for naught did Rabbi Shimon Bar Yohai state in the Zohar that if all there was to Torah was its surface, then we could write a better one today (Zoh 3, 152a). But as the old saying goes, “do not judge a book by its cover.” Like us, Torah has a skin, and beneath it muscle, organs and bone; and all these are just its body (T.K. 21). Concealed within its body are its three-fold life-force, spirit and soul. Like I have said in other places, the Torah is a living sentient entity; it is only concealed with the letters that forms the words that were written of the pages of the Book.

Our Sages reveal (Avot 6:2, Zoh. 5a) that a psychic voice cries out daily from Sinai saying, “woe to the world for the disgrace shown to Torah.” What greater disgrace can we show more than our total ignorance of what Torah truly is and what it truly teaches. This is a bad situation. If we could change it, we would. Yet, what makes matters even worse is that we do not know how to change it. We do not know how to penetrate Torah and to expose its true essence and teachings. As much as we embrace every facet of it that we do understand, its true and deepest essence remains to us a concealed secret.

Over the centuries, our Sages have been given some hints about what some of these secrets might be. We are taught (Hesed L’Avraham [Azulai] 5, 36) that when Mashiah comes, he will reveal to us these secrets and then we will observe the Torah’s commandments as they were meant to be observed, even as they are today explained in the Zohar and the Kabbalah. This last little tidbit of information exposes to us a glimmer of the secret. How are commandments supposed to be observed according to the Zohar and Kabbalah? This is not a reference to Kabbalistic traditions (minhagim) of how a commandment is to be performed, but rather what is the Kabbalistic reason as to why the commandment is observed in the first place. This then is one of the greatest secrets of the Torah; one that is vital for us to understand.

The transformation of our planet and the evolution of the human race will be ushered in by the dawn of the Messianic Age. This is no religious utopian dream. Rather, very bluntly, this will be an extraterrestrial invasion and the imposition by force of an entirely new world order. We as a race will be forced to evolve psychologically and biologically. The keys will then be given to us to enable us to unlock Torah and to discover its true secrets and meanings. I cannot imagine how joyous that day will be and at the same time how ashamed we will all be because of our previous primitive, infantile lack of understanding and insights.

For right now, until Mashiah comes, from a religious point of view, it is enough for the average person to ritually fulfill Torah commandments even without any deep and profound understanding as to why this has to be so. Compare the need to fulfilling the commandments to stopping at a red traffic light. One does not have to have an in-depth understanding of the flow of traffic in order to justify taking the action to stop at a red light. No, we stop, period, whether or not, we understand why or whether or not we want to. Failure to comply can lead to serious consequences, the least of which is to receive a traffic fine from a police officer.

The Zohar explains to us that the reasons why we observe the commandments have little to do with whatever practical considerations we understand as outlined by rational thought. The Zohar recognized within the Divine commands hints to the upkeep and maintenance of the entire order and operations of our parallel universes. It is from the maintenance of our parallel universes that comes forth a balanced and polarized life-force energy that supports and nourishes the proper flow of what we call blessing (shefa) here in our physical plane. The commandments therefore are conduits of energy that with or without a deep understanding of them still provide for the maintenance of life as we know it.

Long ago, our Sages gave us some wise advice. They said, that “ayn mikra yotzey m’pshuto,” (however deep a meaning, that meaning will never contradict its simplest form). Essentially this means that in order to discover the hidden depths concealed within Torah we first start with its surface level and use this as a starting point of extrapolation. The simplest story line and seemingly meaningless ritual commandment need to be analyzed thoroughly to discover what hidden mathematical, geometrical and other type of codes and meanings are hidden within.

All the commandments ordained by the Torah and passed on to Israel are for very meticulous and precise purposes. These go far beyond the human psychological need to simply perform symbolic rituals. The acts themselves, both deeds to perform and behaviors to avoid were prescribed for the Jewish people as a means to an end. If we recognize the end, then it will reflect on the means, enlightening us as to how these specific means operate to accomplish the specific end in question. This course of investigation and discovery can reveal to us a great deal about the true nature of the laws of the universe, both those surrounding us and those within us.

Not everything is a mere psychological archetype, limited in meaning to some form of symbolic expression. There is a matter called synchronicity, the relationship of inner psychological processes to outer physical phenomena. That which is external to us often reflects to us something going on deep inside of us. Do our thoughts somehow create an external physical phenomenon that is then somehow recognized by the mind and interpreted as having subjective value? The nature of this relationship, which causes which to occur is not fully understood or explained within the science of psychology. Synchronicity is a real event, experienced regularly by countless people. It is clearly a natural human phenomenon, yet one that is equally clearly not understood.

Events outside of us can have a tremendous influence upon us, even influencing within us cellular, biological shifts. That which we do, the performance of commanded rituals and the avoidance of prohibited behaviors also has the ability to influence us both psychologically and biologically, even down to the cellular level. Human changes at both cellular and psychological levels are radical and extraordinary. It must be that the Source of Torah knew that what was prescribed for human behavior would have such transformational affects. The Source must have recognized the synchronistic nature of the commandments of Torah.

I have studied and observed Torah mitzvot for the vast majority of my life. I do not do so because I am religiously obligated to do so. I do so because I see the wisdom in them. I would pursue these secrets to discover their truths regardless of whether or not I was commanded to do so.

In my opinion, observing Torah mitzvot really has nothing to do with religion and everything to do with human self development and evolution. I believe that observing the mitzvot activates something deep within a person, which if taped correctly unleashes a power and an ability that can transform one down to the genetic level. I believe that this is the purpose of humanity and the reason why we were given Torah in the first place. Torah is the necessary link to continuing human development and evolution.

Not only do Torah commandments, when properly observed, create a coherency and clarity in the mind, they also enable the individual to align oneself with what we call Heaven (that other parallel dimension, with which we regularly interact). Torah transforms us and enables us to become living personal conduits and receivers of communications from other worlds, in our dimension and beyond it. This alignment can only occur when both mind and body have been properly calibrated. Calibration to the appropriate receptive frequency that radiates through space and time is what Torah is all about. Woe to us that we do not see this. What an embarrassment this is that we have not yet accomplished this.

I wish to begin a series of essays that will address some of the secrets inherent with the observance of specific Torah commandments. I do not wish to be philosophical or necessarily psychological. I believe that if we properly understand what a mitzvah is all about, then we will be able to understand how to observe it properly. We can then wisely choose how to embellish a Torah observance with whatever religious accouterments (minhagim and humrot) that we may choose. In this discussion I hope to be able to explain some of the wisdom inherent within the commandments and how by observing them properly one can transform oneself internally and externally.

We live in a very large universe and our Torah encompasses it all. This is not religious fantasy, this is scientific fact. We need to approach Torah accordingly, to explore it properly and understand it wisely. I confess from the start that I am unqualified to accomplish this task in its totality. Nonetheless, with what little I am able to accomplish I will take up this mantle and try my best.

Next lesson... Observing Shabat, how and why do we need to do such a strange thing in such strange ways...

