

Psychological G-d & Psychic Redemption

by Ariel Bar Tzadok

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Being that so many people argue about whether or not does G-d really exist, they fail to pay attention to just what role religion and G-d is supposed to play in an individual's psychological life in the first place. Indeed, one can be religious and even devout, without having to believe in G-d or subscribe to overt expressions of cultural religiosity. This is only possible to understand once one is able to understand what role it is that religion is supposed to play inside the human psyche.

Ultimately, no one can prove or disprove anything about absolute reality. If G-d exists as an independent entity outside of ourselves that is all well and good. Such an existence cannot be proven true or false within our present state of knowledge and scientific discovery. However, G-d also exists inside us, inside our minds, as an archetype and role model for everything good. Therefore to argue the objective, whether or not G-d exists objectively is a moot point. All must acknowledge that G-d does exist inside the human mind and imagination, detached from any outside objective reality. Only when we are right with "G-d" within us can we ever expect to be at peace with ourselves.



The inner working of the human mind is a wondrous thing. No science has yet fathomed it. I do not believe any science, however advanced, will be able to fathom it all. The inner mind operates in accordance to certain principles that emanate from the deepest layers within the unconscious. At the root of the innermost unconscious self is a sense of inner-knowing, an internal sense of self identity and awareness that defines for each individual, in their own unique way, one's personal moral compass, sense of right and right and good and evil. One's innermost essence is so deeply buried at the essential first point of sentience, that any awareness or perception of it is usually experienced and perceived as being something detached, removed and distant from the individual. Essentially, one's innermost essence, if experienced at all, is experienced as a distant, all knowing, omnipotent subjective expression of G-d.

Rather than actually making contact with the external objective G-d, Creator of the universe, the vast majority of we mortal human beings through meditation, prayer and self introspection come into contact with the subjective "inner" experience of our own unconscious version or projection of G-d. This is what is experienced by most who believe that "G-d" is somehow talking to them.

In essence, it is actually one's own inner self, one's own inner "voice" that is doing the speaking. And depending on what is going on inside the psyche of the individual at the time, defines whether what is "heard" from the "inner voice" is that of the inner G-d or inner Devil.

The objective reality of the Actual Creator rarely comes into play here, because before one can come into contact with the True G-d and Creator, one must first come into contact and make peace with one's inner-most self. As long as one's inner-most self is distant from consciousness, so much so that it is perceived as an "other" be it for good or for bad, one can never integrate one's inner-most essence thus becoming whole and thus enabled to experience a reality greater than the wholeness of self.

Essentially, the vast majority of authentic, analytical, psychological and spiritual work is directed towards individual inner integration, in which one's pursuit is self discovery and then the integration and implementation of said discoveries into one's conscious self. When one discovers buried truths about oneself and then integrates them into one's consciousness and personality, one feels an expression of revival, strengthening, and renewal. One feels reborn. Psychologically, when one integrates one's full inner self, thus harmonizing one's whole being enabling it to experience and align with that which is greater than the wholeness of self, such an experience is called a "return" (teshuvah) to G-d, or being psychologically "born again."

This inner process of integration of self is guided from within the deepest of one's personal essence, buried at the very source of the unconscious. So separate is it from consciousness that one's inner self is experienced as an "other," an "other" most often interpreted by the conscious mind to be some kind of higher spiritual being, an angel, spiritual guide, disembodied spirit, or possibly as a god or G-d the Creator Himself. All these are images, shadows or vessels through which the conscious mind attempts to interpret the impression rising out of the unconscious. This same structure of vivid imagery is also responsible for dream language. All content arising out of the unconscious is pictorial in nature and therefore the conscious mind perceives it in a wildly stylized nature. This is why dream language is so bizarre to the rational mind. But to the unconscious mind, dream imagery is clear and precise. It is the conscious mind that misunderstands it.

This inner direction that wells up from the essence of the self in the unconscious pretty much controls our individual lives, personalities and destinies. This process is called in psychology individuation, the process of becoming the unique, independent individual that each of us truly is. The direction itself is called teleology, which means that there is a preconceived purpose or destiny that guides our lives and affairs. So, in psychology it is said that, "there is a teleological directive to psychological individuation." Or in other more simple terms, we are being guided by a "Higher Hand" from within us. This "Higher Hand" is not directly G-d the Creator, but is often mistaken to be Him.

During meditative practices in which the imaginative faculty of the mind is stimulated to think in picture language similar to dreams, the images received in the conscious mind come from the deeper elements of one's own psyche. The images are always couched in bizarre metaphors whose rational explanation usually mean nothing, but whose symbolic meanings are rich and deep in mystery. Mystical meditative training and psychological active imagination both serve the same purpose of analyzing and understanding the unconscious as its contents bubble up (or explode into) the conscious mind.

In essence, certain forms of modern analytical psychology follow the same path into the unconscious as did the ancient mystical schools of meditative mysticism. It should come then as no

surprise that both systems often discover similar, if not identical, discoveries in the inner essence of the individual explorer. Both system paths lead to an inner sense of revelation, renewal and strength, often considered to be an infusion of energy from G-d, often called in religious literature, the holy spirit or "divine" revelation.

Whether or not such an influx from the unconscious actually has any connection to the external Creator G-d is irrelevant from a psychological point of view. One's individual interpretation and understanding of this experience leads one to believe that he is indeed in touch with an "other" who in his mind is none other than G-d or some similar spirit. As such, the conscious mind becomes convinced that it is "on a mission." Mind you, this is not sickness or mental illness. On the contrary, it is one of the peaks of mental health, with only one last step to be taken, that being the recognition that the so-called "other" is actually one's own inner higher self.

One's own higher self should never be trivialized into being considered just another "something" inside the recesses of our minds. One should never deceive oneself into believing that "everything is just inside one's head." For while this may be true in an organic sense with reference to the physical brain and its activity, nevertheless, this is not true of the human mind, which only uses the brain as its organ of expression. The mind is not synonymous with the brain, any more than the soul is synonymous with the body. The two, mind and brain and soul and body are very different from one another. Mind and soul are one, so too is brain a part of the body, but mind/soul and brain/body are two very different and distinct realities. This is a known fact in religion and mysticism and a growing reality being realized by school after school in the psychology world. www.KosherTorah.com

Religion has always played a role in the unconscious minds of individuals. Indeed, religion and spirituality are integral parts of psychological development. Religion and spirituality were the traditional vehicles of expression for psychological growth. Nothing has changed. This ancient reality of human psychological nature is still the same. People today need religion as much as they have always needed religion, and this need is essential and desperate. Without religion one cannot find the proper path into the depths of one's own inner self and from there bring back to the surface of consciousness the renewal of mind and purpose that gives life its meaning. Religion however must not be confused with the ethic or cultural expressions of ritual that are commonly referred to today as religion, but in reality are not.

Religious cultural rituals have their place in that they serve as the means to act out in physical form the inner messages of the unconscious, thus enabling it access and expression in the physical world. When, however, the meaning of religious ritual becomes forgotten, confused or lost, this leads to an equal state of loss and confusion on behalf of the infected individual, or for that matter any society so equally infected. The historical books of the Bible document how religious worship of G-d in ancient Israel degenerated into platonic forms of ritual observance without any real sincere devotion or inner exploration of what the religion was supposed to mean. This state of detachment from the true essence of the nation's religion, reflected as impious and unrighteous behavior on the parts of the individuals.

This collective detachment became known as exile. It was an exile of the people from their G-d and well as an exile of the people from their own inner collective soul. The paths of religion are supposed to direct one into discovery and revelation about the true nature of the inner self. When this is not accomplished, then religion is not serving its purpose. When this occurs on a collective scale, then we have national or societal disillusionment and national disaster. Nothing befalls a society in general that does not first psychologically befall its individual members.

Redemption on a national scale must always first begin on the personal level. Before a society in general can be realigned and placed on its proper course, such a realignment must begin within the personal psyches of the individual citizens. Essentially, all human societies and everything that they include are mere external projections of the internal states of the individuals involved. If the individuals are in harmony with their individual inner-selves, then so too will be the society that such people create. Needless to say, the opposite is also true, the more and more individuals in a community drift from their natural and innate inner identities, the further and further the society that they create drifts off into equal externally expressed chaos and psychosis.

The only way to solve human problems on the collective scale is to first address them on the individual scale. This is what original and authentic religious teachings were always meant to be. Original and authentic religious teachings, around the world, cross-culturally, expanding millennium and traversing continents always seemed to have a single common denominator, that being the improvement of the individual human condition. Indeed, religions popped up around the world throughout the ages spontaneously and specifically to address this unique human need. Something deep within the fabric of the individual innermost self is somehow in touch with the fabric of the individual inner selves within others. Essentially what we find is that at the deepest unconscious level of the human psyche, all human mind/souls seem to have contact, the ability to communicate, and the means to influence one another.

When a true and sincere religious reformer arises, it is not to create new ritual or structure, but rather to revive and revitalize specific psychological principles lying dormant within the detached psyche. And this is why the message of the reformer is always heard so loudly within the “hearts” of his listeners. The words of the reformer are nothing new. On the contrary, they are everything old and they carry with them an echo and a reminder to the listening souls that the words of the reformer are nothing new. They are familiar, they have always been known, but just somehow forgotten. Real religion is never about learning anything new. Real religion is always about remembering the old, the ancient, the first ingrained lessons that led to the formation of our minds and later our brains in the first place. Real religion is the first message, the direction, pathway and purpose. Without this all have lost their way.

Finding one's way back to original religion is a task easier said than done. Religions tend to lose their psychic identity and appeal when they become ritualized and reduced to nothing more important than proper form and structure. Granted, proper form and structure have their place and importance. Nevertheless, proper form and structure in religion is meant to serve as a means to an end, and not to be an end in itself.

When the focal point of a religion is to focus on ritual and structure and, in actuality, only pays lip service to inner transformation, then the present form of such a religion has been corrupted. It has become false and misguided. And worse, deep down, the individuals who cling to such a path unconsciously are aware that something is very wrong, because they realize deep down within themselves that while their path may fill their lives, it is not providing proper nourishment for their souls. Essentially their souls are slowly starving to death. They embrace a path that leads them nowhere and eventually the path loses its psychological authority over their psyches. When this occurs hypocrisy develops, corruption runs rampant and we have the beginning of societal collapse. All this occurs because the external expressions of the internal path are not harmonized and aligned.

Finding G-d may be a laborious task, but it is not an impossible one. Rather than look outside of oneself to seek the Objective G-d Creator, “out there somewhere,” all one must do is recognize that however it got there, we each have inside ourselves a moral compass and a personal guide to

discover our higher destinies. Although we often mistake our own inner revelations as those coming from an outside source, at first this confusion is the norm. For those who walk the path towards inner enlightenment, discovering truth and discerning truth from falsehood at the instinctual level are lessons that are learned along the path towards becoming an individual.

Those who persevere and face down the evil, self-created shadows within one's own mind will eventually be able to perceive their true individual inner light. When the light of the source of our mind/soul shines a bit into our conscious minds reviving our lives, we also gain a glimpse into the great beyond. At this point of observation, one can see within and recognize with clarity that indeed, all human souls are connected at the deepest collective level. And more than this, the body of human souls themselves are connected to something greater and higher than previously imagined. Yes, there is a real Objective Creator G-d out there. But IT is not what we think IT is. Our religious literature has only scratched the surface of describing to us a reality that is presently beyond our comprehension to grasp.

So, in our present human state, there is nothing to argue about whether or not there is an Objective G-d, for such a reality can never be proved or disproved from our present focal point of knowledge. Yet, once we return to the source of our individual human psyches, only then will we ever know the truths of who we are, where we come from, how we got here and WHO sent us in the first place. Religion does try to provide answers to these questions, but religious answers and sincere religious truths that arise from within are always two very distinct things.

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