

Politics & Mysticism in the Weekly Torah Portion

Parshat (Portion) Yitro

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Shalom & welcome all. This week's Torah portion is called Yitro (Exodus 18:1-20:23).

This Week...

- ***Seeing Voices, Telepathic Torah***
- ***Cerebral Hemispheres and Torah Study***
- ***Words from the Gaon of Vilna***

We are all familiar with the story of the giving of the Ten Commandments, at least we think so. Scripture says that Elohim/God spoke the Ten Commandments at Mt. Sinai. Yet, scripture never defines for us what exactly the Divine Voice actually was. Indeed, scripture says that the people SAW the Voice. That which is normally audible in nature was at this time visual. How do mechanical sound waves transform into electromagnetic light waves? Is this indeed what happened, or is there something missing in our understanding?

“And all the people SAW the Voices, and the flames, the Voice of the Shofar, and the mountain of smoke, and the nation saw and trembled and stood at a distance”
(Exodus 20:5).

What kind of Voice did the people SEE? Did it sound like a human voice? Did it speak Hebrew? If there was any kind of actual audible speech, how then was it SEEN? However we may imagine that the Divine Voice must have sounded like, all our guesses most likely will come nowhere close to the actual historical truth of the moment. The Sages of old have chimed in with their insights, and we might find such insights very revealing and enlightening.

Many of the classical Torah commentaries state that at Mt. Sinai God's Voice was indeed SEEN, but this Voice was unlike any other audible set of sound waves. Our Sages draw a very important distinction, one that is clear in the original Hebrew, but might not always be understood in translation. God's Voice was indeed heard, but not necessarily God's Words. The distinction is that there is a big difference between Voice (Kol) and Word (Dibbur).

According to our Sages, when God's Voice spoke the Ten Commandments, the nation, while hearing God's Voice, did not hear God's Words. In other words, the Voice of God went forth as a single monotone sound. Referred to in the verse above as the “Voice of the Shofar,” this Divine Voice was understood to not be subdivided into lingual syllables. In other words, a Voice was heard, but not Words. The Voice was SEEN, without Words being spoken, and it was only then understood within the minds and souls of the receivers.

The Voice of God that spoke the Ten Commandments at Mt Sinai was seen in a vision. In other words, the nature of the experience of God at Sinai was prophetic. The sheer awesomeness of the moment created a national, mass prophetic trance, similar to what is

later portrayed in the Book of First Samuel (19:19-24), with reference to the servants of King Saul, and Saul himself.

The Voice of God spoke prophetically, through visualizations, directly into the unconscious minds of the people. The Voice of the Shofar was audibly heard by all. Yet, within that audible Voice, was yet another visual Voice, the Voice of the Living, Speaking God. The Ten Commandments were thus spoken in a mind-to-mind communication. This type of direct mind communication is today called telepathy. This also explains an ancient legend that not everyone at Sinai heard the Divine broadcast. Telepathy requires simpatico between like-minds. Those whose minds were not tuned in to the broadcasting frequency of YHWH would not be able to hear His Voice.

As it was then, so it is today. While prophecy, as both an art and science, has ceased today, nevertheless the methods of prophetic communications have never been lost, nor have they ever ceased. To this day, there are those who practice these ancient techniques in proper privacy, and are thus tuned-in with modern day Voices that emanate from “Heaven.” While we have no prophecy today, we can still hear the echo of the Divine Voice. This is called in Hebrew, a Bat Kol, (daughter Voice). It is not audible, it is visual. It is telepathic.

In other, more blunt words, YHWH still speaks today to those who can hear His Voice. Although the nature of today's Voice is broadcast at a lower frequency than was Sinai, still, those who silence themselves to listen, can and will hear the Voice say, “Oye Laham LaBriyut M'Elbonah Shel HaTorah,” (Avot 6:2), “woe to them, the public, because of the disgrace shown the Torah.”

This Voice is not audible, it is telepathic. It can be heard only by those who know how to listen. What they hear, and how they hear it, is not in the form of words, but rather in the form of an impression deep within the mind, just like it was with the First Voice spoken at Sinai, the first time. For this daily Voice (Bat Kol), also comes forth from Sinai.

I do not see how anyone could ever call the giving of the Torah at Sinai a natural event, within the context of our present understanding of nature. By our present understanding, the sheer nature of the event must, by every stretch of the imagination, be called both supernatural and metaphysical. But here now is a revelation.

Everything supernatural is essentially natural, and thus, everything metaphysical is essentially physical. Being that this is the case, then the giving of Torah on Sinai was indeed a natural event. Being that this is the case, we have to greatly expand our definitions and understandings of both what is to be called natural and what are the parameters to that which we call physical. As science progresses into the realms of parallel universes, and the existence of both dark matter and dark energy in this universe, we are beginning to discover new levels of reality, that to us today is still far beyond our present understandings.

Nevertheless, some Thing from another reality penetrated our reality at Mt Sinai, and delivered the Torah to us. Torah is thus from another reality and it presently resides in this reality. As such, Torah exists in a dual reality and is thus dual in nature. In order for us to understand something about this dual nature of the Torah, we must first understand a little something about the dual nature of human beings, the recipients of the Torah.

We believe that the Torah is clearly something extraterrestrial, it is not of this world. We do not believe that the Torah is just a book of words, written by mortal men, but rather that it is something far beyond even what our present imaginations are able to conceive. Torah is the Word of God. We human beings are created in the Image of God. Therefore the Word of God, from Above, speaks to the Image of God, below. This has to be understood within our human context.

It is now known in the science of the study of the human brain that the organ of the brain is split into two hemispheres, the right and the left. Essentially, we human beings have two brains in our heads. While these two hemispheres communicate with one another through the Corpus Collosum, nevertheless each operates independently and radically different from the other.

The right brain and the left brain within each of us thinks differently and perceives reality differently. These are medical facts. The Word of God was given to human beings, who are created in the Image of God. Part of this creation is this dual-hemisphere split-brain within man. Human beings are thus split in the brain, as well as in the mind, in accordance to Divine design.

We all know that the mind is divided between what we call the conscious and the unconscious. Psychological studies have shown that there are still powers within the brain that we presently cannot fathom, or even harness. We know that the left brain connects our conscious selves to the outside world surrounding us. Yet, scientific studies have clearly shown that there exists within the brain that which they call “the sixth sense.”

This sixth sense might actually be many other senses rolled up into one. These are called telepathy, clairvoyance, ESP and other names. What is important to realize is that these functions of the mind/brain have been shown to exist scientifically. They are not make-believe. They are part and parcel of the Image of God in which we were created. As such, this means that they are also part and parcel of the God who created us, and equally a part of the Word that He spoke to us, the Torah at Sinai.

Essentially then, the Torah was received by us, with our full brains, both right and left hemispheres, each perceiving and understanding the Torah in accordance to the perceptions appropriate for each cerebral hemisphere. This is why the classical Sages refer to both the Voice of God (Kol) and the Word (Dibbur) of God. The Voice of God was heard within the mind, and spoke directly to the right hemisphere of the brain, instilling within it an experience and an exposure to the Divine. The right brain SAW the Voice. The Word of God was heard in the ears and left-brain understandings of the nation. Essentially, as the scripture says, the right brain saw the flashes of fire, and the left brain heard the Word. The right brain heard/saw the Voice, and the left brain understood the Word.

Torah, in order to be received completely, has to be received, learned, studied and observed with both cerebral hemispheres. Left brain Torah is not complete by itself, and neither is right brain Torah. Torah speaks to both the inner world of the mind, and to the outside world of the human being. Torah cannot be complete one without the other.

This indeed, is a sound psychological and political fact. One does not have a stable and sound society, unless the peoples who make up that society are themselves, for the most

part, stable and sound individuals. Societies are made by human beings. Said societies will always reflect the minds of their maker.

Thus, those who have the ability to think telepathically, and thus see reality through their right brains will hear a nagging echo emanating out of the back of their minds. That echo is the Bat Kol/Voice from Sinai moaning the sorrowful state of the imbalance of human consciousness, the lack of proper, full understanding of the Torah and the terrible societies that have been built by human beings in their half-brained perceptions of reality.

The two domains of Torah have been known to us ever since there has been written commentaries and books. These two domains are today referred to as pshat (left brain Torah) and Sod (right brain Torah). Pshat deals with the realities of the outer world around us. Sod deals with the realities of inner space, the hidden domains of the unconscious, and through them, the higher dimensions which we call, the spiritual. These two paths of Torah study are symbiotic. They are two halves of the same whole. They are the two hemispheres of the brain of the Torah itself.

Torah study that is either all pshat or all sod is terribly imbalanced. Indeed one of the great Sages, Rabbi Eliyahu, the famous Gaon of Vilna stated this (Sefer Even Sheleimah 8:21). These are his words.

“Whatever one innovates according to pshat, needs to be correlated to the sod. When the secrets of Torah are revealed to a scholar, then he understands that what he innovated in his youth according to pshat is also properly true. For anytime that the sod is not understood, even the pshat will not be clear in his hands.”

The Rabbi, a master of the rationalist school was equally a master of the mystical school. He knew from experience how the two need to be in proper balance for the sake of the greater whole.

When we are commanded to observe the Torah, we are commanded to love/serve God with our “all,” all our hearts, all our souls and all our wealth” (Deut 6:5). This “all” include all our brain(s). Therefore, one who is not using their right brain, and not studying right brain Torah, is not fulfilling the commandment to “love God... with all our souls.” The Gaon of Vilna understood this, as did many Sages both before him and after him.

Any comments? Please send them to me at koshertorah1@yahoo.com