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# Right, Left & Center

## Finding G-d In Politics, Psychology & Nature

by Ariel Bar Tzadok

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While terms such as “right” and “left” and bantered about today to describe political and social philosophies, the true definition and application of these terms emanate from a much deeper place. They emanate from the human soul and are actual functions of the organic human brain.

Before we can understand “right” and “left” in politics and society, we must first understand their source in the right and left functions of the brain. Right and left are not just lobes of the organic brain that define different processes of thought. Right and left are also psychological archetypes that define personality and thus human behavior. It is here in these unique and different personality archetypes that we have the genesis of any differences in society and human thought. The ultimate truth is that external differences exist in society because they are manifestations of primordial internal differences emanating from domains buried deep within the collective human unconscious.

The Bible, specifically the Laws of the Torah, clearly express an integration of right and left brain thinking modes. The Torah commands the Children of Israel to perform specific and unique rituals, which in many cases are said to remind us that either G-d is L-rd or that it was He who brought us out of the Land of Egypt. Now, to acknowledge these statements as facts and to remember them is not a difficult thing. One does not need to perform rituals designed to help us remember something that we are not likely to forget in the first place.

No one actually literally forgets the existence of G-d or the authority of His Word. But rather, while remembering this information, whether embraced or rejected, they forgot its purpose, its message and its intent. Essentially, what happens is that people pay lip service to G-d's Word (ref. Isaiah 29), but never allowed that Word to enter into their hearts and to transform them into better human beings. As such, while remembering the form, they forgot the substance.

If G-d had not only commanded the Children of Israel to remember words, this would have done, but more was required of the people. They had to place G-d's Words upon their hearts (Dev. 6:6). With this command being fulfilled, then all the other commandments can

naturally fall into place within the human psyche. However, after years of neglect, the Children of Israel had forgotten what those sacred words were supposed to mean and how they were supposed to be applied. In order to address this problem, G-d required the Children of Israel not to proclaim words but to actually carry out tasks and deeds, the very doing of which activated psychological archetypes buried deep inside the person in a psychic domain where words do not and cannot reach.

The commandments of the Torah are Living Words, as the saying goes, "a picture is worth a thousand words." Therefore, to observe a commandment of the Torah is to embrace a living and moving picture. This makes the ritual worth more than all the words in the world. This psychic embrace transforms the Biblical commandments from being religious rote behavior and into transformational archetypal expressions.

The human brain speak two (2) languages, one pictorial and the other verbal. Verbal language is used by the brain to understand the outside world. This brain function correlates to the left lobe of the organic brain and is therefore called "left" thinking. Pictorial language, on the other hand, interacts with and understands input from the inside world. This is "right" thinking. We human beings are composite entities in that we have an internal (psychological/spiritual) side and an external (physical, sensory) side. The two are radially different from one another, whereas at the same time they influence each other to a great deal.

It is when the brain is split, with one side living in relative denial of the other that give rise to personalities, philosophies and thus societies and cultures that express the individual psychological imbalances at the collective societal level. This is where political "right" and "left" originate.

The Bible is full of Torah Laws that have a psychic, internal affect upon the mind and activate inner psychological content. These, in turn, bubble to the surface of consciousness and express themselves in the form of passion and zeal. This is why religious rituals often create deep emotional states of attachment. When one grants expression to one's inner psychological reality, this often materializes in the form of deep emotional, intellectual and unconscious satisfaction and fulfillment. This is a natural outcome for those who seek G-d and know how to find Him properly, so unlike today where the majority of religious experience and expression is mostly cultural, sociological and outright platonic.

The Bible was authored by numerous individuals who actually thought in a whole-brain manner. For the individuals in ancient Semitic society, there as no separation between the internal (psychological/spiritual) mental processes and an external (physical, sensory) ones. Ancient Semitic psychology embraced inner and outer reality equally and lived harmoniously in the physical and spiritual worlds. Never do we see reference in the Bible to questions of rationality or challenges of authenticity. No one ever asked why this or that commandment was ordained. No one questioned whether or not G-d's Word was really His. In those days the big question was whether or not the G-d of Israel was the only god or whether there were others equally deserving of support. No one questioned the reality of spiritual existence, all that was questioned was what is the real nature of that mysterious realm.



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Biblical history clearly shows that the involvement with foreign gods predominated the times. This only proves how wide spread spirituality was in those days. Right or wrong, good or bad, in those days, everyone lived a life keenly aware of spiritual realities. Indeed, if a modern-day rationalist were to be inserted into those days and amongst those people, he would be viewed as irrational, foolish and primitive in the same way that rationalists today view spiritual people.

Today, the great problem is that the half-brained rationalist does not recognize, nor consider the psychological component of the spiritual side of life. For the rationalist, what does not make sense to his modern god, which is human science, cannot possibly be true. Therefore such untruths must be mocked and opposed similar to how the prophet Elijah mocked the false prophets of Baal as recorded in the Biblical book of First Kings. The rationalist has completely lost contact with the greater spiritual world around him. As such, he is spiritually blind. As such, he is clearly incapable of being a leader in any psychological or sociological forum.

The secularist and rationalist is even more dangerous if allowed to take positions of leadership in the social or political arenas. For how can one who cannot see leads others? This is the classic case of the blind leading the blind. Such rationalist, half-brained individuals are a danger themselves and more certainly to others. The history and the many secular socialist political movements of the 20<sup>th</sup> century are clear examples of depravity, murder and mayhem. More people were murdered under the regimes of the national socialists and communists in the 20<sup>th</sup> century than in all previous religious wars combined.

Rabbi Eliyahu, the Gaon of Vilna was a famous rationalist and mystic. Although more popular for his rationalist work on matters of Jewish Law, his mystical studies and writings clearly show that he was a well balanced right brain/left brain person. In his book Even Shelaymah, he made a simple statement that yet contains much significance and meaning. He stated, "one who does not know Sod (the deeper level of Torah, RIGHT), even the Pshat (superficial, rationalist level of Torah, LEFT) will be unclear to him." The truth of this has been clearly evident for a very long time.

We religious believe that it was G-d, the Creator who gave us His Torah. These teachings, we believe, are not now, nor were they ever meant to be, interpreted exclusively according to a left brain rationalistic approach. Indeed, such an approach is half-brained. It is unnatural and contradictory to the way that G-d brought forth the Torah and such a half-brain way contradicts the very essence and nature of humanity, created in the Image of G-d.

Now, at the same time that we promote the long abused and ignored right brain approach to Bible study, we cannot for a moment forget and integrate the left brain as well. Both are meant to function in harmony together, not one taking its turn, while the other side shuts down. There is room to be rational and analytical, it is just that such considerations should not be abused to contradict and deny spiritual realities which the rationalist cannot experience, explore or understand.

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An equal danger to extremist left-brained rationalist is the extremist right-brained religious fundamentalist, the one who follows religion with blind faith, abandoning all rational reason. We see many peoples of many religions blindly devoted to their religious doctrines, many of which are void of reason and contradict basic human morality and righteousness. This lack of rationality is equally dangerous to those who use rationality exclusively.

Both right brain and left brain extremists are very dangerous individuals who often turn to violence and destruction to bring about what they believe to be absolutes for the good and betterment of all. The extremist, right or left, considers it a good thing to destroy any and all who oppose the implementation of their conceived ideal solutions. Imbalance on the left and on the right is an equal danger. It is this danger we see today in the world body politic. We see an imbalance between a secular/rationalist world view locked in combat with the imbalanced religious fundamentalist world view. There is no place that this conflict can take us other than to a massive world war with the inevitable destruction of both sides.

In the end, when extremism desists, a state of balance in-between will be restored. Yet, in order to accomplish this balance, all the opposing extremes will either have to move towards harmony in the center, or face the pull and tug of natural forces that will eventually rip them apart and cast them out of collective humanity. The natural balance will be restored, any who oppose its movement will either be naturally swept along or swept away with the rest of the trash.

This ultimate realignment is as applicable to the body of religious believers as it is to the secular rationalists. Each must come to learn to see the reality which the other denies. Like Rabbi Eliyahu said, Pshat (rationality) without Sod (spirituality) leaves a clouded mind. I might add Sod without Pshat leads to worthless superstition. A lack of mental clarity blinds the eye of the intellect. Imbalanced spirituality leads to superstitions that dull the heart. Both are terribly bad for an individuals mental health and for the collective mental health of a society. Imbalance and extremes on both sides need to be avoided at all costs.

When the Laws of Torah were originally revealed at Mt Sinai, they were given to the Children of Israel to guide them in the path of natural living, to teach them how to live in complete harmony with the inner and outer worlds. We have strayed very very far from the Torah's original intent. Only a return to this proper path will clear a blind mental eye, heal a dull heart and revive a dead soul. Religious extremism, superstition and rationality devoid of spiritual, psychological intuitive guidance must be allowed to fade away, die and be buried forever.

A return to Natural Torah, simply living the way G-d intended for humanity to live, will enable the voice of spirit to again speak within the balanced mind uncluttered by rationalistic denials, justifications and rationalizations. Torah commands us to comply with the Divine edicts. It never bothers to explain to us why we have to follow the Laws that G-d ordained. It does not have to. Torah simply proclaims its Divine authority and its expectation for absolute obedience.

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Torah is silent about its reasons because the knowing comes about through the doing, not in the studying. This is why long ago, it was recorded in Pirkei Avot that, "it is not the study but the doing that is essential." (Lo HaMidrash Ikar Eleh HaMa'aseh).

When one embraces Torah with a mind balanced between intuition (right brain) and intellect (left brain), one comes to see the balance in all things in life and lives in harmony, with oneself, with nature and ultimately with G-d. This is why we have commandments. In the doing comes the knowing. This is counter-rational, but it is the greatest of truths!

In conclusion, both right and left are far ends of the spectrum. Only in the center is there balance, which leads to harmony. One cannot have peace while embracing an extreme. One cannot have peace while being a secular leftist rationalist. One cannot have peace while being a religious rightist extremist. G-d is found in the center, the place of righteousness, decency, morality and civility. G-d wants us to walk His path, the path that is ingrained in the human soul, within the very Image in which we were created.

Only extremists will deny this and seek to pervert its message. The righteous already know these truths and can appreciate that I put into words that which they already know and have always known. Now its time for the others to learn and for us to lead by example to show what is the real center and how G-d, truth and reality are to be found there.

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