

Sinai Was A Controlled Big Bang

by HaRav Ariel Bar Tzadok

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Before our universe began, it existed as just empty space. This is agreed to by Kabbalist and scientist alike. Then at one point, a parallel world, a membrane universe of sorts “bumped into” our universe and spewed into it the energy that became the matter that forms all we know. This too is pretty much agreed to by Kabbalist and scientist alike. Although both have their unique ways to describe this event, using terminologies unique to their fields, nonetheless, they are more or less saying the same thing.

Although this information may show us that modern science is beginning to discover what the wisdom of the Torah/Kabbalah has known long ago, still we must ask, what relevance does such information hold for us individually? In other words, so what? The answer is that this information is very relevant and affects each of us personally and deeply so.



Let me begin to explain by sharing an ancient Torah legend. It is taught that prior to creating this universe G-d gazed into the Torah and then used the Torah as the blueprints to create the universe. What this legend implies is that the entire universe came forth from out of the Torah and therefore everything in the universe is connected to and part of the Torah.

This relationship between Torah and the universe takes on ever greater significance in light of the teachings of the Zohar (Ekev 73a) that states that G-d and the Torah are One. Therefore not only is the Torah to be found everywhere in the universe, so too is G-d. For G-d's name in Hebrew, the one used in the creation story is ELOHIM. In Hebrew numerology (gematria), the Name ELOHIM is numerically equivalent to the Hebrew term for nature, HaTeva. This indicates a unique relationship between G-d (and thus Torah) and nature (and thus natural law). Essentially what this means is that natural law is Torah law and Torah law is natural law; they are both G-d's laws; they are both the tools through which operate the Invisible Hand. They themselves are all one.

The natural processes that operate our universe are the true forms of Torah law. Yet, we here on Earth know Torah laws to be something completely different. We understand Torah law to be the 613 commandments. How can we, for example, relate the laws regarding the Shabat, Kashrut, (kosher) and Taharat HaMishpaha (family purity laws) to the natural laws that operate space/time itself? True, absolute correlations between laws that govern human behavior and those that operate the entire universe may be beyond our present intellectual grasp. Nevertheless, such relationships are there and although our knowledge of them is not perfect, this does not mean that such knowledge does not exist at all.

We do recognize many correlations and these relationships are written into the Torah law codes. For the true intent of the Shabat, Kashrut, Taharat HaMishpaha and the rest of the 613 commandments is for the purpose of aligning the human psyche with nature (HaTeva=ELOHIM), to enable the human being to live a natural life and walk a natural path; one that is not confused by or misdirected by disconnected intellect that has lost its instinctual and psychic connection to the greater world. (This blemish of the intellect was brought about through the “eating” of the forbidden fruit of the Tree of Knowledge Good and Evil).

Now let us address how Torah came to Earth in the form of the laws that we have now. This story is the well known story of Mount Sinai. The narrative clearly states that the Heavens were opened and that Moses “went up” the mountain and into Heaven; from there G-d (ELOHIM) gave him the Torah. Yet, as simple as this narrative is, most reading it fail to recognize the significance of what the story is actually saying.

The narrative makes it quiet clear that the “opening of the Heavens” took a big toll on the Earth beneath. There were terrible earthquakes, and what appeared to be thunder and lighting. Apparently, the story is describing how the Earth beneath was actually being ripped apart. Something from above by making contact with below, destabilizing it considerably. If not for the sustaining force from above, the Earth below might have destabilized completely and literally deconstructed at the molecular level. What caused there to be such an upheaval? The answer is nature itself. Natural law was just following its inherent principles. This is where we have a revelation.

At the Big Bang, Torah was the force that was injected into our empty universe enabling it to form and grow. At Sinai, Torah was again injected into our physical universe. Yet, this time, it was not coming into empty space, but rather into already inhabited space. Therefore, this time, Torah had to come into the universe in a cloaked form; otherwise its mere unsheathed presence would have unwrapped the fabric of space/time itself.

What happened at Sinai was a carefully measured opening of parallel dimensions, with an equally measured and guarded pouring of Torah into an already formed physical space. And still, as measured and limited as the opening was, it was enough to shake the very foundations of the Earth.

The opening of the Heavens must have been some type of “wormhole” that enabled a link between our Earth and that parallel universe/domain which we call Heaven. A tremendous amount of energy must have been used to maintain that open wormhole for the 40 days that Moses was “on the mountain.” And the result of it all was the revelation of the same Torah/natural law that was first injected into the universe at the Big Bang. Only this time, the laws were formatted for an already formed universe.

The laws were specifically designed to address the psychic needs of the nation of Israel at hand and to enable them to live in accordance to and in harmony with the natural laws of the universe. The Torah and its 613 commandments were thus a second act in the creation process. Step One was the Big Bang, which introduced natural law in its formless sense that then developed into form and matter. Step Two was a “mini” Big Bang when Torah could be applied to the direct human situation enabling those who embrace it to connect to the higher universe and thus learn to live in harmony with parallel dimensions.

Thus we see that Torah laws are by no means mere human inventions that define religion or theology. Indeed, Torah law is above theology and even above religion itself. Not for naught did

the Sages of Torah come to call Torah law by the term Halakha. This word does not mean "law" at all. Rather its grammatical root comes from the verb "to go" (LaLekhet). The word Halakha therefore should not be translated as "law," but rather as, "the Natural Way to Go." And indeed, this is what Halakha/Torah law really is.

Those who know Torah, live by Torah. Those who live by Torah live in harmony with nature. They are one with the land and the land is one with them. Those who live by Torah know instinctively the difference between the natural and unnatural and live in accordance to nature. Anyone living any other way or anything else that calls itself Torah but leads to unnatural paths must be brought into the light of question. They are by no means Torah regardless of their appearances otherwise.

This is the Torah; it is indeed a Tree of Life for those who embrace it; but only for those who embrace it properly. For all others the Torah becomes a poison. The natural way brings life. The unnatural brings death. This is the law of the universe and the law of Torah. The two are one and so are we. For the Zohar I quoted above states in full that not only is G-d and Torah one, but that Israel too is also part of this unity.

There is a Great Unity throughout the universe. We proclaim the words describing it everyday in our prayers when we recite Shema Yisrael HaShem our G-d HaShem is One. Yet, this unity is not just a statement. It is a reality. It is a natural phenomenon. It has to be experienced in order to be understood.

Talk is cheap. Actions speak where words cannot. When one comes to experience the natural world all around us, one comes to experience and see the invisible Hand of G-d that guides it. When one ponders the laws of the universe one is pondering the secrets of the laws of Torah.

If one were to learn both inside the book of Torah and outside it simultaneously, one would receive the revelation of the Great Unity. This is the experience of the Shema Yisrael. This is our human obligation according to Halakha.

The inner world and the outer world are integrated and are one. Only those who chose to see will be able to do so. And by doing so, one will learn how to live in harmony with nature, with Torah and with G-d the Creator. This was the goal and the reason for the second controlled "mini" Big Bang on Mt Sinai.