

Pinhas, Psychic Vision & Natural Balance

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There are many great universal principles established by the Creator which serve as foundations of existence as we know it. One of these is the integral state of balance that is naturally sought by opposing natural forces. We see this dance amongst the forces of nature in everything that we experience. Whenever something in nature is out of balance (a balance defined by natural law and the Creator of such natural law) natural forces arise to restore natural balance. This is the way it is and no one or no thing can interfere with this most fundamental reality without great peril to themselves.



We all acknowledge natural law, but why is it that we view ourselves, human society and its social movements as somehow unaffected or disconnected from the fundamental natural force of balance? Human psychological and societal balance is not a matter of public opinion, nor will it ever be defined by the will of the majority or the ideals of this or that philosophy. On the contrary, it is these very same things that are responsible for throwing the natural stability of a human society into disarray.

Human society is merely the product of human beings. Human beings are merely the product of what is going on inside our own minds. Being that the human mind is split between a conscious and unconscious side, with most human functioning occurring on the unconscious side, therefore the majority of influence that shapes the individual and thus the society is rising up out of an unknown and unknowable place, within the inner recesses of humanity's collective unconscious.

Although we are separate and detached individuals at the surface level. At the unconscious level there is an actual tap, a link or sorts, that ties together the minds of the entire human species. Therefore although we think of ourselves as separate from one another, such separation is only physical. Although we may think that we are separate and different from one another, there is something deep within us that connects us and binds us establishing the reality of a collective human race and an objective psyche. Humanity is therefore just as much a part of nature and subject to natural law as is anything and everything else.

All lessons about our human history, including those taught in the Torah all reflect this reality. Natural law requires balance and when humanity as a whole or part becomes unbalanced (as defined by natural law as designed by the Creator), other natural forces are unleashed to restore the balance. The nature of such force grows or dissipates in equal proportion to the opposition

against it; as a great natural law states, to every action there is an equal and opposite reaction. Human balance occurs at the objective, racial level and it occurs on the subjective, national level as well. Indeed, whenever there is an indigenous body of people that gather together to create a social structure, natural law takes hold and seeks to form and maintain a stable structure in accordance to higher natural law.

Natural balance is something that affects even the individual and is responsible for maintaining an internal state of harmony in the mind, soul and heart. This why is there is always such turmoil within each and every human life. There is conflict, sometimes, harsh and violent, inside oneself, between the various internal elements seeking the proper and natural state of inner balance and equilibrium. When this is not accomplished all types of manifestations of imbalance occur. We call these disturbances today mental illness. This not only happens on the individual basis, it can also happen at the national level or even at the collective racial level. Human racial imbalance had its origins in the Garden of Eden and this “fall” was responsible for all future human turmoil.

In brief, the secrets of Torah explain that the eating of the forbidden fruit in the Garden of Eden is a metaphor for the original disconnection of the human psyche from being aware of and thus integrated with the greater natural world surrounding us. Originally, Adam was described as having the ability of “seeing from one end of the world to the other.” This symbolic statement meant that Adam (a reference to the human race in general) at this early stage of human development was integrally and naturally connected with the natural world. The details of what the symbol of the forbidden fruit actually was is not here relevant, but the result of the symbolic eating was that humanity (or better to say a significant part of humanity) lost contact with the intuitive, psychic side of our own being. This side of our cerebral reality was repressed and concealed. This was the genesis of what today we call the unconscious and the beginning of what we call the apparent split between physical and spiritual realities. Although no such split exists in reality, it does definitely exist in our collective perception of reality.

Prior to the episode in Eden, humanity did not have a split between the conscious and unconscious mind. The rational, left-brain worked in complete and conscious harmony with the intuitive, right brain. In such a state human perception of reality extended into realms that today in our present “half-brained” reality we call the supernatural and the spiritual. In reality these dimensions are also part of the greater natural whole, but due to our present inability to perceive and integrate their realities, we delegate them and all awareness of them to that part of our human mind originally designed to interact with them, which today we call the unconscious.

In our original state, prior to the fall in Eden, awareness of natural balance was an integral element of the human experience. This is what is meant when it said that “Adam saw from one side of the universe to the other.” He (we) perceived and understood how everything in the universe fit together and worked together as a concentric whole, of which we were a part. Everything in that state was in harmony, with the natural ebb and flow of energies and realities all proceeding in a universal dance of sorts, created by Divine design.

When we lost awareness of the whole, we as a race became essentially blind. We could no longer see or perceive the natural way. In place of our intuitive, psychic, natural connection to the greater universe we were left only with the mental processes of sensory reality, without any awareness of the realities that underlie them. Without an inner compass to guide our minds, we turned instead to the half of the brain left to us and began to make sense of our world and environment within the limited context of our present disconnected, blind reasoning and rational mind. Never forget that a rational mind without an intuitive foundation is blind and bereft of direction.

In order to address this very half-brained condition under which we suffer today, Heaven graced us with the revelation of Torah. Torah is a living and vibrant force, only the external shell of which is contained in the book we see and read. Words on a page that are subject to a rational intellect without intuitive guidance to perceive their natural meaning are easily subject to misinterpretation and perversion. The history of religion is full of such misunderstandings and false instructions. Without connection to the true living essence within the “book” no real understanding of the “book” is possible. This reality has been recognized and proclaimed by Torah Sages throughout the centuries.

The Torah episode of Pinhas is a prime example of the conflict between the one who acts with intuitive awareness versus the one who rationalizes in accordance to his half-brained intellect. The Biblical account (Num. 25:6) records how Zimri, a leading government official, a societal elder and role model broke ranks with the national leadership (of Moses) and proclaimed that an action forbidden by Moses (by the Word of G-d) was indeed permitted, not only to himself, but by definition to all the Israelite nation. Zimri rationalized that since Moses himself had been married to Tziporah, herself a Midianite woman, why could he not then take a Midianite woman to be his wife? Rationally and logically this argument does make sense. However, the two situations are indeed completely different. While on the surface they might have looked similar if not identical, but at the root of the matter, they were as different as different could be. The problem was that Zimri's rational mind could not penetrate to see the psychic intuitive source of what he was doing. His actions thus created a serious state of natural imbalance of deeper energetic forces within the collective national Israelite psyche without him even being aware of its existence.

Pinhas was of the family of the priesthood. Therefore, most likely from birth he was being trained in the ancient prophetic ways of integrated mind enabling him to be intuitively and naturally connected to the greater reality using both sides of his brain as one. When Pinhas became aware of Zimri's act, he did not stop to pause and think. He did not contemplate or consider what to do. Immediately, intuitively, without thinking he acted. As the Torah episode relates (Num. 25:8), Pinhas burst into Zimri's tent, while he was in the middle of the sex act with the Midianite woman and stabbed the two of them together through their genitals, needless to say killing them both.

Such a ruthless and violent expression was not rational. It was not premeditated (thought out in advance). Indeed, it was an act of passionate murder and would have been punishable as such under the Law were it not for Divine intervention that revealed that what Pinhas did actually restored the natural state of balance that Zimri had grievously upset. Instead of creating imbalance as any act of murder naturally does, this act of Pinhas actually restored balance to an already seriously unbalanced state (Num. 25:8). This is not a rational understanding and justification for murder. Indeed, at the surface of the thing, there would be no justification. This is why G-d spoke (Num. 25:11) and revealed the true and invisible reality that only the likes of Pinhas and Moses could see.

Instead of being punished for a crime, Pinhas was rewarded with a blessing (Num. 25:12). The man who intuitively knew what the right thing to do in order to restore balance was granted the “blessing of shalom (peace).” The Hebrew word shalom means a lot more than just peace. It actually means completion and balance. Pinhas restored balance, thus completing the equalization of the hidden forces with the revealed forces. He did this intuitively and was thus rewarded to serve as the continuing conduit to maintain this sacred alimant.

Upon the passing of his father Eliezer (an act not recorded in the Biblical record), Pinhas becomes the High Priest and served in that function for decades to come. Legend has it that he lived a very

long time. Some say that he actually never died, but rather changed his name to Eliyahu and became the actual person of the famous prophet recorded in later Biblical history. While many identify the two merely based upon their zeal for Heaven still others go further and state that the two are actually one and the same. Which is true, the detached rational mind may argue, whereas the psychic intuitive mind knows and maintains its silence.

The Torah episode of Pinhas and the later story of Eliyahu both relate national struggles not only of a religious scope but also of a psychological nature. In both instances there was a major split between what the collective nation was able to rationally think and what deep down it knew within the recesses of the repressed unconscious. Both Pinhas and Eliyahu through their heroic actions tapped into the collective unconscious of the Israelite nation and breathed on to the dying embers of the collective soul the reviving breath of life. Both episodes are described as sanctifying G-d's Name and making peace between Israel and their Father in Heaven. Yet, this too needs to be understood beyond its symbolism in order for its reality to sink into our individual psyches.

Natural law reigns supreme throughout all things. This is what is meant when the ancient Midrash stated that "in the beginning G-d gazed into the Torah and from it created the universe." This ancient teaching is revealing to us that all of creation, which includes this universe and every parallel one all emanated out from the original natural design which we call Torah. Therefore, the Torah is the source of all natural law and by definition is natural law itself.

It is no coincidence that the Hebrew term for nature, or natural is HaTeva, which in Gematria (Hebrew numerology) is numerically equal to the Divine Name of G-d, Elohim, the Creator. The numerical equality indicates a unique relationship of similarity between the two. Elohim is the Creator of nature and Divine law and is thus concealed within every aspect of natural law. Torah was given to Israel from Elohim (Ex. 20:1). Thus Torah is the expression of Elohim and both are found within natural law.

Yet, natural law is not limited to that which humanity in our present state perceives. There is an entirely higher side to natural law unseen by us and considered not natural, but rather supernatural. The rationalist mind dismisses this reality, not willing to concede the existence of anything higher than itself. The arrogance of this is self evident. The Torah was given to expand the human mind to reclaim its original, but now lost component. Thus the Torah was divided between what is referred to as the revealed (nigleh, pshat) and concealed (nistar, sod) Torah.

The concealed or secret Torah can never be learned from a book. This is why the so-called theoretical Kabbalists who to this day learn a great deal of mystical philosophy still have no real experience of all the concepts that they have read about for so many years. They have embraced their mystical philosophy thinking it to be actual Kabbalah, but the real Kabbalists refer to the theoretical schools of the Zohar, Ari'zal and all emanating from them as being merely the "pshat of sod" or the simplest, most basic level of true prophetic Kabbalistic Torah. The theorists study their books and academically dialogue about their learning, but never, ever really practice any mind expanding techniques to enable them to experience the things of which they speak. Therefore, their knowledge of the subjects of which they speak, however intellectually challenging is still nothing but superficial and shallow. The theorists, without prophetic training and experience lack the ability to go beyond their own half-brained limited intellects. As such all their knowledge is merely theoretical, and not actual. They think they know, but they really do not know. Without experience, true knowledge cannot be known.

The true concealed Torah is learned from within, from within the hidden recesses of the unconscious mind. One who is trained in the prophetic techniques learns how to go out into

nature, observe life and learn from it Torah and the ways of Elohim. In this way the true concealed secrets become revealed and the rational mind opens again to the intuitive bond with the greater natural world and the greater insight and understanding into Torah and Elohim that this brings. Pinhas and Eliyahu both understood and practiced this great technique. They did not learn it from any book, but rather from Life itself, the true hidden Hand of G-d, revealed as the still, soft Voice heard by Eliyahu speaking into his mind as he stood inside a cave of solitude (1 Kings 19:12).

Only one who him/herself connects with Elohim, HaTeva and thus the Living Torah can truly internalize this message and actualize it in a real way. Such actions may defy rationale, but they never really contradict it either. Both Pinhas and Eliyahu gambled with life and death and won, because they were connected intuitively and psychically to the Source of Life.

What we learn from their examples is not the lesson that zealous religious violence is desirable in the Eyes of G-d. Only the twisted rational mind devoid of any intuitive awareness would draw this perverted conclusion. Rather, the message is how important it is for us to return to the Source of Life, to reintegrate our lost intuitive, unconscious selves and in doing so reconnect with the Garden of Eden, the original lost (concealed) natural forms, with Elohim and with Torah. This is what Pinhas did, and what the prophecy states that Eliyahu will come again in the end of days to accomplish, to restore the hearts of the fathers (the ancients before the fall in Eden) to the sons (those who fell) and the hearts of the sons (those who fell) to their fathers (those who did not fall).

Eliyahu/Pinhas is our role model of reconnection to the natural way, to the Living Torah and to the Messianic age which will dawn once we reintegrate our lost intuitive, unconscious selves and thus unlock our awareness of the greater reality that exists presently invisibly all around us. For once we can see again, we will never go back into blindness. May that day come upon us all ever so soon, Amen.

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