

Zvi Faier

Movements In A Dance

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A Fresh Approach To Knowing

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Mazo Publishers

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Dedicated To “Reb Chaim”

By force of intellect and the power of his love for the Torah and the Jewish people, Rav Aaron Chaim HaLevi Zimmerman continues to teach, but no longer in person. He would often remark that he was teaching himself; but all who so desired were welcome to be present. Those who found it difficult to be absent, had succumbed to the thrall of the music – the sense of majesty, truth and necessity – which he imparted about the Torah.

יהיו לרצון אמרי פי
והגיון לבי לפניך...

(תהלים יט, טו)

May each word be true
at one with the thought
adequate for the task.

*Through lips parted by You
come words to abiding melodies.*



This work is a dance of ideas, and it includes an invitation to join the dance. The particular choreography of certain chapters combines both fresh movements and movements anticipated in earlier chapters. The notes provide amplified illuminations and identify connections to present and past “words of the wise” (Ecclesiastes 12:11).

Some of the ideas presented here were explored in a companion work, *A Day is a Thousand Years*, which unfolds the story and destiny of the Jewish people, and incorporates the Judaic vision of a universal utopia (Chapter 7). Aspects of this vision for today are studied in a concluding chapter of the present volume (Chapter 22).

Behind it all is the Great Choreographer – who remains Unseen.

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Mainlines Of Content

Very many years ago, a statement by Albert Einstein enthralled me: “I have little patience with scientists who take a board of wood, look for its thinnest part, and drill a great number of holes where drilling is easy.” On another occasion, he stated, “I want to retrace GoD’s finger when He created the world.” Almost six decades later, his message continues to resonate. In the spirit of his words, albeit in a context that extends beyond science and into normative Judaic thought, I set before the reader an innovative treatise. It introduces a method and includes the ingredients of a conceptually comprehensive view of existence.

This work is a choreography of ideas, applied to the state of things in the world and in the human domain, with possible projections for the future. The text and the notes provide illuminations and detailed connections to Torah sources and to pertinent conceptions of science and knowledge generally. The explorations are modeled on the quest for lucid speech in Torah study, where to seek the truth, as the Talmud says, is to stand before Divine Presence.

The basic axiom of Judaic epistemology is that human awareness of the truth is mediated by Divine Presence – as it were, GoD’s ever-present awareness. Human mentality is a creation by GoD; and man can, in principle, rely on human determinations of the truth. The universe is comprehensible, and GoD wants man to discover what can benefit mankind. A substantial portion of this book is devoted to studies in awareness.

A central axiom of Judaic thought, clarified in the book, is that in principle the Torah does not reveal what man can discover by his own mental powers. The Torah does not elaborate what the human mind can reach; the Torah does reveal, however, what the mind cannot reach. Whatever man’s

mind can reach, at any time in history, will not be given by revelation. GoD wants man to do his own work, that being the most basic content carried by the words: "in the image of GoD."

This treatise acquaints the reader with the "world of Torah" and the timeless contributions of some of its intrepid explorers throughout the generations. The world of Torah is, above all, the living world of the Jewish people centered on itself in the sight of GoD; it is where the particular anchors the universal in human existence. It is a world of great minds, exquisite passions, and an optimistic vision for our planet. In this world, a great Jew is one who endeavors to make other Jews great. For too long, however, it has also been a world of anguish for this people in exile; and the author probes the origin of prevailing distortions of the truth about his people and about the Torah. On the one hand, this work unfolds a potentially comprehensive conceptual panorama. On the other hand, it is a passionate creation that ventures into areas where, so to speak, angels might fear to tread.

This work does not venture into questions of existence about GoD and about GoD as the Creator – **how** GoD created and continues to create. Judaic cosmology incorporates the axiom **that** GoD created the world, and this book explores the "ways" – made known to man by Judaic teaching – that the Creator sustains the world and the human domain. This orientation parallels that of the theoretical scientist, who incorporates the accessible givens of existence, the empirical content of the world, into a coherent conceptual "world."

Torah texts carry content, both givens and concepts, that GoD wants man to discover. A first necessary step in this quest is **not** to presume that one identifies the content carried by different Torah texts without further exploration. A notation is introduced to advance this exercise in humility.

This work deals with the content carried by Judaic teachings in both the Written Torah and the Oral Torah. In these teachings, the word GoD appears everywhere; so do such texts as: "GoD loves," "GoD is wise," "GoD is mighty," "GoD is merciful," and so forth. These expressions "speak in the language of man," and it is not presumed that the content they carry about GoD is known to man.

This work moves between the universal and the particular.

Everything Judaic texts say about GoD “in the language of man” is a teaching which affects the human domain, and whose content for man’s purpose is identified through Torah study. The approach to knowing developed throughout the book demonstrates how withholding content relating to GoD functions as an imperative to reach for optimal human stature and all accessible knowledge.

“I want to retrace GoD’s finger when He created the world.”

Invitation To The Reader As Author

Imagine a second edition, of this or any other book, that includes a margin on every page covered with notations by readers of the first edition. That non-white margin is flanked by a white margin, which readers – the next generation of readers – proceed to fill with notations. Now imagine a third edition that includes on every page the two annotated non-white margins side by side. They, too, are flanked by a white margin, which readers proceed to fill with notations, and so on.

By definition, all entries – each by a different reader (now author) – appearing for the first time in a given edition belong in the same non-white margin. In, say, the ninth edition, the eighth non-white margin is the latest; it alone did not appear in any of the previous editions. Its entries may comment on the primary text (which alone appeared on every page in the first edition), and they may also comment on the former entries in any of the earlier non-white margins. Let us refer to these respective comments as different relationships.

For completeness, we note quite generally that the n th edition appears with $n-1$ annotated margins, flanked by a white margin. Taken literally, this seems hardly feasible on practical grounds for large values of n . However, we may wish to consider other than literal implementations of the suggested scheme. For instance, all non-white margins beyond the first (or the first few) can appear in a separate book. Today, we can also consider networks of interactive electronic communication through worldwide use of computers, with no evident limitation on the number of participants.

In the n th edition, the $(n-1)$ th non-white margin is the latest. The maximum number (the sum S) of different relationships in the n th edition is given by $n-1$. Thus for $n=1$, $S=0$, as expected: in the first edition no non-white margins appear – there are no interactions. For $n=2$, $S=1$: in the second edition there is one

non-white margin, and all entries relate to the primary text.

It is critical for the “life” of every page that the individual entries, the different non-white margins, and the primary text (that appeared in the first and in all subsequent editions), all retain their particular identities.

Life comprises dialogue, interaction; complex living systems are characterized by differentiated structure and diverse functions. Every author has a name, a time and place, is not obscured by others, and the individual voices are unique. The system is open to new voices.

What is being described, in effect, is a human recursive process of knowledge where the same process is applied to itself. Past voices are not silenced; on the contrary, they stimulate living thought and contemporary discussion in all subsequent generations.

Margins –
white no more.

Evidence of our
having met.

The foregoing describes a pattern whose counterpart is found in multiple annotated classical Judaic texts. Every page is a ‘living’ record of creative interaction along the time axis. Representative of this pattern are the *Mikraot Gedolot* edition of the Five Books of Moses, and the Vilna edition of the Babylonian Talmud.

In this recursive process of knowledge, Rashi comments on the text of the Five Books of Moses. Rashi does not inform us what a verse means to say; Rashi shares his understanding of what it means to say. Ramban (Nahmanides, who lived later) at times comments on Rashi, and at times directly on the Torah text – and the same qualification applies to his words. Creative minds are like creative musicians – and perhaps in this sense primarily the Torah has been called *shira* (song or music) – who inspire us with their interpretation of the established texts. In the domain of general knowledge, there may be replacement of old knowledge by new. In the domain of Torah study, however, there is always interaction and reinvestment by creative minds. “The words of the wise are like goads” (Ecclesiastes 12:11).

A funeral procession, heading in one direction, came across a funeral procession heading in a different direction. No greetings were exchanged and no destinations altered. When straight lines intersect, they are unchanged by their meeting. It is otherwise when open domains of life and mind overlap; they engage and transform each other.

The participatory process outlined above is a prescription for cultivating authors and promoting interaction – establishing relationships – among them along the time axis. It also maintains a record of all transactions. If we open to any representative page in the Babylonian Talmud today, the primary text is seen flanked by the Rashi and Tosafot texts. These, in turn, are flanked by other columns and glosses, and so on. Some entries appear in the bottom margin. If we turn to the sections in back, on every page appears a variation of this structure and diversified function. If we pass beyond the tomes of the Talmud as we have them today, and consider later works of related content, these extensions are additional non-white margins. Properly placed they correspond to almost two thousand years of creative interaction, inter-human sharing, among students of the Torah. Indeed, the span of time is much longer, since the Sages of the Talmud drew upon dynamic interaction with earlier sources and voices. The chain of authoritative creations goes all the way back to “Moses from Sinai.”¹ Even the questions future students will ask were anticipated at Sinai.² The entire panorama constitutes a Super Talmud (amplified learning) whose life is manifest in its continued growth.

Within the community, consciousness learns to nourish consciousness, and truth is vindicated by the individual evoking recognition of it in others as well. A human bond is created that significantly joins the past to the present and to the future. That kind of three-fold cord is not readily severed.³ The ever-extending linkage formed of such elements almost exactly corresponds to the continuity of the Jewish people.

Rabbi Hanina said:

*Much have I learned from my teachers,
and from my comrades (at study) more than from my teachers,
and from my students more than from all the others.*

BT Taanit 7a

Before the Talmud came into being, there was the Written Torah; and as a matter of principle, everything else was spoken transaction rather than public text.⁴ Later in time, every page of the canonically admitted text of the Talmud preserved the throb of life that pulsed in the house of study. Most important for us in the present context, contemporary understanding of the sources – both of the Hebrew Scriptures and of orally transmitted teaching – was a paramount concern. In this sense, the system was open to new voices. But those voices had to be duly qualified; they had to be “masters of collections” (Ecclesiastes 12:11). Torah study involved the clash of exquisitely attuned minds in a disciplined dance.

GoD desired for the sake of His [hence man's] righteousness that the Torah increase and be magnificent.

Isaiah 42:21⁵

Study of the Talmud by successive generations rejuvenates the Oral Torah in the attentive minds of every generation; and the Sages in their teachings have transformed the words of the Hebrew Bible, including the texts of the Written Torah, into the living flux of human mentality along the time dimension.

We may recall the teaching of the Talmud: “Anything a seasoned student will eventually set forth as new, has already been given to Moses from Sinai.”⁶ In the context of the foregoing discussion, this teaching may be understood as connecting the future to the past – in the following sense: Through minds attuned to the truth by Divine Presence, the accumulated living flux of the Torah of successive generations magnificently illuminates what Moses received from Sinai.⁷ In this sense, as well, Rabbi Hanina may well be heard to say, “I have learned ... from my students more than from all the others.”

Wise indeed was the man who said that GoD's kingdom is for those whose poems need improvements and extensions. I imagine a work by many authors, each exploring a fundamental rhythm in the spectrum of life and truth.

Prologue

Hrubieszow, Poland, late 1939.

*A boy, just turned five, is running across a meadow to safety
in the forest.*

Ten years later...

The boy has survived. The State of Israel has come into being.

A man whom the boy loves, says in Yiddish:

*"The Jew dances to a niggun, a melody, which connects heaven
and earth. The niggun never ends."*

*I, who am that boy, am aware that this melody is linked to the
pain I feel and the sorrow I cannot dispel, when confronted with
distortions of the truth about my people or the Torah.¹*

The endeavor to clarify Judaic teaching has occupied me for many years. I came to understand early that ignorance and arrogance were unworthy companions for any human being;² and that truth is within reach as a reliable friend.³

Today, the moral imperative to cleave to the truth is being undermined; public discourse often accords equal credibility to the lie and to the truth – both are “narratives.” Popular books promote faith or denial of faith, naive humanism, the near-worship or else the repudiation of physical pleasure, and atheism possibly coupled to antipathy for the Jew. This book contributes, albeit indirectly, towards alleviating these and related manifestations of confusion.

The response to the call is modeled on the quest for lucid speech in Torah study, where to seek the truth is to stand before Divine Presence.⁴ None of us stood where Moses stood on Mount Sinai. Nonetheless, within our individual limitations, Jews are under obligation to elaborate conceptions of Judaic teaching in a language that overlaps the vocabulary of modern discourse, including the yield of scientific endeavor.⁵

If today one attempts to correlate insights in science or in general modern knowledge with insights drawn from Judaic sources, the mandate one complies with is related to the principle of emulation.⁶ That is – strive for accessible knowledge of the truth known to GoD the Creator. In this quest, the significant exploration on our part finds its justification in advancing our knowledge of the truth by the methods that become available in any age.

ooo

Judaism affirms that the Torah as a creation is the Word of GoD, and the world as a creation is likewise the Word of GoD. The significance of this parallel is **carried** by the statement of the Sages: “GoD looked into the Torah while creating the world.”⁷

Therefore, the teaching that Torah study takes place in the presence of Divine Presence applies to disclosing the truth about everything in Creation. For human awareness of the truth is mediated by GoD’s ever-present Awareness of what was revealed as the Torah to Moses “from Sinai.”⁸

*“I will give you the stone tablets (luhot)
with the teaching (torah) and the commandment (mitzva)
which I have inscribed (katavti) to instruct them (lehorotam).”*
Exodus 24:12

*The luhot **refers to** the Ten Commandments;
Torah **refers to** Scripture (the Five Books of Moses);
mitzva – that is Mishna;
katavti – these are the Prophets and the Writings;
lehorotam – that is Gemara.*
Babylonian Talmud (BT) Berachot 5a

*The tablets were the work of GoD,
and the writing was the writing of GoD,
incised upon the tablets.*
Exodus 32:16

When what we know is true, what we know is encompassed by what is known to GoD as the created Word of GoD. Human

knowing is a creation by GoD; and what GoD knows is shared with man, insofar as human awareness **identifies** the shared content. We thus find that the **identified** content is not the same for everyone. There is a manifold of created minds whose capacity for knowing varies; Divine Presence accommodates diversity and polarity in the domain of human mentality. It would appear that, indeed, it cannot be otherwise.

When the school of Shammai and the school of Hillel disagreed on matters of Torah law – their rulings are often diametric opposites –

a recurring voice called out:

“Both these and those are the living words of GoD.”

BT Eruvin 13b

GoD desired ... that instruction (Torah) increase and be magnificent.

Isaiah 42:21

We may infer that in Torah study, as well as in the study of nature, all informed interpretations, derivations, and new insights together **carry** the entire content of the Word of GoD in the human domain. Every single grasp is incomplete.⁹ The same Torah text in different contexts, or different scientific and philosophical formulations, may **carry** different contents. These contents, however, are related realities.

In the second chapter of the first part of the present work, a mathematical notation is introduced as a guide to further exploration. Its express function, regarding any given text or formulation, is to convey when it is not presumed that the intended content is **identified**. In addition, all variants of the expressions **carry** (content), **refer to (content)** or, **identify** (content) appear throughout in bold letters, as a means of attaining uniform clarity of exposition. Texts **carry** or **refer to** content; knowing is content **identified** by awareness. Thus names, including “names” (or Names) of GoD, **carry** or **refer to** content. The intended content of any name is **identified** through awareness. All this shall be discussed and demonstrated further on.

According to the Talmud, GoD sees and is not seen.¹⁰ Human beings will often refuse to acknowledge the existence of GoD, and fail to admit their gratitude for His gifts, out of a sense of dignity and autonomy. As it were, they concur with the judgment of Solomon that “he who hates gifts will live” (Proverbs 15:27), by denying any Giver.

The greater intuition is that human dignity is upheld in the practice of gratitude – to give as one receives. That is the more lucid awareness; it explains more and creates more possibilities in human life.

Man can be thankful for the sense of dignity, but also for the gift of being able to see through the sense of dignity. One can doubt, but also acknowledge the gift of being able to see through the impulse to doubt, and contemplate the implications of that capability. Tell lies and quarrel, but also seek peace and adhere to the truth. Man can love, indeed love selectively, but also see through and reach beyond the capacity to love selectively. In a word, man can be thankful for the gift of man’s design and for being able to see through the design. Thus, he possesses the power to change it, genetically as well.

Man can glory in being able to fold back the screen of the phenomena to reveal a panorama of patterns. Darwin speaks enthusiastically of evolution and selection of the fittest; Freud discerns an interplay of ego, id and superego; Einstein suggests the linking of space and time, energy and mass, gravity and geometry; Bohr insists on blurring the distinction between reality and the observer of reality. Today man can do all that, but he can also see through the insights, identify the omissions and relate to the full experience of reality. For instance, contemplate the nature of consciousness that can do all that. Man can enlarge the field of attentiveness by conducting a dialogue with man’s own present understanding. This ability is also a creation.

Man is free to shift perspectives and entertain alternative explanations of the flow of existence. One can be both a giant and then a dwarf standing on one’s own giant shoulders to see further. Or be a giant and then a giant standing on his own head. Imagine a multi-mirror world, where up is also down, plus is also minus, disease is a crime and crime is a disease.

"I saw an upside-down world," said one sage to another.

"You saw a rightside-up world," came the reply.

BT Pesachim 50a

One can be Hillel ruling in Torah law, or be Shammai ruling to the contrary. Both sets of rulings are accommodated by the rich tapestry of possibilities in the "living words of GoD" – as content of both the Torah and the world, and together allow for the open-endedness of mind.

In return for these gifts, and for any particular gift or talent, one can give the one thing which is never truly offered except as a voluntary gift from man – namely, man's striving towards GoD, which includes and surpasses all other striving.

In the Judaic orientation, to be a "servant of GoD" anticipates the negation of all enslavement. The Word of GoD sustains Creation, invites exploration and promises liberation. For all generations, the First Commandment of the Decalogue proclaims: "I am GoD your GoD who took you out of the land of Egypt, from the house of bondage" (Exodus 20:2).

"The tablets were the work of GoD, and the writing was the writing of GoD, incised (*harut*) upon the tablets" (Exodus 32:16). Do not read *harut*, "incised," but *herut* – "freedom," for there is no free man except one who is engaged at the Torah (*Pirkei Avot* 6,2).

"You have loosened my bindings," King David said, glorying in his freedom. "I will offer to You the (voluntary) offering of thanksgiving, and will call in the name of GoD" (Psalms 116:16).

Striving is an end in itself. The ground for constant striving is that the task of being human, including human knowing, is never completed. "You cannot see My face," Moses was informed, "for no man shall see Me and live" (Exodus 33:20). For man to live at full stature means perpetually striving to "see Me." At the age of one-hundred and twenty, "his eye was not dimmed" to preclude new panoramas, as when he gazed from afar into the Promised Land, and his "moisture" of curiosity was "unabated" (Deuteronomy 34:7). On the third day, when Abraham and Isaac arrived near the place consecrated for the ascent offering, Abraham "saw the place from afar" (Genesis 22:4). For the servant of GoD who strives to "see Me," the horizons of striving or ascent are ever receding.

A song of Ascents. Well to the man who is in awe of GoD; who walks in His ways.

Psalms 128:1

Serve GoD.

Yet, *"do not be like servants who minister to their master in order to receive reward."*

Pirkei Avot 1,3

The striving towards horizons anchored in the will of GoD, unrelated to seeking reward, identifies man as man at full stature. This defines man's dignity. For striving is all one's own, belonging solely and uniquely to each human being. Tangible possession, indeed any result of striving, is finite, localized; and it is a gift from GoD that cannot be matched in kind. For to GoD belong "the heaven and the heaven of heavens, the earth and all that is in it" (Deuteronomy 10:14). Thus, striving towards GoD is the only gift which man can rightfully bestow. Moreover, it is a matching or emulative gift. GoD as the Creator is not rewarded for His perpetual gifts to man; GoD is simply and uniquely Himself. When striving, man gives as GoD gives. That is the authentic fundamental expression of human dignity.

"Man is born to toil" (Job 5:7), and Job toiled at transcending his suffering and his present understanding. With pain the companion of his reaching, midwife to his reincarnation, he chose life, and refused to curse GoD.

Whether rolling in the abyss, like Job, or secure in the seat of majestic grandeur, like King David, the authentic man strives. One must pronounce a blessing for the bad as for the good, the Talmud says, and hence, transform the immediate situation by reaching out to GoD, who is involved in every situation yet transcends it.¹¹ "If I ascend to heaven, You are there; and if I make my bed in the pit, You are" (Psalms 139:8).

"It came to pass, when the king sat on his throne, and GoD had given him rest from all his enemies around him; that the king said to Nathan the prophet: See now, I dwell in a house of cedar, but the ark of GoD dwells within the curtain" (2 Samuel 7:2). King David continued to strive.

According to the Talmud, there is reason for worry about anyone upon whom forty days have passed without some suffering or even discomfort. In heaven they may have forgotten about that person. Literally, "he has received his

world.”¹² In terms of the present discussion, this teaching includes a transparent truth: If one has come to the end of all striving, or desire for striving, he is no longer connected to the source of enduring life.

To be quite precise, therefore, Solomon’s maxim should be understood to say: He who hates gifts – that are not matched – will live.

ooo

“Jerusalem is a city joined together” (Psalms 122:3) – to Divine Presence as well. Divine Presence is linked to knowledge and awareness (“enlightenment”) in one form or another.

In Your light we see light.

*Do you want to see Shechina (Divine Presence) in this world?
Be occupied with the Torah in the land of Israel.*

Psalms 36:10 / Midrash Tehilim 105

Written in Jerusalem, this book explores some of the ways that conceptual approaches help **identify** the content **carried** by the authentic transmissions “from Sinai.” The disclosures suggest the image of a pre-established choreography and matching movements in a dance.

Part One

Givens And Concepts

Chapter 1

Welcoming The Sabbath

Be ... holy ... keep My Sabbaths

Leviticus 19:2-3

In a home in Jerusalem, a young child watches her mother light the Sabbath candles. Movements in a dance: the hands move, likewise, the lips. The mother pronounces a blessing:

*Blessed are You GoD our GoD, King of the world,
who has sanctified us (kideshanu) with His commandments,
and commanded us to light a candle (ner) of the Sabbath.*

To fulfill a commandment is to sanctify, increase awareness, impart to the soul, elicit from the soul a quantum of light. "For a commandment is a candle (*ner*) and Torah is light" (Proverbs 6:23). "The soul of man is a candle-lamp (*ner*) of GoD" (Proverbs 20:27). If you have been vigilant at lighting Sabbath candles, I will show you the lights of Zion.¹

On the table stands red sweet wine for the Kiddush, waiting for the blessing and hymn of sanctification.² It glows red like a flame of memory. The sanctification relates the origin of the universe and the birth of Jewish history to this family who is welcoming the Sabbath in Jerusalem.³

The choreography links movement in the Creation Story to the Exodus Story. Multitudes step through fire and cloud to a fiery mountain enveloped in sound. The Torah is received at Sinai on a Sabbath.⁴

Remember the Sabbath day to keep it holy. Six days you will work and do all your tasks. But on the seventh day is the Sabbath to GoD your GoD. You will not do any work, you, your son, your daughter, your manservant, your maidservant, your cattle, and the stranger in your gates. For in six days GoD made the heavens and the earth, and rested on the seventh day. Therefore GoD blessed the Sabbath day and hallowed it. And remember that you were a slave in the land of Egypt, and that GoD your GoD brought you out from there with a strong hand and an outstretched arm; therefore GoD your GoD has commanded you to observe the Sabbath day.

Exodus 20:8-11

On the Sabbath an entire people ascends from the six days of toil and routine to the seventh day of repose and spiritual splendor. Man becomes man in emulation of GoD through observance of the Sabbath.

It is a tradition among the devout: On the night of the Sabbath, when awareness of GoD as Creator and Presence pervades the Jewish home, husband and wife express their love for one another, and new life is conceived.⁵

When on a Sabbath the Israelites had accepted everything heaven had to offer, GoD reminded them of their obligations on earth: "Return to your tents" (Deuteronomy 5:27) – there new generations are called into existence, who will enter the Promised Land.⁶ So it came to pass that today, in a home in Jerusalem, a young child watches her mother light candles to welcome the Sabbath.

Chapter 2

Towards An Edifice Of Concepts: Givens And Concepts

Emet: "How are you and, forgive me for asking, What are you?"

"Why do you ask?" Yashar responded, somewhat on guard.

Emet: "Oh, I am trying to make sense of things, in the small, and if possible in the large as well. I thought I would begin by asking other people, so let me start with you."

"Let me join you in the quest," Yashar said.

"And may I suggest that we begin by asking quite generally: What is man; what is the world; and what is man's place in the world?"

Angels, some say, do not ask questions.

What and how things are, the content of created existence, is comprised of givens and concepts, to be designated Givens and Concepts. Givens are what GoD knows to be so, and what man knows to be so that is true. The Givens known by GoD include that man knows Givens, and GoD knows what man knows as Givens. The sun is a Given that man knows; and GoD knows that man knows this creation as the sun. Concepts are what GoD knows about how human beings explain the Givens known to man. Concepts of modern physics explain the movement of the sun and its source of energy.

GoD knows what man knows as Givens – and which is what GoD wants man to know; man does not know what GoD knows as Givens. Man does not know whether the sun man knows is *the same* as what GoD knows as this creation. If what GoD knows as this creation is different, say, the SUN – the sun in some sense *corresponds* to the SUN. More generally, Givens known by man may *correspond* to Givens (or GIVENS)

known by GoD. Explanations may then require Concepts that *correspond*.

The present discussion shall make use of elements of content – the intended Givens and Concepts – carried by what appears above as Chapter 1. These Givens and Concepts are **carried** by the text; this emphasis simply anticipates the general distinction between the content of a message and its mode of transmission – the carrier or medium. The ability to see or hear is not the same as to **identify** what one sees or hears. To know what one reads involves broader awareness than knowing how to read.¹

In Chapter 1, the subtext “the hands move, likewise, the lips” **carries** content. However, not every reader may **identify** the intended content. All the individual words in this subtext are (presumed) familiar to the reader, who **identifies** their content. But what about the intended content **carried** by the associated subtext “movements in a dance?”

It is helpful to introduce an explicit notation, to denote elements of text which **carry** content that the reader is not expected to **identify** without further exploration. The subtext “movements in a dance” **carries** intended content: the intended Given(s) and Concept(s). In the explicit notation: G[^] (movements in a dance) and C[^] (movements in a dance).

If some readers do **identify** the intended content, G[^] and C[^] do not appear. The content is *familiar*; those readers **identify** the intended content upon reading the subtext.

The annotated text could thus be different for different readers. G[^] and C[^] might prefix different subtexts, and the number of G[^]s and/or C[^]s might not be the same.

In the explicit notation, for some readers, the entire Chapter 1 might appear as follows:

In a home in Jerusalem, a young child watches her mother light the G[^] Sabbath candles. Movements in a dance: the hands move, the lips move. The mother pronounces a G[^] blessing:

“G[^] Blessed are You G[^] GoD our G[^] GoD, G[^] King of the G[^] world, who has G[^] sanctified us with His G[^] commandments, and G[^] commanded us to light a candle (G[^] ner) of the G[^] Sabbath.”

"Be...G^holy...G^keep G^My G^Sabbaths."

Leviticus 19:2-3

To G^fulfill a G^commandment is to G^sanctify, increase G^awareness, G^impart to the G^soul, G^elicit from the G^soul, a G^quantum of G^light.

"For a G^commandment is a candle (G^ner) and G^Torah is G^light."

Proverbs 6:23

"The G^soul of man is a candle-lamp (*ner*) of GoD."

Proverbs 20:27

If you have been G^vigilant at lighting G^Sabbath candles, I will show you the G^lights of G^Zion.

On the table stands red sweet wine for the G^Kiddush waiting for the G^blessing and G^hymn of G^sanctification. It glows red like a G^flame of G^memory. The G^sanctification relates the G^origin of the G^universe, and the G^birth of Jewish history, to this family who is G^welcoming the G^Sabbath in Jerusalem.

The G^choreography links movement in the G^Creation G^Story to the G^Exodus G^Story. Multitudes G^step through G^fire and G^cloud to a G^fiery G^mountain G^enveloped in G^sound. The G^Torah is G^received at G^Sinai on a G^Sabbath.

"G^Remember the G^Sabbath day to keep it G^holy. Six days you will work and do all your tasks. But on the seventh day is the G^Sabbath to G^GoD your G^GoD. You will not do any work, you, your son, your daughter, your manservant, your maidservant, your cattle, and the stranger in your gates. For in G^six G^days G^GoD made the G^heavens and the G^earth, and G^rested on the G^seventh G^day. Therefore G^GoD G^blessed the G^Sabbath G^day and G^hallowed it. And remember that you were a slave in the land of Egypt, and that G^GoD your G^GoD brought you out from there with a G^strong G^hand and an G^outstretched G^arm; therefore G^GoD your G^GoD has G^commanded you to G^observe the G^Sabbath day."

Exodus 20:8-11 / Deuteronomy 5:15

On the G^Sabbath an entire people ascends from the six days of toil and routine to the seventh day of repose and G^spiritual G^splendor. Man becomes man in G^emulation of G^GoD through G^observance of the G^Sabbath.

It is a tradition among the G^devout. On the night of the G^Sabbath, when G^awareness of G^GoD as G^Creator and G^Presence G^pervades the Jewish home, husband and wife express their love for one another, and new life is conceived.

When on a G^Sabbath the G^Israelites had accepted everything G^heaven had to offer, G^GoD G^reminded them of their G^obligations on earth: "Return to your G^tents" - there new generations are G^called G^into G^existence who will enter the G^Promised G^Land. So it came to pass that today, in a home in Jerusalem, a young child watches her mother light candles to G^welcome the G^Sabbath.

In the subtext "has sanctified us (*kideshanu*)," what intended content - Given(s) and Concept(s) - is **carried** by the word *kedusha*, the holy, here and elsewhere? In the explicit notation: what is G^kedusha and what is C^kedusha in different contexts?²

In the subtext "the Sabbath," what intended content - Given(s) and Concept(s) - is **carried** by the word Sabbath (*shabbat*)? We are to distinguish between the Sabbath in relation to man: Sabbath^man, and the Sabbath in relation to GoD (Genesis 2:2-3): Sabbath^GoD. What is the intended content - Given(s) and Concept(s) - **carried** by the word Sabbath in relation to man? In the explicit notation: what is G^/C^(Sabbath^man)? What is the intended content **carried** by the word Sabbath in relation to GoD? In the explicit notation: what is G^/C^(Sabbath^GoD)?³

ooo

To fully **identify** the Givens and Concepts **carried** by other significant words in the foregoing text (Chapter 1) - GoD, Sabbath, the holy (these words individually or in combination), and so forth - we may likewise wish to explore and **identify**

elsewhere the significant content they **carry**. Let us focus on the verse, “A man (*ish*) shall be in awe of his mother and father; and keep My Sabbaths, for I am GoD your GoD” (Leviticus 19:3). This verse **carries** the following Givens and Concepts:

G^{man-ish};
 G^(awe);
 G^(awe of mother);
 G^(awe of father);
 more generally, G^(awe of parents);
 G^(Sabbath^{GoD});
 G^(Sabbath^{man}).

C^{man-ish};
 C^{mother};
 C^{father}; C^{awe};
 C^(awe in relation to mother);
 C^(awe in relation to father);
 more generally, C^(awe of parents);
 C^(Sabbath^{GoD});
 C^(Sabbath^{man}).

Words **refer to** what exists in the world and in our minds. The words man, mother, father, awe **refer to** content as elements of everyday human experience – Givens; and they **refer to** elements of content in human minds – the Concepts C^{man}, C^{mother}, C^{father}, C^{awe}. When the respective words are **identified** as *equally familiar*, they communicate to the reader their undisputed content as the respective Givens and Concepts.

If it is granted that the word man is familiar, readers **identify** the intended Given(s)/G^{man} and the intended Concept(s)/C^{man} solely by perusing the word. The prefixes G[^] and C[^] are omitted; schematically, G[^]/C[^]man=man.

To agree that G[^]/C[^]man is *the same* as G[^]/C[^]ish – is to affirm that the word man is a faithful translation of the word *ish*. Each word **refers to** a human being in the singular; if the word man is familiar, the word *ish* is familiar. G[^]/C[^] becomes superfluous.

Their plural forms, respectively, are **men** and *ishim* (or

anashim); and as familiar words both unambiguously **refer to** the same content, namely, a plurality of human beings.

These more or less self-evident remarks are not inconsequential. The Hebrew words *ish*, *adam*, *enosh* usually appear in translation as “man.” Yet they may require further exploration, because in different contexts the content they **carry** may not be the same.⁴ If the word *adam* (not *ish*) had appeared in the cited verse (Leviticus 19:3), and the translation read: “A man shall...” – the claim might well be made that the translation (of this modified verse) is inadequate. For while in some contexts of Judaic teaching *adam* is interchangeable with *ish*, in other contexts *adam* significantly **refers to** heredity – the human species. Accordingly, here the modified verse could be read (translated) as **referring to a descendent of the first Adam**.⁵

The familiar word man/*ish* is here free of this association with heredity; it does not **carry** that content. Indeed, the Biblical Adam did not have a mother or father. Accordingly, in the unmodified verse, as it stands, *ish*/man may thus be said to **carry** additional other intended content: the Given and the Concept that awe of parents is not inherited. Hence each person is bidden to develop this trait or awareness. For those readers who do not **identify** this content, G[^]/C[^] must prefix *ish* in the text.

It is instructive to note that neither is awe of GoD “a gift from Heaven.” One Concept – C[^]awe – connects two different Givens.

ooo

Words in a dictionary function as **carriers** through substitution (~). In a Hebrew-English dictionary, the substitution (e.g. *kedusha*~the holy) does not divulge the content of the word *kedusha*: What the text (the holy) **refers to** has not been **identified**. We have been made aware that the word *kedusha* **carries** the same content as the text (the holy); but our awareness does not **identify** (behold), perceive or conceive, the content to which the text (the holy) **refers**.

Computers operate hierarchies based on the substitution of symbols and signs (X~Y). Computers, likewise, can perform the substitution (*kedusha*~the holy), say via the sequence: X~*kedusha* / Y~the holy / *kedusha*~the holy. When X and Y are

not related to specific words in a dictionary of human language, but function as abstract marks – then X and Y, as well as (X~Y), obviously do not **identify** content. They may **refer to**, but do not designate, particular contents that individual awareness can match with givens of human thought and experience. An unspecified computer substitution (X~Y) describes any entry in the word dictionary that substitutes one word (in Language L2) for one word (in Language L1).

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Givens may be clarified by **identifying** explanatory concepts (Concepts), and connected Concepts can give rise to a conceptual edifice. Human mentality often seeks comprehensive explanations, conceptually to “unify” pertinent elements of thought. An explanation is an edifice of thoughts. Insofar as the explanation provides a logically connected configuration of Concepts, it is said to unify.

Today, a sampling of **carrier** words can include: man, mother, community, initiative, freedom, murder, biosphere, surface, volume, lasers, the speed of light. The content **carried** by the respective words, which the reader might *not* be presumed to **identify**, would be prefixed by G[^] for Givens and C[^] for Concepts: G[^]/C[^]mother; ... G[^]/C[^](speed of light)...

We appear to be able to speak meaningfully of a logically connected configuration of Concepts. It would seem that we cannot speak as meaningfully, or as clearly, of a logically connected configuration of Givens. Givens are distinct in their respective contexts; they are not to be considered as somehow connected unless shown to be so.

As there are different Givens, explanatory Concepts may differ. The basic (presumed familiar) Givens (Concepts) are different; yet some may be *corresponding* Givens (Concepts). A volume and a surface are corresponding Givens; they are, respectively, three-dimensional and two-dimensional bodies or configurations in space. Yet a volume and a surface are not *the same* (congruent) Givens, since they are not equivalent content. A volume includes one or more surfaces; but a surface does not include volume: it lacks the associated “volume quality” (bulk).

The word space **refers to** the Given G[^]space; and it **refers to** the Concept C[^]space. As elements of human mentality, C[^]volume is a Concept and C[^]surface is a Concept; C[^]volume

and C^{surface} *correspond* via the same connecting Concept: C^{space} . C^{volume} and C^{surface} *correspond*, but they are not *the same*; volumes and surfaces are not equivalent in conceptual content.

This exemplifies that one Concept, here C^{space} , may correspond to more than one Given: G^{volume} and G^{surface} ; and that more than one Concept – C^{space} and $C^{\text{surface}}/C^{\text{volume}}$ – may correspond to (and so help explain) one Given: $G^{\text{surface}}/G^{\text{volume}}$.

Chapter 3

Givens And Concepts (*continuation*)

To **identify** intended content involves our individual awareness, which **identifies** givens (Givens) of thought and experience that match the intended content. To understand is to **identify** content; and in the quest to understand we must be able to tell when we do not understand. Stated graphically, on the first rung of the ladder of awareness we know there are other rungs. In the context of the present discussion, on the first rung we can tell when words, as signs or symbols, function as **carriers** of content; but they do not help us **identify** the intended content they **carry** – and when they do, they are familiar.

A word is familiar when our awareness **identifies** its intended content. Familiar words, or larger linguistic structures become familiar in or through what we can call their intended texts elsewhere. Instead of intended texts, we can speak of intended media (or sources): texts, situations, panoramas, or other **carriers** of content. These intended media help us **identify** intended content. Possibly, by **identifying** the content **carried** by more than one intended source, the individual awareness beholds a range of definite content which it associates with particular linguistic structures. Thereafter, those structures are familiar wherever they appear.

Flashes of light or patterns of color may **carry** a message; a sequence of sounds may **carry** a message. The messages may be the same, or they may be different. A medium is described by characteristic features and by its parameters: texts, words, symbols, sounds, colors, letters, pictures, and so on. This knowledge may not directly help us become acquainted with

– **identify** – the content of the message **carried**. However, certain features in the medium may anticipate significant content in the **identified** message. The text, “the hands move, likewise, the lips,” may **carry** assorted definite content in different contexts.

ooo

One mark of awareness and self-awareness is that human beings can discourse on thought and speech. The question arises: How might one communicate such discourse to minds in other epochs? How might one provide a record which they would decipher, and so continue the living discourse?

Writing in the 19th century, Rabbenu Malbim reached into the sublime metaphor of the Song of Songs to **identify** elements of such a discourse on human cognition and speech. I am indebted to the late Rabbi Nachman Bulman for having first made me aware of this text. Some of the following paragraphs reproduce his presentation verbatim.

*Behold, you are fair, my beloved;
behold you are fair;
your eyes are doves behind your veil;
your hair is like a flock of goats
trailing down from Mount Gilead.*

Song of Songs 4:1

The beloved’s eyes are the eyes of doves, creatures emblematic of faithfulness. According to the Midrash, the eyes of the dove, once they settle on their mate, never waver.¹ The eyes of the human soul are as the eyes of doves. Those two eyes, taken together, faithfully tell us about the world. They enable the soul to bond itself to GoD through perception and thought outwardly directed and through introspection, both of which are phenomena of human consciousness.

The eyes of the soul are “behind your veil.” The soul is locked into the body and cannot flee, but its eyes are free to roam beyond the physical confines of the body and soar outwardly and inwardly.

The realm of thought is twofold. Firstly, the mind works with concepts. The perception of five doves corresponds to the concept of a dove and the concept of five. There may be an

infinite number of concepts, and they may be infinitely diverse. The number and kinds of concepts can vary from mind to mind, and for the same mind. Accordingly, “your hair is like a flock of goats trailing down from Mount Gilead.” Concepts in the mind are likened to hair sprouting from the head in every direction, as if cascading down a mountain. Jacob’s sheep were on Mount Gilead, and they were set apart by dots and stripes. Sheep of the same solid color are not individually distinguishable. It is otherwise when they are spotted, dotted, and so on. One can own an infinite number of sheep, yet they are all distinct, as are different concepts.

Besides concepts, there are the laws of thought, small in number. Being laws of thought, they cannot be known directly by introspection. Accordingly, the text continues:

*Your teeth are like a flock well counted,
which have come up from the washing;
all of them are matching twins,
and none are missing.*

The laws of thought are “well counted”; there is a fixed number of such laws. They do not vary from mind to mind, and they are independent of the content of thought. They pertain to the mind, just as teeth grow inside the head. Teeth are all white, not set apart by color or other external means. Laws of thought, likewise, are all “matching twins” – equally structures of human mentality, all of a kind.

Another power of the soul is speech. By means of speech concepts are strung out like beads on a string to convey a complete idea. Hence:

*Your lips are like a thread of scarlet,
and your speech is comely.*

The speech of the lips is comely, well ordered. The lips transmit speech that is like a clearly visible thread; it strings out concepts of the mind in an organized pattern and sequence.

A Puzzling Text

The Sages relate about Shmuel (one of the Sages), that he

once purchased from a non-Jew a jug made of gold as if it were made of iron. When he came to pay the asking price of four gold pieces, Shmuel handed him five gold pieces for the jug.²

How may we fathom this strange episode? Why indeed do the Sages tell us about such a seemingly commonplace matter? These questions were posed by the Torah luminary, R. Natan Adler (1803-1890), and his answer appears below. But first let us analyze this text in terms of the foregoing discussion.

The text includes familiar sub-texts; we **identify** the content **carried** by the words jug, made of gold, gold pieces, made of iron, four, five. However, we cannot identify the content of the sub-text "Shmuel handed him five gold pieces." Since this puzzling text appears in the Talmud, we know that it **carries** significant content.

According to R. Natan Adler's exposition, when Shmuel perceived that the merchant offered him a golden jug for the asking price of an iron jug, he faced a dilemma.³ If the non-Jew did not know that the jug is made of gold, and truly believed that it is made of iron, it was Shmuel's obligation to point out the merchant's error in order not to cheat him. On the other hand, perhaps the merchant did know that the jug is made of gold; but he had stolen it, and so was offering it for a much reduced price. In that case, it was a *mitzva* to buy it at a low price, thus getting it out of the thief's possession, and have it returned to its rightful owner.

What did Shmuel do? He handed the seller five gold pieces to test him. If he would return the extra gold piece, that would be a sign that he is an honest man; he simply does not know that the jug is made of gold. Shmuel would then pay him the difference for the value of a golden jug. But if the merchant would not return the extra gold piece, it would be a sign that he is a thief who stole the jug.

The Content Of "Riddles"

A text presented as a "riddle" – an ostensible anomaly – can reliably store, and through human interfacing become the means to retrieve intended content **carried** by the said text of the "riddle." The **identified** content (the solution) need not necessarily preclude other solutions which are consistent with the text.

Riddle A: Marshall and Josh were found lying dead in a closed room. All doors and windows were securely shut. There was a puddle of water on the floor. How did they die?

Towards the sought-for answer – **identification** of the intended content carried by this linguistic construction (the text of the “riddle”) – one must **identify** elements of content (Givens) which are not evidently **carried** by the text. However, those elements of content are only ostensibly missing; they are available among the familiar Givens of thought and experience accessible to the personal awareness of readers who would resolve the anomaly.

To **identify** those familiar givens, one must ask, and correctly respond to questions that fully utilize the familiar content that **is** evidently **carried** by the intended text. The following question leads to the essential insight: What is a sufficient causal connection (this Given) between the familiar content **carried** by the text – the puddle of water on the floor – and the death of Marshall and Josh? Or: awareness of what other familiar fact would readily suggest the correct answer to this question? One pertinent factual connection, familiar from elsewhere: *Fish in water live. Fish deprived of water die!*

Flash of insight. Marshall and Josh are fish! The fish-bowl they were in shattered; they and the water fell to the floor. The water formed a puddle, but there was no puddle where the two fish lay. The fish died!

The sought-for factual connection, which led to this flash of insight, is familiar from elsewhere, while knowledge of this content was supplied (from *there* to *here*) by the reader’s awareness. This content is not even remotely **carried** verbally by segments of the familiar text here – the text of the “riddle.” The text **carries** explicit familiar information (content): it discloses (**identifies**) the fate that befell Marshall and Josh. The text does not **identify** the missing intended content – namely that Marshall and Josh are fish – which unravels the “riddle.” This intended content is disclosed (**identified**) through interfacing, via juxtaposition of the familiar factual connection provided by the reader’s awareness.

Riddle B: Two children were born moments apart; they have the same mother and the same father. Yet they are not twins. How can that be?⁴

Linguistically, the familiar word *twins* usually **refers to** (and **identifies**) the birth of two children together as its content. My awareness **identifies** the content **carried** by this word, and I properly rely on my knowledge of the familiar content **carried** by the word *twins*. The text preceding that text, the statement “two children were born moments apart,” does not, however, exclude the possibility of more than two children “born moments apart.” Familiar human experience admits this possibility, and logic does not preclude it, since the birth of three or more children (moments apart) includes the birth of two children moments apart. This **carrier** text – the text “two children were born” – thus admits two readings: *only* two children, and *at least* two children; and these readings **refer to** different yet familiar given contents (Givens). My expanded awareness knows that human experience admits the second reading – at least two children – namely, a birth of twins, a birth of triplets, and so on. Therefore, this reading of the text is familiar to me. I am aware that it is familiar; hence I am aware that it is *not not-familiar*. I likewise know that it cannot be both *familiar* and *not-familiar* without violating the law of logical contradiction. Hence the “riddle,” as narrated, is only *ostensibly* a riddle.

“**Riddle**” **B** is based on a restricted awareness, namely, that the reading “two children were born” *necessarily refers to* the same content **referred to** by the word *twins* – in the text “they are not twins.” Accordingly, the text “two children were born” cannot **refer to** the birth of more than two children. That being so, **there is a contradiction**.

Resolution of the (ostensible) “riddle” draws on a broader awareness, namely, that the content **referred to** by the familiar word *twins* is *not necessarily* the same as the content **referred to** by the familiar statement “two children were born.” Indeed, “two children were born” does not preclude the birth of more than two children. That being so, **there is no contradiction**.

In the restricted awareness, “two children were born” (this text) **refers to** a single content (Given): two children were born. This content (Given) corresponds to one Concept: $C^{\wedge} \text{twins}$.

In the broader awareness, “two children were born” **refers to** more than one possible given content (Given): two children were born; three children were born; and so on. Each of these given contents (Givens), respectively, corresponds to a different Concept: C^{\wedge} twins, C^{\wedge} triplets, and so on.

The text “two children were born” **refers to** a Given. The text “they are not twins” **refers to** a Given. In the restricted awareness, the two Givens *are not the same* Given: they do not pertain to *the same births*. Yet we are informed that there was only a single Given! Therefore, **there is a “riddle!”** In the broader awareness, the (ostensibly) two Givens *are the same* Given; and indeed there was *the birth of more than two children*. So, **there is no “riddle!”** This Given – *the birth of more than two children* – suggests another corresponding Concept: C^{\wedge} (more than two children).

Man Is To Emulate

*As He is merciful, so you be merciful;
as He favors with grace, so you grant favor;
as He is magnanimous, so you be magnanimous.*

BT Sota 14a⁵

That GoD creates is a Given **carried** by Judaic teaching. It can be added to the list: GoD in relation to creation/ G^{\wedge} (GoD $^{\wedge}$ creation). Another Judaic teaching is that man is to emulate GoD.

“In all your ways know Him” (Proverbs 3:6); “walk in His ways...” (Deuteronomy 8:6,30:16). The words “your ways” **refers to** creations by man; “His ways” **refers to** creations by GoD. The latter, created content by GoD, consists of Givens – or GIVENS, which unambiguously denotes creations by GoD. As GoD creates, man is to create.⁶ Man is to emulate the “ways” of GoD within the range and scope of human capacity: man creates Givens which are not generally *the same as*, but which *correspond to* the GIVENS created by GoD. The former “emulate” (E:) the latter; schematically, Given~E:GIVEN.

GoD in relation to man/ G^{\wedge} (GoD $^{\wedge}$ man) – the GIVEN $G^{\wedge}1$.

Man emulates: man acts in relation to man – E:G¹.

GoD in relation to the person/G¹(GoD¹person) –
the GIVEN G².

Man emulates: man acts in relation to the person – E:G².

GoD in relation to the community/G¹(GoD¹community)

–
the GIVEN G³.

Man emulates: man acts in relation to the community

– E:G³.

GoD in relation to mercy (*raham*)/G¹(GoD¹mercy) –
the GIVEN G⁴.

Man emulates: man performs acts of mercy – E:G⁴.

GoD in relation to grace (*hanun*)/G¹(GoD¹grace) –
the GIVEN G⁵.

Man emulates: man performs acts of grace – E:G⁵.

GoD in relation to magnanimity (*gomel hessed*)/
G¹(GoD¹magnanimity) – the GIVEN G⁶.

Man emulates: man acts with magnanimity – E:G⁶.

Six days you will work and do all your tasks.

But on the seventh day is the Sabbath to GoD your GoD.

*You will not do any work, you, your son, your daughter,
your manservant, your maidservant, your cattle, and
the stranger in your gates.*

*For in six days GoD made the heavens and the earth,
and rested on the seventh day...*

Exodus 20:9-10

GoD in relation to the Sabbath/G¹(GoD¹Sabbath) –
the GIVEN G⁷.

Man emulates GoD in relation to the Sabbath – E:G⁷.

Be you holy, for I, GoD your GoD, am holy.

Leviticus 19:2

GoD in relation to *kedusha*/G¹(GoD¹*kedusha*) – the
GIVEN G⁸. Man emulates GoD in relation to *kedusha*
– E:G⁸.

You will love GoD, your GoD...

Deuteronomy 6:4

Love your fellow as you love yourself.

Leviticus 19:18

GoD in relation to love/ $G^{\wedge}(\text{GoD}^{\wedge}\text{love})$ – the GIVEN $G^{\wedge}9$.

Man emulates GoD by performing acts of loving GoD
– $E:G^{\wedge}9$.

Man emulates GoD by acts of lovingS man – $E:G^{\wedge}9$.⁷

“A man shall be in awe of his mother and father...” (Leviticus 19:3). This imperative is not related to emulation because the content it carries – including the Givens $G^{\wedge}(\text{man}^{\wedge}\text{awe})$ and $G^{\wedge}[\text{man}^{\wedge}(\text{awe of mother...})]$ – is not related to emulation. There is no Judaic teaching that can sensibly be said to **carry** the GIVEN: GoD is in awe (AWE)/ $G^{\wedge}(\text{GoD}^{\wedge}\text{AWE})$. There is no GIVEN for man to emulate.

Rabbi Hanina said: All is in the hand of Heaven except fear of Heaven.

*Rabbi Hanina in the name of Rabbi Simeon bar Yochai:
To be in awe of GoD is man's gift uniquely cherished
by GoD.*

BT Berachot 33b

*Well to the man who is in awe of GoD; who walks
in His ways.*

Psalms 112:1

Awe of GoD is the wise foundation of all emulations.⁸

Part Two

The Relational Reality

Chapter 4

The Relational Reality¹

Created existence involves relationships. Every relationship is a creation. The totality of all relationships in Creation is the relational reality.

Each person is unique. One is who one is through participation in relationships (schematically: one-to-...). One's participation can vary. The relationships involved can vary. The person can be transformed. Every person participates in at least one relationship.

Every person participates in a relationship that involves participation by GoD (schematically: One-to-one). The participation by GoD is a creation. Participation by GoD can vary for the same person and for different persons. This depends on the participation by the person (schematically: one-to-One :: One-to-one). This relationship sustains corresponding relationships.

Relationships among persons can create a human collective (hc). A human collective is not identical to a multitude of persons; it possesses distinctive qualities and participates in corresponding relationships. The participation by GoD in any relationship with a human collective (schematically: One-to-hc) is a corresponding creation.

The quality of *kedusha* ("the holy" or "to be holy") in Judaic thought and practice is associated with the power to join: thus, a man and woman are "consecrated" in marriage to create a new entity in the sight of man and GoD. *Kedusha*, a creation, is also linked to Divine Presence. The Holy Land is the land that "The eyes of GoD your GoD are always upon it, from the beginning of the year to the end of the year" (Deuteronomy 11:12).

In some contexts, the content carried by the word *kedusha* can be significantly identified as awareness; in relation to GoD, the content carried by the words “the holy” carries the content identified as (absolute) Awareness. In the cited verse, Awareness refers to GoD explicitly; at all times GoD is optimally attentive to the Holy Land. Therefore, the verse discloses that the designation *the Holy Land* **carries** the content *the Land of Awareness*.

In some aspects of Torah law, the collective identity of Israel as a nation is defined only in the Holy Land.² The corresponding Given is a relationship (a creation) which involves participation by Awareness. By implication, Awareness communicates optimally with human mentality and affects the range of awareness. That is related to participation of the individual Jew in relationships with other Jews, and in a relationship with GoD. Accordingly, the total measure of individual *kedusha* in the land of Israel is potentially greater than outside the land of Israel.³

We may refer to an illuminating partial analogy, based on current scientific discourse. By the principle of complementarity, the physics of elementary entities (e.g. electrons) exhibits ambiguities which cannot be eliminated. Electrons follow laws of probability described by quantum physics. Yet large material objects, comprised of many elementary entities in collaboration, are observed to follow the deterministic laws of ‘classical’ physics.

The participation by GoD with a human collective is different than the participation by GoD with the individual (schematically: One-to-hc \neq One-to-one).⁴ Participation by GoD can vary for the same collective and for different collectives; it depends on the participation by the collective (schematically: hc-to-One :: One-to-hc). This in turn sustains corresponding relationships.

Through participation in the creation of a human collective, one shares in the consequences of the corresponding participation by GoD sustaining the relationship together with the collective (schematically: one-to-hc :: hc-to-One :: One-to-hc :: hc-to-one).⁵

Complementary Participation

Axiom 1

Participation or any action by GoD is a creation.⁶

Axiom 2

GoD does not create what has already been created.⁷

Axiom 3

Man is created with a capacity for endeavor.⁸

Proposition 1

GoD does not do what man can do.

Proof 1

Since any action by GoD is a creation (Axiom 1), for GoD to do what man can do would violate Axiom 2. Hence GoD does not act instead of man. In relationships sustained by man and GoD, the participation by GoD complements the participation by man.⁹

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It is contrary to Torah law and the Judaic view of existence to passively 'rely' on GoD when human endeavor is called for. Divine attentiveness goes together with striving by man. "Moses went up to GoD; GoD called to him out of the mountain"; which is followed by, "And GoD called Moses up to the top of the mountain, and Moses went up" (Exodus 19:3,20). In less exalted circumstances as well, in every field of endeavor, GoD provides through one's efforts. Human effort is the necessary input, which GoD complements in order to achieve what human effort alone cannot achieve. "That GoD your GoD may bless you in all the works of your hands" (Deuteronomy 28:12).

The people of Alexandria asked Rabbi Joshua ben Hanania:

What shall a man do to become wise?

He said to them: Let him do much at study and do little at trading.

They said: Many have done so, and it was of no avail to them.

He said: Rather let him appeal for compassionate benevolence from the One to whom wisdom belongs. As it says, "For GoD grants wisdom, out of His mouth comes knowledge and understanding" (Proverbs 2:6).

BT Nida 70b

Here the Talmud asks: What, then, does it tell us? Rashi explains the Talmud's question as relating to Rabbi Joshua ben Hanania first answer. Since the matter depends on Divine benevolence, why had he told them "Let him do much at study"? The answer given is that this without that is not sufficient.¹⁰

ooo

We often find in the Talmud: "*Lama li Kra? Svara hi!*" What need is there for a verse of Scripture (*Kra*) as proof-text when the issue can be decided by human reasoning (*svara*)?¹¹

Rav Chaim Zimmerman taught that in principle, the Torah does not reveal what man can discover by means of his own mental powers. Whatever man's mind can reach, even later in history, will not be given by revelation. GoD wants man to do his own work, that being the meaning of man created "in the image of GoD."¹²

Human mentality is a creation by GoD, and GoD does not falsify or mislead.¹³ Therefore, man can, in principle, rely on human determinations of the truth.¹⁴ The universe is comprehensible, and GoD wants man to know what benefits him.

Axiom 4

Man was created with a capacity for optimal endeavor.

Proposition 2

GoD complements the optimal participation by man.

Proof 2 Parallel to Proof 1.

Optimal participation by GoD depends on optimal participation by man.

If when praying for a cure one does not summon known treatments for one's malady, one does not participate optimally.

ooo

Since not all people are capable of the same optimal endeavor, GoD is said to benefit at any level of optimal endeavor open to human beings.

There were four kings. What each one asked for, none of the others asked for.

David said: I will pursue my enemies, and I will overtake them (Psalms 1:38). The Holy One said to him: I do so. As it says, "David struck them from before dawn until the evening of the next day" (1 Samuel 30:17).

Asa stood up and said: I have no strength to overtake; rather, I will pursue and You overtake. The Holy One said to him: I do so. As it says, "Asa pursued them...for they broke before GoD" (2 Chronicles 14:12).

Jehoshaphat stood up and said: I have no strength, neither to pursue nor to overtake; rather, I will chant a song and You act. The Holy One said to him: I hereby do so. As it says, "At the time they began the chant, GoD set ambushes" (2 Chronicles 20:22). Hezekiah said: I have no strength, not to pursue, nor to overtake, and not to chant; rather, I hereby sleep in my bed and You act. The Holy One said to him: I do so. As it says, "...an angel of GoD went forth and struck in the Assyrian camp..." (2 Kings 19:35).

Lamentations Rabba 4,15

A kingdom is properly sustained by a righteous king together with the King of kings. "For with You I can rush a troop," King David said: "with my GoD I can scale a wall"; "GoD girds me with strength, and makes my way perfect" (Psalms 18:30,33).¹⁵ More generally, "one is equally favored whether one does much or one does little..." – according to his capacity.¹⁶

Schematic Variations

The totality of all relationships, involving persons and human collectives, is the human relational reality (HRR). The totality of all relationships is the relational reality (RR). The relational reality includes the human relational reality, plus all other relationships (schematically: $RR = HRR + R$).

The "unified reality" projected by Judaism accounts for the world, for man and for all the laws of human process.

Science seeks comprehensive explanations: conceptually to "unify" pertinent facts and observed phenomena. Insofar as a theory provides a logically connected edifice of concepts, that theory is said to "unify."

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We distinguish between the physical or material world, the biological domain of animate life, the characteristic social and mental features of human life, the spiritual domain in the human sphere and beyond. This is related to the fact that respective Givens are experienced differently, and are studied by means of different methods or incompatible Concepts. In Judaic teaching, there is interdependence of all created aspects of reality. The Sages considered this basic relatedness – this content – as carried by the first word in the Book of Genesis *Bereshit*. The unifying unique Beginning persists in the continued unfolding.

*The Torah is called “the beginning (reshit) of His ways”
(Proverbs 8:22).*

*Israel is called “the beginning (reshit) of His harvest”
(Jeremiah 2:3).*

Genesis Rabba 1,1¹⁷

By implication, the “why” of Creation – the domain of what is usually termed “values” and “purpose,” is related to the “how” of Creation – the domain of questions about how the universe functions, which science traditionally explores. The two realms converge most evidently through man.

ooo

The fundamental law of the relational reality is “Measure for measure.”

A Measure is in the domain of action by GoD; a measure is in the domain of human action, both outward-directed and internal, including thought, feeling and volition.

In the human relational reality, the Measure of participation by GoD, a creation, complements and corresponds to the measure of participation by man.

One’s participation corresponds to who one is and hence, one’s level of awareness, which, in turn, sustain matching participation by GoD. The law of Measure for measure is thus fundamentally a statement about the self. As the person is transformed, there is a corresponding Measure. Accordingly,

“Walk in His ways” (Deuteronomy 30:16) **identifies** a mandate for emulation as participation and self-transformation.¹⁸

Knowing and Being Entangled

Torah teaching is realized in human beings at full stature. “With the light of Day One Adam saw from one end of the world to its other end.”¹⁹ Through the juxtaposition of this Talmudic teaching with the verse “Torah is light” (Proverbs 6:23), viewed in the large, we come to identify significant content **carried** by the teaching: “GoD looked into the Torah while creating the world.”²⁰ Further content is **identified** through the teaching: “Blessed is He who has chosen them and their teaching”²¹ in juxtaposition with the verse “GoD desired, for the sake of his (His) righteousness, that the Torah increase and be magnificent” (Isaiah 42:21).

The indicated ambiguity in this last verse (His, his) is significant. Knowledge of the truth and righteous action are inseparable in relation to GoD; and in consonance with “walk in His ways” (Deuteronomy 30:16), they are to be likewise inseparable in man. Then Awareness overlaps a corresponding awareness.

Beyond some range, human awareness depends on man’s stature or “righteousness.” What was accessible “with the light of Day One” to the unflawed awareness of unflawed Adam, through optimal participation by GoD, is not accessible to everyone. Accordingly, the Sages teach that the light of Day One was hidden away for the righteous in the future.²²

Since every man is potentially righteous, in this sense man is a promise bearing that light. “Light is sown for the righteous man...” (Psalms 97:11). “GoD knows the way of the righteous” (Psalms 1:6); if “the way” **refers to** knowledge as well, then what the righteous know is true.

When a man looks up to GoD, GoD looks down, as it were, to engage his look. When a man looks up to GoD in an optimal manner, GoD looks down to engage his look and to provide in an optimal manner.

Human awareness emulates awareness on the part of GoD (Awareness); and those who are aware benefit. By implication, the benefit, including access to knowledge, corresponds to the level of awareness. Optimal human awareness emulates

Awareness optimally; and those who are optimally aware benefit optimally.²³

The possibility of communication between Awareness and awareness does not imply, however, that GoD Aware is the same as man aware. Rather, in some objective sense, Awareness and human awareness correspond; if what man knows is true, man's truth corresponds to the Truth known to GoD.

ooo

Rabbi Hanina said:

One who performs when commanded,

that is more than one who performs when not commanded.

BT Avoda Zara 3a.

Being commanded by the Word of GoD in the Torah creates obligation, and one's performance involves a level of endeavor [E(c)]. When not commanded, one's performance involves a level of endeavor [E(nc)]. One reading of the cited text carries the content that E(c) is greater than E(nc) [schematically: E(c)>E(nc)]. Based on the law of Measure for measure in the relational reality, the participation on the part of GoD, corresponding to E(c), is greater than the participation corresponding to E(nc) [schematically: P(c)>P(nc)].

When commanded, and aware of the command, one's performance involves a level of endeavor [E(c,a)]. When commanded and not aware of the command, yet one performs, the performance involves a level of endeavor [E(c,na)]. By the law of Measure for measure, If E(c,a) is greater than E(c,na), GoD's participation corresponding to E(c,a) is greater than GoD's participation corresponding to E(c,na) [Schematically: If E(c,a)>E(c,na) Then P(c,a)>P(c,na)].

When not commanded there is no obligation. When one is aware that there is no obligation and nevertheless performs, the performance involves a level of endeavor [E(nc,a)]. When not commanded, and one is not aware that there is no obligation and performs, the performance involves a level of endeavor [E(nc,na)]. GoD's corresponding participation is P(nc,a)/P(nc,na).²⁴

Of Measures and Measures

When Moses ascended on high, the ministering angels said before the Holy One, blessed be He:

Master of the world! What of this one born of woman among us?

He said to them: He came to receive the Torah.

They said to Him: This precious hidden treasure that has been concealed by You for 974 generations prior to the creation of the world – You want to give it to flesh and blood!?

“What is man that You recall him? And the son of man, that You have taken notice of him?

O GoD our GoD, how mighty is Your name in all the earth!

Give Your majesty above the heavens!” (Psalms 8:5,2,10).

So the Holy One said to Moses:

Give them an answer...

Moses said before Him: In the Torah that You give me, what is written there?

“I am GoD your GoD who brought you out of the land of Egypt” (Exodus 20:2).

He said to the angels:

Did you go down to Egypt? Did you become enslaved to Pharaoh?

What will the Torah be to you?

... Do you worship idols? ... Do you need a day of rest? Do you have a mother or father?

... So they immediately acquiesced.

BT Shabbat 88b

In recent theories describing the physical universe, it is proposed that our four-dimensional world (three spatial dimensions plus time) is the *projection* of a many-dimensional world in some abstract sense. The other dimensions are ‘hidden’ on the scale of things accessible to human experience.

If we did not receive light from the galaxies, we would have no knowledge of the inter-galactic cosmos, and would therefore fail to explore its effects on our solar system. If mankind had not received the Torah, we would have no knowledge of the Domain of GoD in Creation and its created Measure; We would not know the far-reaching truth that the Torah revealed at Sinai is the adaptation of a creation by GoD in the created Domain of

GoD, and that measures expected of man are GoD's adaptation of Measures for the human domain.

GoD looked into the Torah while creating the world. One might tentatively put the matter as follows: As the inter-galactic physical cosmos is to the physical aspects of human life on earth, so the Domain of GoD is to all aspects of life in the human domain.

Knowledge and Its Domains: A Schematic Presentation

GoD grants wisdom, out of His mouth comes knowledge and understanding.

Blessed be He who has shared of His wisdom with those who are in awe of Him.

Proverbs 2:6 / BT Berachot 58a

GoD does not share His Knowing (K);

GoD may share of His Knowledge (K~).

Sharing of His Knowledge is a relationship.

Man's knowledge and its measures in the human domain (h-d) corresponds to GoD's Knowledge and its Measures in the Domain of GoD (D-G).

Man does not share knowing (k);

man can share knowledge (k~).

What GoD Knows (K) of Creation is a creation.²⁵

Man knows (k) h-d.

GoD Knows (K) D-G and GoD Knows (K) h-d.

The truth man knows about h-d (the world and man) corresponds to what GoD Knows about h-d.

What truth man knows (about h-d) corresponds to what GoD Knows (about h-d).

What man knows is not the same as what GoD Knows.

This can be compared to the statement made by Niels Bohr: *It is wrong to think that the task of physics is to find out how Nature is. Physics concerns what we can say about Nature.* We may consider a formally parallel statement: It is not the task of Torah study to find out GoD's Knowledge (K~) of the Word of GoD.

Torah study concerns knowledge (k~) of the Word of GoD that GoD wants man to acquire. GoD shares of His Knowledge (K~) with man; when man's awareness **identifies** the knowledge he acquired (k~), it corresponds to GoD's Knowledge (K~) of what GoD has shared.

I.

Man can reason: r.

That man can reason is a creation by GoD:

r is a creation in h-d.

r is a relationship sustained through participation by man and GoD.

II.

Man knows that man can reason: k/r.

That man knows that man can reason, is a creation by GoD;

k/r is a creation in h-d.

III.

GoD Knows that man can reason: K/r; r is true.

That GoD Knows that man can reason, is a creation by GoD;

K/r is a creation in D-G.

k/r corresponds to K/r; k/r is not the *same* as K/r.

IV.

Man knows that man knows, that man can reason: k/k/r.

That man knows that man knows, that man can reason, is a creation by GoD; k/k/r is a creation in h-d.

V.

GoD Knows that man knows, that man can reason: K/k/r; k/r is true.

That GoD Knows that man knows, that man can reason, is a creation by GoD;

K/k/r is a creation in D-G.

k/k/r corresponds to K/k/r; k/k/r is not the *same* as K/k/r.

VI.

Man can err: e.

That man can err is a creation by GoD:

e is a creation in h-d:

e is a relationship sustained through participation by man and GoD.

VII.

Man knows that man can err: k/e.

That man knows that man can err, is a creation by GoD;

k/e is a creation in h-d.

VIII.

GoD Knows that man can err: K/e; e is true.

That GoD Knows that man can err, is a creation by GoD;

K/e is a creation in D-G. k/e corresponds to K/e; k/e is not the same as K/e.

IX.

Man knows that man knows, that man can err: k/k/e.

That man knows that man knows, that man can err, is a creation by GoD;

k/k/e is a creation in h-d.

X.

GoD Knows that man knows, that man can err: K/k/e; k/e is true.

That GoD Knows that man knows, that man can err, is a creation by GoD;

K/k/e is a creation in D-G.

k/k/e corresponds to K/k/e; k/k/e is not the *same* as K/k/e.

ooo

GoD will hear when I call Him" (Psalms 4:4). All actions by GoD are creations; the implication that GoD "hears" or "sees" means that corresponding to the creation by GoD of hearing and seeing, which are measures in the human domain, GoD creates aspects (Measures) in the Domain of GoD: Hearing, Seeing, etc. Human hearing or seeing is not *the same* as Hearing or Seeing.

The same pertains to “GoD is compassionate”; “GoD is just”; and so forth. These expressions **refer to** relationships (creations) sustained through participation by GoD. “I GoD do *hessed*, *mishpat* and *zedaka* on earth” (Jeremiah 9:22). When man does *hessed*, *mishpat* and *zedaka*, man emulates the corresponding creations by GoD in D-G: *Hessed*, *Mishpat*, *Zedaka*. Therefore, man participates with GoD in sustaining corresponding relationships.

In the human relational reality (HRR) the presence of man is linked to Divine Presence, and human action and awareness shape states of reality. “GoD knows the way of the righteous” (Psalms 1:6). “The righteous man decrees and the Holy GoD fulfills the decree” (BT *Shabbat* 59b). That GoD knows the result of human intervention means that the result is real. That is to say, the consequences in h-d correspond to the consequences in D-G.

The notion that human awareness may help create or sustain states of reality has lately found enthusiastic exponents among some scientists. They rely on extrapolations from theoretical explorations and recent experimental verifications based on quantum physics that the observer inevitably affects what is observed. According to those scientists, the radical alternative seems to be that the universe may not exist when man is not looking at it. Judaic thought **carries** the content that the universe and man exist because emanations created by GoD are ‘heard’ in the universe: “They heard the voice of GoD ... in the garden” (Genesis 3:8). “Hear, O Israel” (Deuteronomy 6:4) converges information about all-pervasive relationships. Man as participant in the relational reality cannot “not look” at the universe.²⁶

Modes of Human Participation

The conception of emulative participation in sustaining relationships is **carried** in the Torah most evidently by **reference to** Torah study, keeping the commandments and prayer. In a broad sense, these encompass almost all human endeavor.²⁷ The commandments comprise a system of imperatives to promote or safeguard corresponding relationships. Torah study and prayer promote the creation of other corresponding relationships.

A striking confirmation that the creation of relationships through keeping the commandments and through prayer, respectively, belong to different domains in the relational reality, may be suggested by the following reading of BT Berachot 33b:

*Suppose that while praying one pleads:
You are compassionate and favor with grace.
You have extended Your compassion to the bird's nest
and commanded to send away the mother.
Be compassionate towards us!
That supplicant is to be silenced,
for he makes it appear that the
midot (measures/Measures) of the Holy One
are a matter of compassion.*

"If you come across a bird's nest with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. Let the mother go, and take only the young..." (Deuteronomy 2:6-7). The commandment to send away the mother, prior to taking her young, is an obligation decreed by GoD. When discharged, it can effect change in the human being, cultivating feelings of compassion. GoD wants man to feel compassion, to respond to pleas for compassion, and to act. The Talmud here discloses, however, that the domain of commandments, the system of corresponding specific measures expressing the will of GoD for man, is not *the same* as the domain of prayer. Nor is it *the same* as the domain of action **identified** as human compassion. Furthermore, human compassion is not the same as what is **identified** as Compassion in the Domain of GoD. The respective participation of man and GoD in sustaining the relationships existing between them are different; The Givens and GIVENS are different.

The commandments, including the commandment to send away the mother before taking the contents of the nest and the stated reward for doing so, belong to one created order (or sub-order) of relationships. But prayer and its rules of efficacy, which likewise accommodate man pleading for compassion, belong to a different one.

Modes of Adaptation

Torah study, the keeping of the commandments and prayer can be further viewed as three comprising modes of adaptation of the GoDly domain within the sphere of human activity. Regarding the latter two, this is indicated by their being formulated as actions on the part of the Divine: "He declares His words ... His statutes and His judgments..." (Psalms 147:19). GoD's attributes are unlike the attributes of flesh and blood. A man of flesh and blood may instruct others to act, while he himself does nothing whatsoever. It is otherwise for GoD. That which He does and keeps from doing, He tells Israel to do and to keep from doing.²⁸ The Holy One ... showed Moses the order of prayer.²⁹ How is it known that the Holy One prays? For it says: "I will bring him to the mountain of My sanctuary, and make him rejoice in the house of My prayer" (Isaiah 56:7). It does not say "their prayer," but "My prayer." Thereby the Holy One prays.³⁰

What obtains for true human knowledge of the world, corresponding to Awareness of the world by GoD, in principle obtains for true human knowledge of the Torah corresponding to Awareness of the Torah by GoD. The Torah is an adaptation by GoD of the TORAH created by GoD.³¹ The cited statement of the Midrash "GoD looked into the Torah while creating the world" can be re-written so it reads: GoD looked into the TORAH while creating the WORLD.^{32, 33}

When a man understands, correctly and fully, any law in the Talmud, his intellect grasps and encompasses, and at the same time the intellect is clothed in it. As this law is the wisdom and will of the Holy One, for it was His will that when, for example, Reuben pleads in one way and Simeon pleads in another, the ruling between them will be thus and thus; and even should such a litigation never have occurred, nor would it even present itself for judgment in connection with such disputes and claims; nevertheless, since it has been the will and wisdom of the Holy One, blessed be He, that in the event of a man pleading this way and the other pleading that way, the ruling shall be such and such – now therefore, when a man knows and comprehends with his intellect such a ruling in accordance with the law as it is set out in the Talmud or the Codes, he has thus comprehended, grasped

and encompassed with his intellect the will and wisdom of the Holy One, blessed be He, whom no thought can grasp, or His wisdom and wisdom, except when they are clothed in the laws that have been set out for us. Then the intellect is also clothed in them.

Rabbi Shneur Zalman of Ladi, Tanya, Chapter 5³⁴

This idea is reflected in the Sages' reading of Deuteronomy 5:19: "The words that GoD spoke to all your assembly ... a great voice which did not cease." The Ten Commandments were uttered twice, as a single utterance with no spaces between the words, and as commandments with pauses between the words for Moses to teach his people.

The idea of the Torah as adaptation refers, as well, to transformation of text, the Written Torah, into living mental flux of understanding through awareness, with implications for proper application in every generation. "And not with you alone do I establish this covenant... But with those who are here with us today, and with those who are not here with us today" (Deuteronomy 29:13-14). Human knowledge of both the Torah and the world may vary, understanding of the covenant may change, but every generation is bidden to acquire the best knowledge accessible to it.³⁵ In this sense, the Word of GoD is "A great voice which did (does) not cease" (Deuteronomy 5:19) throughout history.

Progress in science is yet another aspect of this ongoing "voice." For there is a ceaseless interweaving and alternation of the thrust towards the continuum and towards differentiation, the abstract and the discrete, possibly in more than one sense. This pertains to Givens and Concepts as configurations of time, space, energy, life and awareness; unification as stabilizing plurality; the boundless or the bounded advancing and receding. The GoDly Awareness continues to mediate human awareness, disclosing fresh knowledge of relationships through human endeavor.³⁶

Magellan contended with both the elements and the skeptics to vindicate his vision that the earth was round. Jewish thought beholds the world as 'round'; heaven and earth meet and can be circumnavigated by mankind. In the symbolism of the covenant of the rainbow (Genesis 9), besides the physical aspects of the rainbow – namely, light in interaction with matter – there is

allusion to spiritual aspects of human existence in the relational reality. For man at full stature, the epic voyages do not end. Constantly, he or she reaches out to connect the earth in man to the heaven in man, and the heaven in man to the earth in man.

Chapter 5

Every Relationship Involves A Creation

A skeptic said to Rabbi Meir:

Is it possible that He of whom it says, "Do I not fill the heaven and the earth?" (Jeremiah 23:24) was speaking to Moses from between the poles of the Ark (Exodus 39:35)?!

Rabbi Meir said to him:

Bring large (enlarging) mirrors.

He brought the mirrors.

Now look at your reflection in them.

He saw it large.

Now bring small (reducing) mirrors.

He brought the mirrors.

Look at your reflection.

He saw it small.

Rabbi Meir said to him:

If you, who are but flesh and blood, can change as you wish, it is assuredly so for GoD, who spoke and the world came into being! When He wants, "Do I not fill the heaven and the earth"; when He wants, He can speak to Moses from between the two poles of the Ark!

Genesis Rabba 4,4

An analysis of Rabbi Meir's answer to the skeptic in this passage from the Midrash brings forth a major insight, central to the present discussion. The reasoning inherent in his response can be identified by noting that the skeptic's question is based on two premises. The first premise is that the cited verse from

Jeremiah refers to GoD, rather than to a creation involving GoD. The second is that GoD addressing Moses refers to GoD rather than to a creation involving GoD. Following the first premise, GoD cannot be confined to any one location in heaven or on earth, since while so confined He would be absent from all other locations. Hence, GoD cannot be confined to the site of the Tabernacle and speak to Moses. This conclusion is contrary to the second premise. However, if both verses are **referring to** different creations involving GoD, there is no corresponding difficulty. The verse in Jeremiah **refers to** a creation whereby He sustains heaven and earth; and in another creation GoD addresses Moses from between the two poles of the Ark.

The Word-of-GoD-to-Moses in the Tabernacle was a creation; the Ten Commandments-spoken-to-Moses was a creation.

Once that is understood, what Rabbi Meir says becomes clear. The enlarged and diminished mirror images, seen by the skeptic, are creations involving the skeptic; they are not the skeptic in person. There is no contradiction. The contradiction would exist only if each of the images, and the (un-mirrored) skeptic, were asserted to be the skeptic in person. Expressed in the language of relationships, the skeptic establishes and participates in sustaining two relationships with respect to his image. GoD creates and participates in sustaining two different created relationships: one vis-à-vis heaven and earth, and the other vis-à-vis Moses. Of course, man is limited to such minor acts of creation, while G-d's creations are more impressive.

Divine Presence, which involves a creation, becomes accessible to man within the confines of a limited structure because that is the will of GoD;¹ Knowledge of this Will is not accessible to independent derivation by human comprehension. When GoD wants, the finite domain – what to man appears as finite and confining – becomes a “dwelling” for what is intrinsically unrelated to quantification and dimensions. This holds true, as well, for the individual human being as a ‘site’ for Divine Presence. In the communal sanctuary a plurality of individual sanctuaries shall be discerned. The person who becomes “His dwelling place” becomes a sanctuary of GoD. “They shall make Me a sanctuary, and I will dwell among (within) them” (Exodus 25:8). This **capacity** is carried by the **reference to** man as “in the image of GoD.”

Names of GoD

In Isaiah's prophecy concerning "the end of days," the Temple Mount is designated as the place from where instruction (*Torah*) and the word of GoD will come forth for the benefit of all mankind.² In the book of Deuteronomy, this location (Zion, Jerusalem) is called that which "GoD...will...choose...to place His name there" (12:5). The Name of GoD can properly be spoken of as **identifying** a particular, perhaps even an exclusive locality for worship and disclosure. The Name **refers to** a specific relationship with respect to that location; and just as the location is a creation, so the relationship is a creation. Stated more accurately, the location and the relationship, together, comprise a creation.

A Name of GoD may likewise pertain to the individual human being as a localized participant in a relationship. "How do we know that even if one studies Torah all alone, Divine Presence is with him? For it says: "In every location where I will recall My name, I will come to you (singular) and bless you" (Exodus 20:21).³ The Name is associated with a corresponding personal relationship which is a creation. Divine Presence (*Shechina*) involves participation in a relationship that is a creation.

The Priestly Blessing is phrased in the singular, each person being individually blessed: "GoD bless you and guard you. GoD make His countenance shine upon you and favor you with grace. GoD turn His countenance toward you and grant you peace" (Numbers 6:24-26). The following verse associates the personal character of this blessing for every Jew with The Name: "And they shall set My name upon the children of Israel, and I will bless them" (ibid. 6:27).

*"I am GoD (Y-H-V-H); that is My name" (Isaiah 42:8).
That is My Name which Adam called Me;
that is My Name which I set as a condition (for disclosure)
between Myself and My essence;⁴
that is My Name which I set as a condition (for disclosure)
between Myself and My creatures."*

Numbers Rabba 19,3

In the opening phrase of the verse from Isaiah ("I am GoD")

there is no implied **reference to** any relationship. The Names of GoD in Holy Scripture **refer to** GoD as *Solely GoD*; in context, they also **refer to** corresponding relationships, hence creations by GoD.

The Name *Elo-him* **refers to** GoD both as *Solely GoD* and also as the creator of diversity and multiplicity in the world through the creation of laws, involving relationships. Only this Name appears in the first chapter of Genesis. A human judge is also **referred to** as *elohim* (Exodus 22:7) – legislator or administrator of laws.⁵ Had GoD not created diversity and multiplicity, this creator-to-creation relationship would be absent; yet this absence would not pertain to any difference in GoD *as GoD*.

GoD as Solely GoD:

Not in time... / One... / Unique... / Undisclosed...

Prior to any thing created...

The First

That never began.

GoD as The Creator:

Master...

To all that is formed.

from the prayer *Yigdal*

We may now consider the beginning of the passage discussed above: “But the place which GoD (Y-H-V-H) your GoD (*Elo-him*) will choose...to place His name there, for His dwelling place” (Deuteronomy 12:5). “GoD (Y-H-V-H)” **refers to** GoD as *Solely GoD*; “your GoD” **refers to** a creation by GoD – a relationship with the Israelites by means of the Name *Elo-him*, vis-à-vis a particular site, the future Temple in Jerusalem.

GoD

The appellation GoD appears in contemporary discourse, yet it does not communicate undisputed meaning. Widespread worship and devotion is not generally anchored in knowledge, as Judaism would have it;⁶ and GoD seems to find no royal home in the universe of human concepts. An element in the lexicon of Judaic teaching, GoD (the word) requires discussion, translation and clarification. Zechariah’s prophecy about a

time of universal affirmation, when “GoD will be one, and His name one” (Zechariah 14:9), remains in the category of a Judaic source **carrying** an **unidentified** Given. Until this challenge is met, if at all it can be, human discourse about GoD will not be a complete.

In at least some aspects, this Given is *the same* as the Given **carried** by the verse “Hear, O Israel, GoD our GoD, GoD is one” (Deuteronomy 6:4). It may be suggested that the content **carried** by it may help **identify** significant relationships (*our GoD*); and that these may disclose the convergence of all-pervasive relationships sustained through participation by man and GoD (**GoD is one**).

“Y-H-V-H *ehad*” – “GoD is one” **refers to** a Given (given content) **carried** by Judaic teaching. Here, the word *ehad* cannot be fully discussed and understood except in juxtaposition with the appellation Y-H-V-H. The intended content, the Given $G^{(Y-H-V-H^{\text{ehad}})}$ or $G^{(\text{GoD is one})}$, cannot be severed into parts – say $G^{(Y-H-V-H)}$, $G^{\text{ehad/one}}$ – with each part dealt with independently of the other [stated schematically: $G^{(Y-H-V-H^{\text{ehad/one}})} \neq G^{(Y-H-V-H)} + G^{(\text{ehad/one})}$]. The word *ehad/one* is familiar; the content it **carries**, $G^{\text{ehad/one}}$, is known (**identified**). The corresponding (human) Concept $C^{\text{ehad/one}}$, **identified** by human mentality in relation to the human domain, is known. Yet the Given $G^{\text{ehad/one}}$, **identified** by human mentality in relation to the human domain [$G^{(\text{ehad/one}^{\text{man}})}$], is not *the same* Given $G^{(\text{ehad/one})}$ **identified** by human mentality in relation to GoD [$G^{(\text{ehad/one}^{\text{GoD}})}$]. Nor is the (human) Concept $C^{\text{ehad/one}}$ in relation to the human domain [$C^{(\text{ehad/one}^{\text{man}})}$] *the same* as the (human) Concept $C^{\text{ehad/one}}$ in relation to GoD, [$C^{(\text{one/ehad}^{\text{GoD}})}$].⁷

Part Three

To Be Holy

Chapter 6

To Be Holy

Earlier in this work, it has been suggested that in some Torah contexts, to be holy essentially means to be aware. The teaching that human awareness entails obligation to act in ways that emulate corresponding activity (so to speak) by GoD is recurrent in Judaic thought. An illuminating discourse that relates this obligation to the central concept of kedusha (holiness and the imperative to “be holy”) appears in the introduction to the work Shaarei Yosher, by Rabbi Shimon Shkop (1859-1939), one of the major Talmudists and Torah personalities of his age. What follows is a translation of this discourse from the Hebrew. Clarifying inserts and sources are offset in square brackets.

Blessed be the Creator and exalted be the Maker who created us in His image and in the likeness of His mold,¹ who has planted within us everlasting life [through adherence to the Torah that is called “a tree of life” (Proverbs 3:18)], that we should have an intense desire to benefit others – the individual and the many, in the present and in the future – in the likeness of the Creator. For in everything that He created and formed, His will solely was to benefit His creatures; and so it is His will that we should walk in His ways, as it says: “You shall walk in His ways” (Deuteronomy 28:9). We should be the elect of His creatures, aiming always to sanctify our physical and spiritual powers in order to benefit the many according to our stature.

This matter is wholly contained in the commandment of GoD: “Be you holy” (Leviticus 19:2). The Midrash raises the question: “Perhaps like Me?” and answers: “So it says: ‘For I am holy.’ My holiness is higher than your holiness.”²

Another fundamental teaching appears in *Torat Kohanim* [Leviticus 19:2]: “Be you holy” – be you set apart (*prushim*). In his commentary on this verse, Nahmanides explains this commandment as relating to abstinence from excessive benefits and pleasures, even though these matters are not proscribed. In a telling expression, he says that it is possible for a man to be a wretch by permission of the Torah. But if so, the words of the first Midrash appear incomprehensible. How is abstinence related to emulating GoD? For one, according to the Midrash the verse specifically informs us that this is not the will of GoD. Even more difficult to understand is the ending statement: “My holiness is higher than your holiness.” As thereby we are given to understand that there actually is a similitude between the holiness which GoD demands of us and His holiness, except that His holiness is more inclusive and encompassing. If however we say that the principal meaning of holiness, which GoD demands of us via the commandment: “Be you holy,” is to abstain from excesses, this holiness does not at all pertain to GoD.

Therefore, in my humble opinion, it seems that this commandment encompasses the entire foundation and root of our ultimate purpose in life: All our labor and toil must always be consecrated for the good of the public. We are not to perform any deed or movement, partake of any benefit and pleasure, that does not include some aspect beneficial to those other than ourselves.

It is understood that in every act of consecration there is dedication to a noble purpose. So when a man aligns his ways and aspires to continually consecrate his life to the public, everything he does for himself, to heal his body and soul, he then also associates with the commandment to be holy. He thereby benefits the many as well, since by benefiting himself he benefits the many who need him. But if he derives a benefit from what is in the category of permitted yet superfluous things, which are not required for healing his body and soul, then this benefit is contrary to the holy. For thereby he benefits himself momentarily in his imagination, while to another there is no benefit whatsoever.

It follows that abstinence is intrinsic to the foundation of the commandment to be holy, and is observed in practice in

the ways of a man's behavior. But in conception, and in the aspiration of the spirit, this commandment is also extended over all the functions and deeds of the person, including specifically those between him and GoD. So in this relationship, the aspect of man as holy resembles the holiness of the Creator in partial comparison.

Just as GoD sustains the world, all His deeds consecrated for the welfare of what is other than Himself, so it is GoD's will that our deeds be always consecrated for the welfare of the public and not for our personal benefit.

Yet a man might resolve to subdue his nature, to reach an extreme state, until his being is devoid of any thought and ambition to benefit himself and all his aspirations are solely to benefit others. In this fashion he aspires to reach the holiness of the Creator, whose will throughout Creation, and whose guidance of the world, is solely to benefit the creatures and not at all to benefit Himself.

Now at first glance it might have seemed admissible to say that if a man were to reach this level, he would attain the ultimate perfection. Therefore the Sages have instructed us in the words of the Midrash that it is not so. We are not to endeavor to liken ourselves to the holiness of the Creator in this aspect. For the holiness of the Creator is higher than our holiness in that His holiness is solely for the sake of His creatures and not for Himself; no advantage was added, and none will be added to the Creator by His deeds that He did and does. His will is wholly and solely to benefit His creations, whereas what He wants of us is not this. For as Rabbi Akiba has taught us: Your life takes precedence.³ The Sages have furthermore indicated that we are to interpret the verse "Love your companion as yourself" (Leviticus 19:18) in the negative sense: "What is hateful to you, do not do to another."⁴ In the positive sense, it is proper for a man to put his personal welfare first.

A further consideration is that at the very foundation of the creation of man, the Creator implanted in him the passion of self-love in very large measure. Thus the Sages of esoteric wisdom have stated about the purpose of all labor: The Infinite One wanted to bestow perfect good, so that its recipients

should not even feel shame. In this matter, it is astounding how far the power of self-love reaches: that a man wants one measure of his own more than nine measures given to him,⁵ even from the hand of GoD, if that be an unearned gift. From this it is understood that the trait of self-love is welcome in the sight of GoD; only the righteous walk by it, however, while the wicked stumble over it.⁶

Now besides all the other evils and sins filling the world on account of this trait of self-love, when this trait is joined to a man who is tested by the possession of wealth, it can become an obstruction leading to the abyss. As it is written: "Lest I be full and deny" (Proverbs 30:9). If GoD favors him with wealth and he truly believes that everything belongs to GoD, then he is poor, truly, since whatever he has is not his. But if he were to deny GoD, then everything is his, and he would think of himself as actually wealthy. In order to satisfy his desire to possess his wealth as his own, he trains himself to deny GoD; and thus satisfies his craving completely.

This matter can likewise be discerned in the acquisition of the greatest possible wealth, namely, the acquisition of wisdom⁷ by those with the sensibility for it. If a man will not endeavor to acquire the wisdom of awe and the purity of faith in accordance with his stature and level of attainment in Torah, then there is the possibility of coming to grief because of a bolstered measure of self-love.

For comparison, this trait of self-love has a pernicious effect on all those taken up with the external wisdoms. Instead of becoming imbued with greater awe, which should rightly happen as a result of their broadened knowledge of the works of GoD, as it says: "The heavens declare the glory of GoD" (Psalms 19:2), behold, they fall; they go under! For if they believed that all their wisdom and acquisition is not their own, then they will have lost all their wealth. Therefore only by heresy (denial of GoD) could they become wealthy. Since their superior assets in wisdom are then wholly theirs, they can assert pride in what they own.

Along this way can be explained what it says: "Let Moses rejoice in the gift of his portion, for You have called him a faithful servant."⁸ One is not to rejoice in one's portion of wisdom except if one is a servant of GoD, one who considers everything not one's own, but belonging to one's Master and

Lord.⁹ Then the joy is complete at the acquisition of this wisdom. If not for that, perhaps there is [to be] no joy in the acquisition of wisdom, since thereby one could, Heaven forfend, come to heresy.

Now at first glance it appears that the emotion of self-love and the emotion of loving someone other than oneself are like two wives distressing one another. But we must try to probe this matter in depth and locate the precious factor that unifies them, since both emotions are demanded of us by GoD. This factor would clarify and verify for the person the quality of his "I," as every man's stature would thereby be assessed accordingly.

The coarse and base individual, the totality of his "I" is limited to his material substance and his body; above him is one who feels that his "I" is composed of a body and a soul; above that is one who incorporates in his "I" the members of his household and his family. The "I" of the man who adheres to the ways of the Torah includes the entire people of Israel. For truly every person in Israel is just an organ of the nation of Israel. Further in this, the virtues of the perfected man make him worthy to implant in his root being the feeling that all the worlds in their entirety are his "I," while he himself is just like a small organ within the whole Creation. Then the very emotion of self-love helps him love all the people of Israel, as well as all of Creation.

It is apparent to me that this matter is indicated in the statement of Hillel, who used to say: "If I am not for myself, who is for me? And if I am for myself [alone], what am I?"¹⁰ It is right for every man to make the effort at all times to care for himself. Together with that, he should endeavor to understand that "if I am for myself, what am I?" If he has restricted his "I" to a narrow orbit, in accordance [only] with what the eye can see, then what is this "I"? It is vanity, reckoned as nothing. But if he would be emotionally convinced of the truth that the totality of Creation is as a mega-man, and that he is like a small organ within that mega-body, then his own stature is likewise high and sublime. In a great mechanism, even the smallest nail is of very great importance, provided it serves even some small function. For the whole is built out of details, and there is nothing in the whole except what is in the detail.¹¹

So, it is proper to regard [value] the gifts of heaven, from the dew of heaven to the fat of the earth.¹² These are granted to the Community of Israel as a whole, while the distribution to individuals is intended only by way of trusteeship. They should each disburse to the needy, to each his due share, as well as to take their due share for themselves.

In the same way can be understood the propitious function of charity that enriches those who practice it. Thus the Sages have expounded the verse, "Set aside a tenth (*aser te-aser*)" (Deuteronomy 14:22) – Set aside a tenth (*aser*), so that you become rich (*te-asher*).¹³ Compare it to one who is appointed to supervise treasures of the government. His initial appointment is as bursar of a small treasure. If he performs his duty by properly watching over the treasure, he will then be appointed bursar of a larger treasure, even if he does not excel in other virtues. If, on the contrary, a deficiency is discovered in the performance of his duty, it will not help him that he is found to possess many other virtues. He will be demoted to a lower position.

It is likewise regarding the treasures of heaven granted to man. If one sets aside as required, properly performing his duties as bursar by taking for himself in keeping with the Torah way of life, and disbursing to others as specified by Torah instruction – he will become wealthy and be appointed to supervise a greater treasure; and so on, higher and higher; to fulfill the will of the On High to benefit the community [of man] by watching over the treasure. Thereby, the man of loyal spirit performs the will of his Maker.

It is likewise possible to discern the same in the following tragic episode related in the Talmud about that saintly man, Nahum Ish-Gam-Zu. When on one occasion he felt that he had not fulfilled his obligation regarding the commandment of charity, he decreed that his eyes be blinded and his hands and feet be cut off – and his decree indeed came true.¹⁴ This conforms to the standard of conduct among the great princes: If one feels that he has not personally fulfilled the obligations of his office, he submits a request to be dismissed from his position. That is how this saintly man conducted himself. Since he knew within his own person that all his powers were not his own, and that he was only like a bursar in this regard; once

this mishap happened to him, that he was neglectful in his role as bursar, he decreed upon all his organs to resign from their work.

It is likewise regarding the abundance of the dew of heaven which becomes manifest as acquisitions of wisdom. Every man whom the On High has favored with some extra wisdom, should properly implant in his being this deep root: This possession was not given to him for himself; rather, he is like a bursar in relation to it; and he is to disburse it to those who are worthy of it. If he will perform this task properly, to teach those worthy of being taught, then he will be elevated to a greater position. He will become wealthier, and become the bursar of a greater treasure.

Perhaps in this way can be explained what the Sages have said, that from my students I learned more than from all the others.¹⁵

Besides the natural aspect involved [that one learns most by teaching others], there is the propitious function of dispensing spiritual charity and setting aside a tenth. This is advantageous for personal elevation and growth, just like setting aside a tenth of one's earnings is propitious for the acquisition of material wealth.

Now for myself, GoD in His compassion for me has set my portion among those who toil at [instructing] the public. In all those places where I have disseminated the Torah, I have merited to draw towards me the hearts of those attentive to my teaching. All this, however, was not according to [went beyond the merit of] my deeds and not according to my abilities. It was due solely to the propitious consequence of [my having fulfilled] "set aside a tenth (*aser te-aser*)," as that was explained. For from the very outset and until today, my times have been set aside for myself [my own Torah study] and to those attentive to my teaching.

Chapter 7

By Dispensing To Others

The central insight expounded by Rabbi Shimon Shkop is that to be “holy” is to benefit others, and to benefit others is the best way to benefit oneself. The “perfected man” feels an imperative duty to care for the world as an extension of caring for oneself. The implications of this insight are anticipated in the more general context explored earlier. The relational reality involving human beings is sustained through reciprocal participation by man and GoD. We can each participate in ascending the “ladder” of being human, by identifying and overcoming limitations, creating a balance of personal strengths, imposing harmony among our susceptibilities, and sharing our wellbeing with the social order for the good of all. The mandate to impart our personal harmony to others is anticipated in the verse “Love your companion as yourself I am GoD” (Leviticus 19:18). One can love another when loving oneself; ones loves oneself best when loving another. We optimize our wellbeing by imparting to the social order all that we are and possess.

“If, on the contrary, a deficiency is discovered in the performance of his duty ... he will be demoted....” This “contrary” principle is seen highlighted in the cited episode about Nahum Ish-Gam-Zu, whether taken literally or symbolically. “He knew from his own person,” his ‘I’, “that all his powers were not his own, and that he was only like a bursar.”

The appellation Ish-Gam-Zu was bestowed upon R. Nahum by his colleagues, the Sages of the Talmud. Concerning anything and everything that happened to him, he was in the habit of saying, “this too (*gam zu*) is for the good (*letova*),” since

its source was from GoD.¹ Like his forefather Abraham, this saintly man (*ish*) was a prince among men in the sight of GoD. In the most sublime sense, as well as in the most tangible terms, no less than total magnanimity was his norm: "to fulfill the will of the One on High to benefit."

When a man knows that all his powers are not his own and acts accordingly, he is a disciple of Moses, of who is said: "Now the man Moses was very humble, more so than any man on the face of the earth" (Numbers 12:3). He is also a disciple of Abraham, who said: "I am dust and ashes" (Genesis 18:27).

Moses was at first a devoted shepherd of Jethro's flock. The Sages relate that once a young sheep ran away from the flock. Moses ran after it, farther and farther, until the animal reached a stream where it quenched its thirst. "So that is why you ran off!" Moses exclaimed. "How tired you must be!" Lifting it upon his shoulders, he carried it all the way back to the flock. GoD said: "You showed compassion for the little sheep. You are worthy of shepherding My people."² Thus Moses was appointed to supervise a greater treasure. He became the loving "faithful shepherd" of his people.³

Walk In His Ways

Trusteeship is an implicit element in the fundamental law of the relational reality, Measure for measure. Optimal benevolent participation by man in sustaining relationships with man and GoD, emulates participation by GoD in sustaining the world, with corresponding consequences.

One's attentiveness to others can be said to be an expression of one's humility; attentiveness by GoD to His creatures is likewise termed 'humility':

Rabbi Yochanan said:

Wherever you find the might of the Holy One, there you find His humility.

That is written in the Torah:

"GoD your GoD is the GoD of gods and the Lord of lords ...

He passes judgment on behalf of the fatherless and the widow"
(Deuteronomy 10:17-18).

That is written in the Prophets:

"For thus said GoD, high and lofty, who dwells on high, in holiness,

yet with the contrite and the lowly of spirit"
(Isaiah 57:15).

That is written in the Writings:

*"Extol Him who rides the clouds: Y-H is His name ...
the father of orphans, the champion of widows"*
(Psalms 68:5-6).

BT Megila 31a

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Rabbi Shimon Shkop's concept of being holy as reflecting the manner in which a person defines his "I" finds full expression in the area of marriage and marital relations, where holiness is implemented through human actions, thoughts and feelings. The more these aspects are directed towards benefiting one's spouse, the greater is the range of one's own pleasure and higher sense of human fulfillment. One receives more; and the more one receives, the more one is capable of "disbursing." In this sense, Divine Presence, the attribute of unqualified Divine benevolence, is more evident between husband and wife.

A more incisive general elaboration may be **referred to** the commandment: "Love your companion as yourself" (Leviticus 19:18). To love another *particular* person evidently presupposes that one knows that person well, including how to meet his or her particular needs, and so 'disburse' accordingly. There is the implicit commandment: *Know your companion as yourself*.

If one knows only oneself, at best one can 'disburse' in accordance with what one does out of love for oneself. If one other than oneself has needs – material, emotional, or whatever – that one does not share, and so is not aware of, those needs will not be met. In his work *Alei Shor*, Rabbi Shlomo Wolbe has written that this consideration is anticipated in the Torah: "If, however, there is a needy person among you... Rather, open, you shall open your hand ...sufficient for whatever he needs, that he is lacking (*asher yehsar lo*)" (Deuteronomy 15:7-8). Rashi's commentary explains the apparently superfluous *asher yehsar lo*, "that he is lacking," to mean *even a horse to ride upon and a servant to run before him*. If yesterday the man was wealthy, rode horses and had servants about him, and today he is impoverished, he now has needs that others do not. We are to know this about him, what he was and what are his present

needs, and endeavor to satisfy those needs.

As can be expected from the fundamental law of the relational reality, there is then corresponding participation by GoD, Measure for measure. As the Word of GoD here goes on to say: "Give to him readily and have no regrets when you do so, for in return GoD your GoD will bless you in all your efforts..." (15:10).

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We can relate to this insight, as well, on a global scale of nations and societies. Since Israel is projected to become "a kingdom of priests and a holy nation" (Exodus 19:6), the fulfillment of its own destiny is intrinsically linked to its role ("by way of trusteeship") in bringing about the fulfillment of the destiny of all mankind. The redemption of the Jewish people is conceived within the context of world redemption. In the words of the prophet, speaking in the Name of GoD: "I GoD ... give you for a covenant of the nations, for a light of the peoples: To open the blind eyes; to bring out the prisoners from the prison, and those who sit in darkness of the prison house" (Isaiah 42:6-7). This clearly pertains to physical, intellectual and spiritual liberation.

*Once GoD brings back the captivity of Zion...
Then it will be said among the nations:
GoD has done great things with these.
GoD has done great things with us.*

Psalms 126:1

The possibilities indicated in that vision entail a state of affairs where the nations of the world and the nation of Israel (poly-Abraham: Isaac: Jacob) partake of the same stream of physical and spiritual plenty that "comes out of Eden to water the garden" (Genesis 2:10).

Having now reached in our explorations this scenario "in the large," we may take one more step by connecting the individual and collective aspects to the fully 'cosmic' reality:

Therefore ought every man see himself during the entire year as if half innocent and half guilty. If he sins one sin, he has thus

inclined himself and the whole world in its entirety unto the scale of guilt and caused its destruction. If he has performed one commandment, he inclined himself and the whole world in its entirety towards merit (exoneration), and caused both himself and them deliverance and rescue. Thus it says, "And the righteous man is a foundation of the world." That is, when righteousness has inclined the whole world in its entirety towards merit (exoneration), and saved it.

Rambam, Yad Hahazaka, Hilchot Teshuva 3,4

Part Four

Man and the Creation of Order

Chapter 8

Sabbath Mansions

*The Sabbath sings.
The melody – a gift of love and goodwill
A refuge from despair
A call for transcendence
A promise of timelessness.*

*Adam sings about
Returning to the Garden.*

The creation of the Sabbath goes back to the First Adam. The biblical name *Adam* is linked to the word *demut*, a likeness. In some aspects, man resembles the other things of this world – animal, vegetable, mineral, the carbon of the diamond and the elementary stuff of stars and galaxies. In principle, however, *adam* is a “likeness” to the Creator, because of his ability to emulate and to participate with Him.¹ GoD created and man can create; GoD “rested” on the Sabbath, and on this day human beings can choose to behave differently by desisting from overt physical creation and transcending the weekly routine.

To enter the Sabbath is both to acknowledge the Creator and to affirm man’s proper function, namely, to emulate. On this day, by an act of will, a human being stands back to contemplate his or her situation vis-a-vis the environment, and so demonstrates transcendence. He or she emulates the Creator who is transcendent to His creation. However, the process of human biology, which man shares with nature, does not and indeed cannot rest; for one would then cease to participate in soul-via-body existence.²

A song for the Sabbath day ...

*The righteous one will flourish
Like the palm-tree
Grow like a cedar in Lebanon.
Planted in the house of GoD
They will blossom in the precincts of our GoD.
They will be fruitful even in old age.
They will be full of sap and freshness.*

Psalm 92³

“And GoD *Elo-him* planted a garden eastward in Eden; and there He put the man whom He had formed” (Genesis 2:8). Man is likened to an inverted tree, whose roots are On High and whose branches, leaves and fruit are below.⁴ By welcoming the Sabbath every seventh day, he is consistently reconnecting to himself at full stature, the ideal Adam in the Garden.

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The Holy One said to Moses: “I have a fine gift in My treasury, its name is the Sabbath. I want to give it to Israel; Go and inform them.”

BT Shabbat 10b

Observance of the Sabbath is not only a manifestation of the choreography of Jewish life within Creation; it is also emblematic of the destiny of the Jewish people.

When the world was created, all the days of the week came before GoD for instructions. The first day was paired with the sixth day, the second day with the fifth, the third with the fourth. The Sabbath day remained alone. “Your mate,” said GoD, “is the Congregation of Israel.”

Genesis Rabba 11,8

This teaching discloses the existence of a covenant of continuity for the Jewish people: their endurance corresponds to the absolute constancy of the Sabbath pattern.⁵ Thus we recite in the Kiddush: “He has given us His holy Sabbath ... as a heritage.” This heritage of spiritual and physical abundance

continues undepleted. By honoring and participating in the Sabbath, in emulation of GoD having “rested” on His Sabbath and having “blessed” His Sabbath,⁶ the Jewish people partake of eternal existence.⁷

The pattern of the recurring Sabbath day resembles that of any well-composed melody, in which certain basic themes cannot but repeat themselves periodically. What one specifically does on the Sabbath is the dance that tangibly evokes the melody; it reflects the same recurrence in corresponding rhythm of the Jewish people, generation after generation.

As the DNA molecule is a configuration in space, the Sabbath pattern is a configuration in time; and the Jewish people are a fundamental presence in the temporal dimension. Repeated along the long-range linear time axis, the basic Sabbath cycle traces a symbolic spiral structure that encodes who we are, including the promise of our destiny.

The DNA helical structure in space carries certain identifying information that is transmitted from biological parents to their progeny. Likewise, every generation of the Jewish people is under obligation to secure faithful transmission of the Sinai heritage to the next generation. Through individual Torah study and keeping the commandments, the Jew assures the continued integrity of the people as a whole.⁸ As the collective Congregation of Israel, “the house of Israel is a vineyard of the GoD of hosts” (Isaiah 5:7).⁹ The classical statement of this principle is that all Jews are guarantors for one another.¹⁰

This mandate obliges every parent to instill in his or her child a desire to welcome the Sabbath and participate in the Exodus;¹¹ be present at Mount Sinai and taste of the world to come – in order to secure the future.¹²

A third dimension of the Sabbath is the immanence of a bonding aura of Divine Presence between husband and wife.

Chapter 9

Man And The Creation Of Order

Divine commands in the Torah are linked to the creation of order, both generally and within human life. An optimal kind of order is indicated in connection with the existence of the Jewish people in the Promised Land. The commandments cannot all be fulfilled except in this Land.

The fourth commandment, regarding the Sabbath, is particularly instructive of order and its relation to difference. At the conclusion of the Sabbath, the following passage is added when reciting the third Benediction of the *Shemone Esrei* prayer:

*You have favored us with the ability to know Your Torah,
and taught us to perform its statutes that express Your will.
GoD our GoD,
You have made the distinction between holy and non-holy,
between light and darkness,
between Israel and the Nations,
between the seventh day and the six workdays.*

*Blessed be You GoD our GoD,
who creates difference
and by commandments makes difference important to man.
Who identifies domains for the holy and the non-holy, light and
darkness,
the seventh day and the six days of activity.
Blessed be You GoD our GoD,
who grants awareness of the difference between GoD and GoD's
creations.*

It may be asserted that all created order is mutually sustaining. "If not for My covenant (with man) day and night, I would not have set forth the laws of heaven and earth" (Jeremiah 33:25). In the sciences, the so-called Mach's Principle stipulates that inertial properties of local matter (resistance to acceleration or deceleration) are affected by the distribution of matter in the cosmos. Einstein's General Theory of Relativity vindicated his intuition that Mach's Principle was essentially correct. Einstein would go on to write: "space-time is not necessarily something to which one can ascribe a separate existence, independently of the actual objects of physical reality. Physical objects are not in space, but these objects are spatially extended. In this way the concept of 'empty space' loses its meaning."¹

A conceptually kindred insight was discussed earlier: If Creation is properly described as a web of relationships, the notions "inside" and "outside" are not fundamentally significant.

It has been shown that quantum physics entails a tested intrinsic inseparability: If initially A and B belonged to a spatially localized correlated system, the correlation remains even when subsequently A and B are located at opposite ends of the universe. Measurements performed on A provide information about B – *and affect* B – notwithstanding that the results of the measurements on A are physically inaccessible to B.²

Man And The World Require Completion

We see the natural world ordering and re-ordering according to a pattern. The seasons, the cycle of days, the waxing and waning of the moon, the periodicities in human life – these 'rituals' of nature satisfies man's apparently innate need for structure and order.³

Human behavior, however, suggests that these patterns do not completely satisfy that need. Man must apply, extend and overflow by creating new order and new conceptions of order.⁴ According to the Midrash, "man requires *tikkun* (emendation), and the world requires *tikkun*" – by implication, through human action.⁵ Man's understanding of himself and

the world requires completion. Modern science and technology have shown that much in nature and man can be modified by human intervention. The Torah, when complemented by the exact methods and empirical consequences of the sciences, can be viewed as providing a context and a strategy for the creation of order by man.⁶

“He did not create her (the earth) as a waste, but made her for habitation” (Isaiah 45:18). Order may be characterized by contrast with disorder, and presupposes sufficient stable differentiation within a totality. The Talmud says that when created, the world was water within water (*mayim betoch mayim*),⁷ which evidently **refers to** the earth. But at the source the idea is more general. To speak of ‘water within water’ is to characterize initial created existence as an undifferentiated continuum, without identifiable contrasts, distinct entities or processes.

The Talmud goes on to say that water within water was turned into snow. Snowflakes are discrete entities. The snow was then turned into land. More generally, the continuum was sundered into a world of discreta and contrasts – namely, the universe as we know it. Stars and galaxies are observed against what is largely a background of apparently empty space.

All-pervasive water is the manifestation of a continuum. Out of the continuum comes discreteness. New order emerges from disorder. A blurring of differences generally takes place prior to the onset of new differentiation and distinction. Passing through a continuum, an undifferentiated pervasive medium, seems essential for birth, rebirth, or a more clarified reality.

Light is another such metaphor in the Torah lexicon, also with **reference** to cognition and thought. In the Creation Story, “chaos and confusion” precedes “let there be light”; “And there was light,” the precognition for clarity, is followed by identity and distinction: day and night, heaven and earth, land and water, sun and moon, and so on. With the light of “day one,” the Talmud says, Adam saw from one end of the world to its other end.⁸ The first visual impression of the world by the newborn child is an undifferentiated physical flash. The experience of sudden understanding is a figurative “flash” of insight. In the Kabbala, the *En-Sof* denotes a continuum, a metaphor for the primal state of created existence that is potentially all-encompassing. The *En-Sof* apparently **refers** as

well **to** primal understanding.

When GoD creates, “round about Him it is very stormy” (Psalms 50:3). Apparently, it cannot be otherwise. New order emerges from disorder, or from a continuum, in human creativity as well. Many times in the course of productive effort, unexpected insights follow an experience of confusion often marked by anguish. Man’s hesitant grasp notwithstanding, out of the chaos and ambiguity “a still small voice” (1 Kings 19:12) signals beauty and order. Repeatedly, GoD spoke to Moses out of the “fog” (Deuteronomy 5:19) or “thickness of the cloud” (Exodus 19:9). Job was addressed “out of the windstorm” (Job 38:1).

“A land of darkness ... without any orderings, and where the light is as darkness” (Job 10:22). The Talmud explains: When there are orderings, light emerges from darkness.⁹ When there are no ordered patterns, even the light is as darkness; more generally, there are no sharp contrasts. By implication, when there is order, light (enlightenment) emerges out of darkness (lack of knowledge).

The idea of a continuum projected into an array of distinct entities is likewise significant regarding the subject matter of the Torah.¹⁰ The Torah conveys an immense number of directives based on distinctions: pure and impure, permitted and forbidden, holy and profane, good and evil, mine and not-mine, Israel and the Nations, and so forth. In their respective contexts, these terms **refer to** highly specific Concepts, **carried** and defined within the theoretical framework of Torah law (the Halacha), just as entities such as spin, charge and energy are defined and properly employed within the technical and theoretical context of modern physics.

Torah fundamentally means the projection of laws for the creation of order and harmony. Central to Torah psychology and philosophy is differentiation, separation: to be *kadosh*, sanctified, and *tahor*, pure. What one is should be distinguished from what one is not. Man is differentiated from woman, roles in life are distinguished, the priestly clan is set apart for certain tasks in the Temple, the Levite clan for others. There are gradations of holiness.

"For the fountain of life is with You; in Your light we see light" (Psalms 36:10). "Be you holy, for I, GoD your GoD" – the source of life – "am holy" (Leviticus 19:2). In Torah teaching, holiness corresponds to life, and Divine Presence is a context for holiness and life. Contact with a corpse renders a person defiled (Numbers 19:11); anyone in that state is prohibited to enter the Holy Temple (Numbers 19:13) or to partake of consecrated food (Leviticus 22). The determination that death defiles and precludes entry into the Temple, highlights the truth that human life is sacred.

"You shall not pollute the land in which you live; it is blood that pollutes the land. When blood is shed in the land it cannot be atoned for... You shall not defile the land upon which you live and in which I dwell, for *I GoD dwell in the midst of the children of Israel*" (Numbers 35:33-34).

Human life is holy because a living person participates in a relationship sustained by man and GoD. Accordingly, bloodshed defiles the land. Murder diminishes GoD's participation in the human sphere through the blotting out of human awareness.¹¹

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The Jewish calendar distinguishes different times of the year which demand from the individual emotional attitudes related to specific qualities. The Days of Awe are a time of solemn introspection and self-examination; Simhat Torah is a time of rejoicing at receiving the Torah; Succoth expresses thankfulness for GoD sustaining the Jewish people in the desert and ever since. The most obvious example of this theme of differentiation in time is the Sabbath, which is dramatically distinguished from the other days of the week. The workday week can be viewed as a continuum out of which the Jew emerges into the holy time of the Sabbath. Appropriately, in the traditional lexicon, the weekdays do not have distinguishing names.¹² It is as if mankind is reborn into another, qualitatively different dimension of time, reaching beyond clocked time and the stringencies of nature.¹³ Israel is reminded of its status as a holy people; that is – a people who proclaim the existence of GoD, "the Holy One" (Leviticus 19:2) – through observance of the holy Sabbath.

Immersion As Renewal

Basic in Jewish practice and law is the *mikva*, a prescribed body of water as the vehicle through which purification takes place. The *Sefer HaHinuch*, written about seven centuries ago by Rav Aharon HaLevi of Barcelona, expounds the following rationale regarding this commandment:

A man should see himself after the immersion as if he has been created at that moment. As the whole world (earth) was entirely water before there was man in it; and as it is written, "And the spirit of Elo-him hovered above the face of the water" (Genesis 1:2); so he should consider in his imagination, that just as he has been renewed in his body, he should also renew his actions for the good, and rectify his deeds, and be meticulous [to walk] in the ways of the Holy One, blessed be He. Therefore the Sages said that purification cannot be effected through water in a vessel, only through living water, or [water] assembled upon the ground and not in a vessel. The point is that he should consider in his thought that the world is entirely water, and that he has been renewed upon coming up from it. But if the water be in a vessel, or even had passed over a vessel, it cannot be what we said about the thinking of the man who immersed himself. For there is a bound to anything that is in a vessel, which is a human artifact; and the one immersing himself would not think that the whole world was water as in the beginning, and that he had been renewed at that moment.¹⁴

The theme of nature is prominent in the laws concerning the building of the *mikva*. It must contain a minimum of approximately two hundred gallons (about eight hundred liters) of water directly from nature (e.g. rain water), and must be built directly into the ground. When one immerses entirely within a body of water, there is a merging, a losing of oneself in the continuum, a returning, as it were, to an undifferentiated state, the preamble to a new or replenished status or identity. Nature in a sense is a continuum, and immersing in a *mikva*, the person palpably enters the continuum, passing through a state that approximates un-differentiation, fluidity, almost formlessness. Upon emerging he experiences a heightened sense of individuality, a focused awareness of self, prior to

resuming interaction with the world around him.

By merging ourselves into the continuum prior to renewal, we appear to emulate the Creator who brought discreteness and novelty out of the created primal continuum. However, it is not merely the act of immersion into and emergence from water that is the exclusive, or even the principal reason for this enhanced self-image through water purification. After all, physical man is already inextricably part of nature, with or without immersion. At immersion a blessing is recited: "Blessed be You, GoD our GoD, who has sanctified us by His commandments regarding immersion," acknowledging that one is fulfilling a commandment of GoD. This is of paramount significance, for it is human awareness and intention which set man apart from nature. One consciously passes through water purification to express and so actualize one's striving for a more enhanced self, towards full realization of being in harmony with the will of GoD.¹⁵ Accordingly, many pious Jews immerse in the *mikva* prior to the Sabbath. On the day preceding Yom Kippur, a time of introspection and repentance, it is customary for both men and women to immerse in a *mikva*.¹⁶

Throughout Scriptures, purification through immersion is related to a change of status. In the time of Noah many differentiations were ignored or blurred, and there was a great corruption of the human condition and the entire biosphere. There was need of a basic change, and this took place by means of the Flood. The earth was submerged into a continuum of water that allowed no features of terrain to be distinguished, and a new covenant with man, which included new environmental conditions (the four seasons) and changes in the human body (a shorter life-span), was established. This transformation presented a new pattern of order and fresh goals towards which to strive.

Perhaps the most dramatic example of a transition from impurity to purity involved the transformation of an entire people from being slaves to free men and women, ultimately climaxing in the Sinai Covenant between GoD and the Jewish people. As long as the Israelites were physically in a state of enslavement in Egypt, they suffered a loss of spontaneity and range of capacity. This is expressed canonically in the Midrashic statements that they were indistinguishable from the Egyptians in their idol worship, and that there was no

day of rest.¹⁷ In order to elevate to a new and higher state, the Israelites had first to pass through the continuum of the Red Sea, which they indeed crossed (Exodus 14). Furthermore, it is recorded that three days prior to the revelation at Sinai, GoD commanded Moses: "Go to the people and sanctify them today and tomorrow, and let them wash their garments" (Exodus 19:10-11). Once more purification by means of water is indicated. Likewise, when the Jews entered the holy land of Israel, they had to pass through the Jordan river.

A necessary step in the consecration of Aaron and his sons as priests was immersion in a *mikva*. Before entering the Holy of Holies on Yom Kippur, the High Priest was required to immerse in the *mikva* and then change into special white garments. After leaving the chamber, he had to immerse again before changing back into his regular priestly garments.¹⁸ He entered the Holy of Holies twice on that same day, changing his garments and immersing five times. This corresponded to successive changes in degree of purity and consecration. In the present context, the significant aspect of these rituals is that they express differentiation in the human state involving the acute focus of consciousness, by creating a regimen of striving which helps man be more keenly and deliberately conscious of his existence. Thus, man's tendency towards inertia and self-forgetfulness is counteracted, and he is no longer oblivious of his state of being. The condition of optimal lucidity is a precondition for the experience of Divine Presence; throughout the entire night prior to his entry into the Holy of Holies, the High Priest was not permitted to sleep.¹⁹

Another practice in Jewish tradition concerning purification through the agency of water is washing the hands and reciting a prescribed blessing upon rising from sleep.²⁰ Upon waking, one experiences an amorphous feeling, as if the distinctions of reality were loose. By washing the hands, one reaffirms the worth of conscious life marked by variety and change.²¹

The hands are also washed, and a blessing is recited, before a meal in which bread is eaten.²² The act of eating is thereby elevated in one's consciousness and sanctified. Eating, otherwise a purely biological function, is rendered into a human act involving speech, thought of GoD and the idea of purpose. One eats in order to be able to serve Him. In this regard, it is instructive to note that a dining table is likened to an altar.²³

Consecration By Man And By GoD

To be man at full stature is a process of perpetual becoming, a continual ascent towards fulfillment of the will of GoD, which is to emulate “His ways” as detailed in the Torah. To whatever rung one rises there is yet another rung to ascend; to whatever rung one has fallen, the ascent must be resumed – for GoD beckons and challenges man at every rung. “For a righteous man falls seven times, and rises up again” (Proverbs 24:16). King David did not compose a single song of descent.

Vertical Body – Vertical Mind – Ascending Soul

Holiness in man (*kedusha*) is identified with a process of ascent in awareness. Man’s capacity for feeling, thinking, doing and being aware allows for corresponding “ways” to “know” GoD. “He made us” as we are, to demonstrate in all our “ways” of soul-via-body existence that “we are His.”²⁴ Divine Presence, as GoD’s Awareness, is the primary source of *kedusha*. To “know” GoD optimally is to emulate His Awareness through what we become as whole, fully integrated persons.²⁵

The process of every human life is an ongoing manifestation of Divine immanence. But because one’s thought is not always pervaded by the same degree of awareness of Divine Presence, and the will to act – and to become – is unevenly responsive to one’s awareness, there is more than one possible ‘intensity’ of immanence for the individual human being.²⁶ Man functions and transforms transcendence into immanence, as GoD wants; or man functions otherwise and transforms immanence into transcendence.²⁷

Performance of commandments enhances holiness, which enhances the difference between man and nature. Through transgression, one’s *kedusha* is marred.²⁸ The Torah laws of soul-via-body existence relate to the being of man on both an individual and collective level; they promote the health of the body and the soul of the individual, and likewise promote the collective welfare of mankind.²⁹ According to the Talmud, Adam was instructed in the six basic commandments of human conduct.³⁰ In the epoch before the Flood, mankind departed from the norms of order expressing the will of GoD, and gradually obliterated the difference of man from beast and the rest of nature; in effect, Divine Presence gradually departed

from the human sphere. Disorder set in (Genesis 5-6), and increasing violence and violation was eventually followed by total death and destruction. The law of entropy (the tendency to disorder), if not counteracted, as it were becomes an avenging angel in the hand of GoD.

Man can create worlds, in emulation of GoD who created the universe; thus he can enhance holiness: "Be you holy, for I GoD your GoD am holy" (Leviticus 19:2).

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*GoD reigns; He is attired in grandeur...
the world is established, it cannot be moved...
Your testimonies are most trustworthy.
Your house is resplendent in holiness, O GoD, forever*

Psalms 93:1-5

This psalm is recited upon the ushering in of the Sabbath in the synagogue. Its content relates to GoD's grandeur as exhibited in Creation, the statutes given to man and the Temple as domain of holiness. All these themes are linked to the phenomenon of permanence within creation. The first two present a view of permanence – "the world is established, it cannot be moved" – as a prerequisite for holiness: the introduction (emanation) of holiness by GoD is associated with the Sabbath following the completion of Creation (Genesis 2), and holiness in the human realm through adherence to G-D's laws can only be attained in an "immovable" world.³¹ The third theme brings forth a different perspective, whereby Creation reaches full stability only with the completion of a domain of holiness, built for GoD by man.

*"Who has established all the ends of the earth?" (Proverbs 30:4).
The answer is: The Tent of Meeting, as it says:
"It was on that day that Moses completed setting up the
tabernacle" (Numbers 7:1).
The world was set up with it.
Rabbi Joshua ben Levi said in the name of Rabbi Shimon bar
Yohai:
It does not say lehakim hamishkan,*

but rather lehakim et hamishkan – to set up et (with) the tabernacle.

What was set up “with” it?

The world,

*for until the Tabernacle was erected, the world trembled;
when the Tabernacle was set up, the world was firmly established.³²*

Pesikta deRav Kahane, Vayehi Beyom Kalot 1

GoD has attired Himself with “grandeur” by creating the world, and it is His will that man enhance the holiness of the House that GoD created. As the Sages said: Man requires improvement, and the world requires improvement – by implication, through human endeavor.³³

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Holiness as a unifying factor appears in Torah teaching in two contexts. One, holiness functions as a sustaining factor in the world. Two, holiness promotes stability in the human sphere through man’s actions. The complementary meaning of holiness is separation and distinction. This is likewise set forth in the commandments and laws of the Torah, corresponding to a vastly varied world. The Jew is distinguished from the non-Jew; man is distinguished from the beast and other aspects of nature; the Sabbath differs from weekdays; man is distinguished from woman; certain sexual relations are permitted, others are proscribed.

These two meanings of holiness are not unrelated, as may easily be seen by analogy with the earth-moon-sun system. On the one hand these three celestial bodies are distinct entities (Givens); on the other hand they form a dynamically unified system. Should the earth and moon merge with the sun, the system would cease to exist (maximum entropy, death). Differentiation within an overall dynamic configuration gives rise to a particular world. When a man and a woman in a marriage orbit harmoniously about one another (so to speak), this particular system of soul-via-body existence, individually and together, is stable.

According to the Torah, the family is of central importance for the stability of human life, as set forth by the Word of GoD in the seventh commandment of the Decalogue. By indiscriminate merging of men and women, no such ‘world’ can exist.

Immersion and Marital Relations³⁴

*There is a tradition among the devout,
that on the night of the Sabbath,
when awareness of GoD as Creator and Presence pervades the
Jewish home,
husband and wife express their love for one another,
and new life is conceived.*³⁵

Self-acceptance and a basic sense of self as a unique individual of worth, is the basis for mental and emotional health and stability. Without a positive but realistic self-image, life is a painful process with little respite. Man's search for the self is intrinsically related to the need for purification. Until a certain level of success in this quest is achieved, in a sense until one feels purified, relating to oneself and thus to others becomes a problem of varying severity.

The intense situation of a man and woman living together in marriage is sustained through constant renewal of the self in relation to another. In this context, purification through prescribed immersion by the woman has important functions and implications in the area of marital relations.

According to Torah law, a woman is considered *nida* from the onset of her menstrual period. When the flow of blood ceases, she counts seven additional "clean" days. She then washes herself carefully, according to Torah law, following which she immerses herself in a mikva. A specific blessing is also recited.

During the *nida* period, husband and wife avoid all physical contact. After immersion in the *mikva* the woman no longer has the status of *nida* and they can resume sexual relations.

The woman's observance of the commandments regarding *nida* and *mikva* is related to her physiological clock, her own bodily menstrual cycle. Most women also become aware of emotional as well as physiological changes within themselves during the monthly cycle. The Jewish way is to recognize, acknowledge and distinguish ("sanctify") these changes. As the woman becomes sensitized to these changes within her own body, she also becomes aware that "for everything there is a season, and a time for every purpose under heaven ... a time to embrace, and a time to keep from embracing" (Ecclesiastes 3:1,5). Time and daily life are sanctified by alternating

abstinence from and delight in a particular act or experience, in accord with sanctified time rituals. By removing herself physically from her husband during the *nida* period, the woman acknowledges the change of status.

It should be noted that the *mikva* immersion does not signify mere bodily cleansing. The woman must thoroughly cleanse herself before immersion. Immersion is reversion to a medium of un-differentiation out of which renewal and clarified identity emerges. When the woman's cycle of *nida* is completed, she emerges once more in her full identity as mate and potential source of life. In this sense, she is organically connected with *Hava* (Eve), the first woman. For just as the name *Hava* implies life-giving source: "the mother of all life" (Genesis 3:20), it also implies returning to the complete union of husband and wife. "Therefore shall a man ... cleave to his wife, and they shall be one flesh" (Genesis 2:24). Sex is thus sanctified and brought to a new level of conscious expression between husband and wife.

The undeniable psychological dimension of tension during the period of separation creates and enhances distinction; separation creates a heightened sense of joy, appreciation, and increased consciousness when husband and wife are again rejoined after the *nida* period.

Right before marriage, the bride-to-be performs the *mikva* immersion for the first time. Her awareness of coming into completeness as wife, as distinct from her former status as a single woman, is heightened through this transition via the water continuum. The monthly ritual immersion renews the memory and image of being bride and groom, and thus the marriage itself is as if renewed.

In the area of interpersonal marital attitudes and communication, mutual respect between partners is often stressed. In Jewish thought, the foundation upon which to base this respect, ultimately, is that each partner perceives the other as "in the image of GoD": each of them also individually participates in a relationship sustained through participation by GoD.³⁶ Practically, observance of the laws of *nida* and *mikva* encourages the appreciation and respect of the other by relating to the full dimensions and needs of the human personality and psyche, decreasing emphasis on the partner as merely a sex object. The Sages have stated: A man's wife is as his own body, but he should honor her more than his body.³⁷

Mikva immersion also plays an important role in the procreation process. Merging into the continuum, the woman emerges with a more conscious, deliberate and sensitive attitude towards the procreation of human life. Perhaps the most graphic change of status occurs when a woman becomes pregnant. While pregnant, she is considered *tahor* (pure). She is intimately attached to life (the fetus) and is also in a coupled or compound relationship (biologically and emotionally) with her child. New awareness and insights accompany her as she deals with her pregnant state and readies herself for motherhood. She does not menstruate and may have unrestricted sexual relations with her husband. It seems to be her maximally "life-filled" (Eve-*Hava*) state, which in part denotes her *tahor* status.

Generally speaking, the loss of life, including the loss of potential life – as when the non-fertilized ovum is ejected in the menstrual flow, or there is a loss of semen in the case of a man – is related to the opposite status of *tame*. "A corpse defiles" in this sense as well.

Within the womb the fetus floats in the amniotic fluid, which is a kind of continuum. After birth, the fetus-cum-child acquires a new status, becoming a distinct individual. For the woman, the condition as both mother of life and ready sexual mate is terminated, her state of being having lost some of its life-related qualities. The woman is now *tame* for a prescribed period of time, and this state again comes to an end upon immersion in a *mikva*. Her identity during pregnancy was well defined in a biological, primitive sense. By the time she passes through immersion after the birth, her identity as mother of the newborn has become established. She now functions on a new level.

The Mikva In Conversion

Conversion to Judaism is a rebirth. The former identity and status of the convert comes to an end, and he or she is considered as a newborn child.³⁸ A necessary step in the conversion process is immersion in a *mikva*. The obvious symbolic connotation of the *mikva* in this context is the womb, the water of the *mikva* being likened to the amniotic fluids. The convert is as if reliving the fetal state and emerging newborn. The requirement of *mikva* immersion serves to actualize the

process of rebirth as a Jew.

This comparison, if perceived as fundamentally significant, leads to an important insight regarding the question of “Who is a Jew?” According to Torah law, any child born of a Jewish mother has the status of a Jew, even if the father is a non-Jew.³⁹ To be a Jew, the child must pass through a Jewish womb. A person born of a non-Jewish mother must go through immersion in the presence of a qualified court of Torah judges, for he or she must pass through a Jewish womb.

Part Five

Studies in Awareness

Chapter 10

A Galaxy Dispensing Light from the Source

Torah is light.

The soul of man is a lamp of GoD.

For a commandment is a lamp.

Proverbs 6:23; 20:27

“With the light of Day One, Adam saw from one end of the world to its other end” (BT *Hagiga* 12a). To know is to be aware; and awareness is illumination.

What follows is a glimpse into the inner life of a great human being, Rabbi Baruch Dov (Ber) Leibowitz (1864-1940). His compelling lifetime aspiration was to fathom the Word of GoD; even more, to impart knowledge of it to others, especially those who would teach and inspire future generations. He was held in awe, cherished and acclaimed during his lifetime, and his exquisite personality continues to illuminate through the radiance of written and oral testimony.¹

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As the world was created in accordance with the Torah, so it is for human intelligence. Thus when a man disdains to rob and murder, that is so only because he has been invested with a portion of the Torah.

R. Baruch Dov did not assess the Torah in accordance with his intelligence. Rather, he assessed the conceptual functioning of his intellect in accordance with the Torah. He was wont to say that the Torah is not mastered through the “logic” of human intelligence, but through its own general principles and procedural ways. Hence, it is necessary to rectify one’s

intelligence by means of the Torah, rather than “rectify” the Torah by means of man’s intelligence.

So utterly had he succeeded in conforming his intelligence to the reasoning and conceptions of the Torah, that he would readily admit about himself: “Thank GoD, I understand only what I need to understand in accordance with the Torah. What I do not really need to understand for the sake of the truth, I do not understand.”

The domain of the spirit, indeed any matter accessible through the conceptions of the Torah, had for R. Baruch Dov a semblance of the concrete mediated by the senses. He beheld every abstract (*ruhani*) matter, any mental object, as a definite entity (*hefza*). This is evident in his conception of the function of awareness (*da’at*) as the validating factor in any transaction. Thus, whenever one’s property becomes another’s property, the commitment of one’s awareness to this transfer of ownership establishes the intended legal (halachic) event.

In the study of definite givens discussed in halachic sources, he explored the underlying conceptual dimension. This hidden Torah was on the one hand a world concealed; yet to him it was as the world disclosed, and hence as the disclosed Torah.

In every difference of opinion among great Torah authorities, he perceived different conceptual worlds; and in every new insight or conception he saw the revelation of a new world.

He rejoiced in what GoD granted him – the privilege of fathoming some of His ways; and he constantly prayed for still greater illumination, in the merit of his unceasing endeavor to understand.

After an interchange of ideas with one of his students, R. Baruch Dov related the following episode involving another great Torah luminary, the Rydvaz (Rabbi Yakov David Vilowsky): In the middle of the night, the Rydvaz once came to his house, eager to share a new Torah insight. Before departing, he said to R. Baruch Dov: “The birth-pangs of my mother, of my mother’s mother, and of all the preceding mothers, were worthwhile for the sake of disclosing this one new thought.”²

Chapter 11

Studies In Awareness: Identifying G^consciousness

Picture first consciousness as a bundle of sense-impressions: and nothing more. As the sensations succeed one another, and they are compared in one consciousness and another, from somewhere comes the query, "What are we to think of it all? What is it all about?" To answer this is the purpose of science. But picture again the consciousness, not this time as a bundle of sense impressions, but as we intimately know it, responsible, aspiring, yearning, doubting, originating in itself such impulses as those which urge the scientist on his quest for truth. "What are we to think of it all? What is it all about?" This time the answer must be broader, embracing but not limited to the scientific answer... The scientific answer is relevant so far as it concerns the sense-impressions interlocked with the stirring of the spirit, which indeed form an important part of the mental content. For the rest the human spirit must turn to the unseen world to which it itself belongs.

Sir Arthur Eddington
astronomer and philosopher
Swarthmore Lecture, 1929

Consciousness As Relationships

A man contemplates an array of things and events around him, ponders his thoughts and feelings, and integrates a sequence of explanations that account as well for his existence as an aware being. He pauses to survey his achievement, and in a flash of insight and self-awareness he understands that the entire array and sequence – the content of his knowing – is

surveyed by his awareness. The awareness is not accounted for.

The man has become aware that awareness is a Given (in the explicit notation: $G^{\text{awareness}}$). In order to account for $G^{\text{awareness}}$, it is not sufficient to account for the content of his knowing (G^{knowing}). If C^{knowing} is an array of Concepts that account for G^{knowing} , the array of Concepts $C^{\text{awareness}}$ that account for $G^{\text{awareness}}$ is *not the same* as C^{knowing} .

The man is also aware of other Givens other than $G^{\text{awareness}}$; and those are accounted for by integrating corresponding Concepts **identified** by his awareness [in the explicit notation: $C^{\text{(other Concepts)}}$ draws attention to those Concepts]. We can anticipate, however, that there is something unique or subtle about $G^{\text{awareness}}$ and $C^{\text{awareness}}$.

According to the Sages, the world is not the place of GoD; GoD is the place of the world.¹ A parallel conception would insist that the world **identified** by human awareness is not the “home” of that awareness; awareness, so to speak, is the “home” of the world.

Yet man is in the world; human awareness is in man; hence human awareness is in the world. We seem to confront a paradox. The problem appears to lie in how the term is employed. For one, it is not obvious that the Given or Concept (G^{in} or C^{in}) **carried** by the statement “awareness is *in* man” is the same as **carried** by the text “the brain is *inside* the skull.”

The same sort of paradox arises when we examine the juxtaposition of the scriptural passage “Behold, the heaven and the heavens of heaven cannot contain You” (1 Kings 8:27) with “The heavens are My throne and the earth is My footstool” (Isaiah 66:1), which does seem to affirm that the world is the place of GoD.²

It is an acknowledged truth that the (ostensible) presence of paradox in any discussion usually hints at some inadequacy in the given terms of the discussion. Let us therefore try to explore a more appropriate language for discussing awareness.

The statement *A is aware of B* carries a relationship. The term “in” is absent in this statement. One can say that a relationship, this content carried by the word relationship ($G^{\text{relationship}}$ / $C^{\text{relationship}}$), transcends the distinction between G^{in} / C^{in} and G^{out} / C^{out} . Indeed, a relationship may *connect* the inside to the outside. Certainly, man is “in” the world as the brain

is “inside” the skull. Neither phrase, however, helps **identify** anything about relationships as content. The two phrases assert something much more restricted.

In this orientation, the text “GoD is the place of the world” carries (and helps identify) the Given that GoD participates in sustaining relationships with the world. “The heavens are My throne” **carries** the Given that GoD participates in sustaining a particular relationship with certain aspects of Creation. “The earth is My footstool” helps identify a different relationship. Similarly, the content carried by the terms *Divine Presence*, *immanence* and *transcendence* should be **identified** as different relationships in Creation.³

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Among the elements of Judaic content **carried** by Chapter 1, one Given is GoD acting in relation to man – denoted $G^{(GoD^{man})}$. Another Given is man (acting) in relation to GoD – denoted $G^{(man^{GoD})}$. The relationship sustained through participation by both GoD and man (this Given), is denoted $G^{(GoD^{man})} :: G^{(man^{GoD})}$; denoted equivalently, $G^{(man^{GoD})} :: G^{(GoD^{man})}$. The Concepts corresponding to these Givens, respectively, are denoted $C^{(GoD^{man})}$, $C^{(man^{GoD})}$ and $C^{(GoD^{man})} :: C^{(man^{GoD})}$ – or denoted equivalently, $C^{(man^{GoD})} :: C^{(GoD^{man})}$.

The Concept $C^{relationship(s)}$ *corresponds* to (but is not *the same* as) the Given $G^{relationship(s)}$. The Concept $C^{relationship(s)}$ is an element of content in the domain of human knowing: human beings think by means of Concepts. It is otherwise regarding every Given content – $G^{relationship(s)}$; *some may and some may not* be elements of content in the domain of human knowing. For example, in Judaic thought the creation and growth of plants involves sustained creation by GoD the Creator; and this sustained relationship between GoD and the world may not depend on the participation by man or on human knowing. The Garden of Eden was created prior to the creation of Adam.

Propositions

Relationships as Givens which involve participation by GoD – denoted $G^{(GoD^{relationships})}$ – are creations by GoD.

Concepts which explain participation by GoD, are likewise creations, and so involve relationships: $C^{(GoD^{relationships})}$.

The fundamental relationship between GoD and man, this Given, involves awareness by GoD (Awareness) and human awareness. Awareness *corresponds* to awareness. At Sinai, GoD “gave” the Ten Commandments; and the Israelites responded, “we shall do and we shall hear” (Exodus 24:7). Individual relationships were created; and a relationship – the Sinai Covenant – was likewise established between GoD and the entire Community of Israel. Both relationships continue to be sustained through awareness and Awareness.

Concepts are elements of understanding as content of human knowing, so **identified** by human awareness. Concepts **identified** by awareness *correspond* to Givens **identified** by awareness. In explicit notation: $C^{knowing}$ and $G^{knowing}$ are both aspects of human knowing **identified** by awareness.

In relation to GoD, however, we cannot simply posit that “GoD thinks in Concepts.” $C^{(GoD\ knowing)}$ and $C^{(GoD\ Aware)}$ are not defined. For that matter, the posited distinction between human knowing and human awareness – $G^{(man\ knows)}$ and $G^{(man\ is\ aware)}$ – may not apply to GoD. $G^{(GoD\ knows)}$ and $G^{(GoD\ is\ Aware)}$ are thus *the same* Given; schematically: $G^{(GoD\ knows)} = G^{(GoD\ is\ Aware)}$. Yet we may posit that GoD is Aware that man does think in Concepts.

Human beings are aware of thoughts (Concepts) about GoD, including the Concept that GoD is Aware. Awareness in relation to GoD is a Given carried by Judaic teaching. There is no Judaic teaching about a corresponding Concept – $C^{(GoD\ is\ Aware)}$ – as a “thought” that GoD “thinks.” We may, however, speak of Awareness – this Given: denoted $G^{Awareness}$ – as *corresponding* to the Given of human awareness: $G^{(man\ is\ aware)}$.

In the Genesis account, the One GoD creates one Adam; the awareness of each human being is unique. Every man’s awakening to awareness is a re-enactment of the singularly important event when Adam first opened his eyes to behold the world, to become aware of himself: to contemplate the source of his awareness. Every person uniquely feels being that person.

To assert that GoD is Aware and communicates with

human awareness, is to assert that GoD communicates with the individual human being at the level of awareness of that human being. In this sense, and as Measure corresponding measure, Awareness overlaps the individual awareness.

“Let there be Light!” said a Voice on high. “And there was light!” said a voice below (per Genesis 1:3). And man continues to separate light from darkness, knowledge from its opposite, and meaning and truth from their opposites. According to the Sages, *with the light of Day One Adam saw from one end of the world to its other end.*⁴ But man does not know what GoD knows as Light.

*Blessed be You GoD our GoD,
who creates difference
and by commandments makes difference important to man.
Who establishes, and helps man identify
the holy and the non-holy, light and darkness,
Israel and the Nations; the seventh day and the six days of
activity.*⁵
*Blessed be You GoD our GoD,
who grants awareness of the difference
between man and GoD; GoD and GoD’s creations.*⁶

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*When Adam was created, the angels wanted to bow down to him
and shout: “Holy!”
So the Holy One cast a deep sleep upon Adam, and all realized
that he was mortal.*

Genesis Rabba 8,10

Consciousness – human awareness – is here **identified** as content carried by the word holy; and the content **carried** by the word holy (Holy) in relation to GoD, is **identified** as uninterrupted, absolute awareness (Awareness). This text thus qualifies as a significant source for **identifying** elements of content **carried** by the word *kedusha*/(the holy). Provided the word awareness is considered familiar – the content it carries (G^awareness and C^awareness) is known – the word *kedusha* is familiar. This may not be the case in all contexts, possibly depending on the depth of our exploration of awareness and of

the content **carried** by the word *kedusha* in Judaic sources. The invitation posed in Eddington's lecture can be taken further.

The affirmation that man is to distinguish between the holy and the non-holy, may thus be clarified accordingly: man is bidden to distinguish between awareness and non-awareness. To sanctify the Sabbath mainly signifies to be aware of the Sabbath; and a sufficient level of awareness locates the knowledge and **identifies** the content, the Givens and Concepts, which connect the Sabbath to the story of Creation, the story of Exodus, and the Revelation at Sinai.

Two of the contents **carried** by Chapter 1 may be **identified** as two Givens: one, the holy (*kedusha*) in relation to GoD (GoD is holy) – denoted $G^{(kedusha \wedge GoD)}$; two, the holy in relation to man (man is holy) – denoted $G^{(kedusha \wedge man)}$. The cited text explored here helps us **identify** the content **carried** by the word “holy” or *kedusha*. Awareness is **identified** as the familiar content of the first Given: the holy in relation to GoD (GoD is Aware); and awareness is **identified** as the familiar content of the second Given: the holy in relation to man (man is aware). The respective bracketed expressions now can be denoted, respectively: $G^{(Awareness \wedge GoD)}$; $G^{(awareness \wedge man)}$.

The Given: Awareness in relation to GoD, denoted $G^{(GoD \text{ is Aware})}$, *corresponds* to the Given: awareness in relation to man, denoted $G^{(man \text{ is aware})}$. The Given $G^{(GoD \text{ is Aware})}$ *corresponds* to the Concept: awareness in relation to man about GoD, denoted $C^{(man \text{ is aware that GoD is Aware})}$; this Concept *corresponds* to the Given: awareness in relation to man about GoD, about man, denoted $G^{(man \text{ is aware that GoD is aware, that man is aware})}$; and it *corresponds* to the Given: awareness in relation to man about GoD, that man thinks in Concepts: $G^{(man \text{ is aware that GoD is aware, that man thinks in Concepts})}$. But man does not know what GoD knows as Aware: man does not know AWARE.

Awareness in relation to GoD *corresponds* to awareness in relation to man. Yet Awareness is not *the same* as awareness. This inference is anticipated in the teaching: “Be you holy” (Leviticus 19:2) – which may be understood to say: Practice optimal human awareness, in emulation of GoD as Aware (GoD is Aware). However, as the Midrash says about the conclusion of this verse: *Perhaps like Me? So it says: “For I am holy.” My*

*holiness is higher than your holiness.*⁷ Awareness in relation to GoD is other than human awareness.

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Awareness in man is a Given as the *subject*. The other Givens a man is aware of, as *objects*, include the self-reflective thought: "I am aware of being aware." Does this Given - man aware of being aware - help explain the Given *subject*, and if so, how? If the Concept (man as aware): denoted $C^{\wedge}(\text{man is aware})$ - *corresponds* to the Given (man is aware): denoted $G^{\wedge}(\text{man is aware})$ - what about the Concept (man is aware of being aware): denoted $C^{\wedge}(\text{man is aware of being aware})$? Is GoD Aware of being Aware? If GoD is Aware of being Aware (a Given), does this Given *correspond* to man is aware of being aware (this Given)?⁸

GoD Aware and human awareness *correspond*, if when what man knows to be true *corresponds* to what GoD knows is true (True): what GoD knows to be so about man. In other words, man's truth then participates in the Truth known to GoD. Yet truth and Truth are not *the same*. Truth encompasses truth.

Knowledge involves *relations*; and relations are abstractions in human thought *about* something. It is otherwise for *relationships*: relationships are realities rather than knowledge about (presumed) realities.

Knowing is a reality, a relationship in the domain of individual mentality; knowing is not shared. Knowledge is shared.

Knowing is not shared. One's knowledge is shared when it reaches another, whose awareness **identifies** the knowledge and it becomes knowing.

GoD does not share His knowing; He shares of His knowledge.

Human knowing is a creation by GoD. GoD's knowledge is shared with man when human awareness **identifies** the corresponding knowledge and it becomes human knowing.

Some of our knowledge may not correspond to any reality. Relations may not correspond to relationships. In Judaic teaching, relationships are created and sustained through participation by man and GoD. Insofar as participation by GoD pertains to relations as well, those relations (contents of human knowing) do correspond to objective realities. Relationships may involve human contributions, possibly including the contribution of human knowing, but *not only* human contributions.

Awareness As Host To The World

Awareness and what one is aware of constitutes a relationship involving subject and object. Properly understood, awareness – the subject – is host to the object. Knowing **identified** by awareness is the subject, and knowledge is the object.

Strictly speaking, however, the subject is aware of mental entities (objects of knowing). Awareness is not host to apples, or to children, or to the world. It is host to thoughts or items of knowing **identified** by awareness – “apples,” “children,” “the world.”

Thoughts about objects of knowing **identified** by awareness are likewise objects of awareness. Suppose I think: “apples are not children.” Let us term this object (this thought) a mental truth – “truth.” Awareness is host to (conceives) this “truth.” It need not be the case that this “truth” applies to actual apples and children. Of course, I (my awareness) may not doubt that apples are not children. But *why* do I not doubt it, strictly speaking? To be logically precise, my awareness has no evident basis for knowing (hosting the “truth”) that apples are not children.

It is otherwise for “apples” and “children,” which awareness *hosts as* different entities (“entities”). Awareness is host to the “truth” that ‘apples’ are not ‘children’; equivalently, that “apples are not children.”

Instead of “apples” and “children,” I can consider the mental objects: “atomic nuclei,” “black holes in space,” “planets,” “stars,” “the world” – and “truths” about them. In the first decades of the twenty-first century, human awareness, generally speaking, hosts all these “entities” and those “truths.” It need not be the case, strictly speaking, that the “truths” apply to the entities that awareness does not host: atomic nuclei, black holes in space, planets, stars, the world – the *Givens Out There*.

It is often asserted that one of the profound unsolved puzzles about human knowledge is why mathematical truths, essentially constructions of human mentality, are so very effective at describing the processes of nature – as demonstrated by science. On the face of it, this may be a bogus issue; the said mathematical “truths” may apply, not to nature and the processes of nature (Out There), but solely to the mental objects

- the content of awareness: "nature," "objects in nature," "processes," "processes in nature." The perplexity is authentic, however, and the puzzle as it were becomes amplified into a Puzzle, once the mathematical "truths" are claimed to apply to that which awareness is *not* host to, strictly speaking: objects and processes in nature *Out There*. For this claim is tantamount to the claim that "truth" is truth. Logically considered, it seems clear that the validating source for the claim would have to transcend, yet communicate with human mentality.

The studio was really small, but it seemed infinite due to the pictures its walls were decorated with. Each time the artist would hang a new painting on the wall, he would say: here is a new window. But he did not really mean it. Any reference to the external world just horrified him.

When the painter had run short of canvases he started painting murals. Finally there was not a single space left on the walls except a big imitation of the door. Of course, the painter was aware that it was a mere imitation. But he used to think notwithstanding: Someday the door will be opened and someone will enter. He would not touch the door, but his art was more important than the mysterious guest. And he did paint his last mural. It was an ornament, consisting of 12 signs.

Then the door opened, and he saw a starry sky with 12 signs in it. They were the same signs.
And the painter felt sad.
I had given all my life to these paintings and only now for the first time have seen stars.
But a Voice from Above consoled him:
you could not see stars had it not been for the Zodiacal signs you had painted on the door.

Haim Sokolik, Burnt Offering

The Complete Adam Principle

We may consider the Complete Adam Principle (CAP), which is linked to the question: *What kind of universe must it be, so that inquisitive beings shall exist who can be commanded to fulfill commandments; and who can be held responsible for the decision to obey or not to obey the command?*

For many generations, great Jews have been studying the Torah to retrace GoD's finger in Creation. However, they have not concentrated, at least not directly, on atoms and stars, but on man. In retrospect, that is what the Rashi commentary (on Genesis 1:1) appears to be saying, essentially, by posing the question: Why has not the Torah begun its narrative with the first commandment disclosed to the Jewish people? That is, *to establish a lunar calendar linked to the solar year* (Exodus 12:1).

The Egyptians worshipped the sun as the supreme deity; and the enslaved Israelites succumbed to sun-worship. In order for them to begin thinking about freedom, they first had to rid themselves of the conviction that their lives were determined by implacable forces. They had to leave the mental "house of bondage." One corresponding intention of that commandment, accordingly, was to pry them away from the unchanging regulating rhythm of the solar calendar. The sun was not GoD, and man had other options. Prior to arriving at Mount Sinai, they were likewise taught about the Sabbath. Even if the sun does not fail in its daily routine, man can enjoy a day of rest.⁹

According to Maimonides, the essence of idolatry is homage paid to the stars and constellations – not as deities but under the pretext that as servants of the King of the world they deserve to be honored.¹⁰ As expounded in a discourse by Rav Chaim Zimmerman, Maimonides seems to be saying that placing anything in nature "above" man (i.e. absolute deterministic forces, fatalism, absence of human initiative) is idolatry.

Today, Rashi would say: If we wish to know about cosmology, about atoms and stars, about the solar system and the earth-moon-sun system, about light and its properties that bring us information of the cosmos – we should begin the quest by exploring the question: *What kind of universe must it be, so that inquisitive beings shall exist who can be commanded to fulfill commandments; and who can be held responsible for the decision to obey or not to obey the command?*

This question echoes one of the basic questions of the “anthropic principle” approach, which has yielded important insights about the large-scale features of the universe: “What kind of universe can accommodate the existence of creatures capable of asking such questions?” Conceptually, man is placed in the center, as is apparent from some deliberations of twentieth century scientists: “T (the calculated age of the universe) is not a random choice from a wide range of possible choices, but is limited by the criteria for the existence of physicists.”¹¹ “What we can expect to observe, must be restricted by the conditions necessary for our presence as observers”; “It is well known that the ‘strong’ coupling constant (nuclear force) is only marginally strong enough to bind (protons and neutrons) into nuclei: if it were rather weaker, hydrogen would be the only element, and this would presumably be incompatible with the existence of life”; “no reason has ever offered itself why certain of the constants and initial conditions have the values they do, except that otherwise anything like observer-ship as we know it would be impossible ... whether it might not be the case, that “no universe at all could come into being unless it was guaranteed to produce life, consciousness....”¹²

According to the Talmud, the dust for forming Adam was assembled from the entire world.¹³ Dicke points out that in order to have living matter, carbon atoms are necessary; and carbon atoms arise as a result of nuclear fusion processes under conditions that obtain in the interior of stars. A star-filled universe would thus seem to be a necessary condition for the existence of human “dust.”

The central guiding idea of CAP is that Creation is not a passive fact; Creation is a connected *ongoing achievement*. Other explorers have recently suggested that ours is a fundamentally “entangled” quantum universe (we are all “quantum beings”) that is continually processing information, from the very small to the very large.¹⁴

Chapter 12

“I Am Conscious!”

Every tractate of the Talmud begins on page two. Page one is out of sight. In the book of existence, the domain of page one is out of sight yet present on every page as the foundation of its existence.

The truly important, profound questions humans ask, are almost invariably an invitation to explore some trail into the unknown or unseen in order to make sense of the known. That is eminently the case in science. One goes from an array of familiar facts, or Givens, to an unknown conceptual system, and on to the discovery of new facts or improved understanding of familiar facts. The questions originally posed are answered, at times by forcing the mind to free itself and be rid of arbitrary concepts and assumptions that block knowledge of the truth. In scientific revolutions, as in the upheaval caused by Einstein’s contributions, entire modes of thought become transformed. Eventually, however, new questions and puzzles arise; novel answers are sought and found. The quest is continued.

Consciousness – Subject And Object

To pose questions about consciousness is to draw attention to what is most characteristic of it in man: *that we are conscious of being conscious* / aware of being aware. Human consciousness encounters in the domain of thought one peculiar thought, “I am conscious,” as an apparent image of itself. Once that thought is encountered, one gains access to the question, the further thought: What is consciousness, or being conscious, all about?

Consciousness, or being conscious, is not a thought – at least not *simply* a thought. Being conscious is the subject, a Given; and neither in thought, nor otherwise, is the *subject* in some sense ‘visible’ – an object beheld by one’s consciousness. However, *the thought* that one is conscious, is an *object* of consciousness; it is ‘visible’ to one’s consciousness – the subject. Hence the subject (this Given) cannot be *the same* Given as that thought.¹

The subject may – indeed does – host other thoughts besides the thought “I am conscious.” Yet there seems to be something very special about this particular thought. It uniquely pertains to – appears to image – the subject. Because of this, we should be careful not to dismiss the possibility that the thought, “I am conscious,” is *not simply* a thought. It may also be of the very essence of being conscious; it may contribute to the existence of the subject. The guest may help create the host.

To be conscious is the mother. The thought, “I am conscious,” is the fetus in the womb. What do we know about the mother, about the fetus? The mother sustains the fetus – does the fetus help sustain the mother? If there were not this fetus in the womb, would there be no other fetus – no other human thoughts – in the womb? Would there be no mother?

The thought “I am conscious,” this object of consciousness, what does it contribute to the subject being a subject? It may be noted at once that my being conscious can be inferred from this thought. For there must be a consciousness – a subject: my being conscious – that is conscious of this thought. This apparently parallels Descartes’ famous dictum: *I think, therefore I am*. What is not directly ‘visible’ to my consciousness – ostensibly corresponding to Descartes’ “I am”: namely, my being conscious – is inferred from what is ‘visible’ to my consciousness: namely, the thought “I am conscious,” ostensibly Descartes’ “I think.”

Is my being conscious of being conscious (cc) inseparable from my being conscious (c)? If we lacked the faculty to be conscious of being conscious, would we have access to any human thoughts at all? Would there be a subject? If there were no cc, would there be c?

It is interesting to recall here Rabbi Akiba’s exposition: “Beloved is man who was created in the Image (image of GoD). It is a superior love, that man has been informed, that man was created in the Image.”² A simple paraphrase might read:

To know that one can attain a certain plane of being human helps one attain that plane of being human. For comparison, the knowledge that one can be free can help make one free. Regarding the issue at hand, the corresponding proposition might read: To know that one is conscious – to be so informed directly, rather than by inference as per Descartes – helps sustain one's consciousness; which in turn sustains one's capacity to know the thought that one is conscious.

"I love you," Adam said to Eve. "You are bone of my bones and flesh of my flesh." Eve found Adam irresistible; and she began to say the very same words to him. His love for her grew; her love for him grew; and so on.

"Love yourself by loving another," whispered the ever-present Voice which staged this encounter. So it happened that Adam and Eve, together, became the progenitors of a great multitude – in their image and likeness.

We may suggest a symbolic reading: Together, awareness and self-awareness are responsible for all the explicit ideas, intimations, and modes of thought, accessible to human mentality.

The image and the viewer of the image seem present simultaneously. This suggests active mutual consent: a conspiracy of dynamic relationships: a living system sustained by resonances. We may compare it to the following rounded version of Descartes' famous dictum: *I think, therefore I am; I am, therefore I think.*

To complete the above symbolic reading: GoD Aware encompasses man aware; and GoD Aware participates in sustaining human awareness and self-awareness – Adam and Eve. So it is that man is conscious (c); man is conscious of being conscious (cc); and there follow the multiple consequences of their resonant communication.

The Source of Consciousness

Individual consciousness (c) persists in the persistence of sense impressions, in the persistence of "intimate" phenomena: yearning, doubting, remembering, knowing, and so on – and in the persistence of being conscious of being conscious (cc): awareness that one is aware. It likewise persists in the contemplation of sense-impressions, which gives rise to

science, nature poetry, philosophies of nature. Contemplation encompasses, as well, contemplation of the private fact that one is conscious of being conscious (ccc). The latter contemplation (ccc) also contributes to philosophies of man. Consciousness/awareness persists in the contemplation of specific contemplations, of contemplation in general, and so on.

The more content that one is conscious of, including the thought that one is conscious (cc), the more one would seem to be *manifestly* conscious. It may be helpful to keep in mind the following proposition:

If one were conscious of the limits of one's consciousness, one would manifest a superior level of consciousness – be aware of more content – than would otherwise be the case. It is well to know “the little folly” in one's wisdom.³

There is knowing the limits of one's consciousness; and there is knowing the source of one's consciousness. Man is aware of being a physical being, a body that is part of nature. Man is also aware of being a mental being, and man wants to know what corresponding domain his mental being is part of. The question is acute, for nothing else in nature appears to possess the ability to ask this question. Only other people speak to us about themselves in this fashion. Nothing else in nature appears to possess self-awareness, the awareness of being self-aware, and so on (cc, ccc, etc.).

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It is instructive to recall here an observation by the English philosopher David Hume: “...that the sun will not rise tomorrow is no less intelligible a proposition, and implies no more a contradiction than the affirmation, that it will rise.” For as he points out, it is only mental habit, based on the conscious memory (the memory hosted by our consciousness) of our having experienced the sunrise in the past often enough, that is behind our usual expectation that the sun will rise tomorrow as well. Past experience is not in itself a logically sufficient basis for duplicating the past in the future. Indeed, in the absence of any such memory of the past pattern, the setting of the sun would most likely trigger an overwhelming conviction that henceforth the world would be forever darkened; or that it stands to be destroyed momentarily. No logical contradiction could be set forth to mitigate the terror of this conviction.

When on the day the first man was created the sun set, Adam cried out that the world would now be darkened, returned to void and chaos, and he will die. He fasted and wept that entire night, and Eve wept with him. When the morning light appeared, he said: "That is the way of the world."

BT Avoda Zara 8a

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I lie me down and sleep; I will awake because GoD sustains me.
Psalms 3:6

This verse is recited every evening as part of the *Shma* prayer before retiring. Formulated to parallel the logical structure of Hume's observation, these closing words of devotion draw on the conviction that past experience alone, more accurately *the memory* of past experience, is not a sufficient basis to guarantee the retrieval of consciousness tomorrow. That *that the same conscious state will not be renewed within me tomorrow*, is not less intelligible a proposition than the affirmation, *that it will be renewed*.

Upon waking each morning, one instantly offers thanks for "having been given back my soul," including the same consciousness that was "mine" the day before. One gratefully acknowledges that one can **identify** oneself and recognize one's surroundings.

*I offer thanks to You, living and eternal King.
For You have mercifully restored my soul within me.
Great is Your faithfulness.*

It is not at all self-evident that the individual consciousness must necessarily be restored. The sole guaranteed basis for the persistence of my individual consciousness, is that every morning the Eternal King, the source of unceasing or absolute consciousness, will restore my consciousness.

The Jew's daily affirmation of thankfulness, for "having been given back my soul," attests to "Your faithfulness." That is to say, GoD is never lacking in attentive awareness.

I am aware. I am not the only one aware. You are aware.

You are aware of me. Therefore I am aware.

*My GoD, the soul which You have given me is pure.
You have created her, You have formed her,
You have breathed her into me,
and You preserve her within me...
I give thanks before You, GoD, my GoD and the GoD of my
fathers ...
Master of all souls...*

In another prayer, one gives thanks for one's body as well. In terms of the present discussion, one can say: Awake and aware, and reciting this prayer with full attention to the meaning of the words, one relates to one's body and to one's awareness of one's body. One gives thanks for one's body, and one gives thanks for being aware of one's body.

King David proclaims that "the earth and its fullness" belong to GoD (Psalms 24:1). According to the Talmud, one must not partake of this world except by pronouncing a benediction of thanksgiving.⁴ We have tried here to understand a little better the corresponding benediction when one partakes of the fruits of being conscious.

It will not go unnoticed that the obligation to recite this benediction is in no way eased when some of the fruits taste bitter.

Chapter 13

Man As Person

“I will sing praise to my GoD *be-odi*” (Psalms 105:33). The concluding word *be-odi* invites two readings: “while I am” or “with what is more in me.”

They will survive all who call in the name of GoD.

Joel 3:5

*The name of GoD is a strong tower inside which
righteous man runs is safe.*

Proverbs 18:10

These verses prescribe for those who would make the most of being man.

Isaiah speaking in the Name of GoD has made it clear, however, that not everyone is welcome to “ascend into the mountain of GoD and to stand in the place of His sanctuary” (Psalms 24:3). For they “trample My courts”; they do not “cease to do evil” between man and man; they do not “uphold the rights of the orphan, defend the cause of the widow” (Isaiah 1:17). Yom Kippur, the Day of Atonement, does not atone for wrongs committed against others; first must come redress and reconciliation.

For progress to be made in human relationships, men and women must possess convincing knowledge about how to value themselves and others. When, instead, people are confronted with ostensibly authoritative claims such as that man is nothing but a naked ape or a computer, the response can be expected to echo the Psalmist’s complaint: “I have no one who knows me...” (Psalms 105:33).

"I will sing praise to my GoD *be-odi*." We may be helped in our efforts to fathom what is implied by first elucidating what man *is not*. What follows is a negative conception of man inferred from classical Judaic law concerning oaths and vows. These laws relate specifically to the domain of responsible speech, where awareness and self-awareness are translated into obligations that must be met. Through discussion of the laws that apply to certain vows, it becomes clear that the Torah sets forth guidelines for **identifying** inadequate answers to the question: *What is man?*

Man Versus Anatomy

Science has penetrated considerably into the physiological and the psychological anatomy of man. But human anatomy and body functions do not **identify** man *as man*, just as logic is not the same as understanding. Computers perform logical operations, but computers do not understand. The phenomenon of understanding is an individual state of affairs; it is the mental content of one's awareness, hovering like some spirit over the anatomy of understanding, "touching and not touching."¹ The following proposition appears at least partially correct: man as person is to anatomy, as understanding is to logical procedures.

The Strange Arithmetic

For clarity of exposition, we introduce the EYE. An EYE beholds man solely as person. In contrast, the eye of analysis beholds fragments or anatomies of man. As we shall see, man as person conforms to a rather strange arithmetic. *Half of a person equals all of a person*. The limb, liver, head, heart, or mind of a person is not beheld by the EYE as an **identifiable** part, or feature, of any person.

Six pins and three balls of clay on a table. The usual arithmetic applies, and the collection may be adequately described as: *three balls of clay, six pins*. Once these items are put together in a given configuration, this description is no longer adequate; it is certainly incomplete. The eye-mind that beholds, indeed **identifies**, that configuration, **identifies** content other than pins and balls of clay. If it **identifies as well** the pins and balls of clay, the content – the number of **identified** Givens – is

more than one.

In the said configuration, each of the junctures link one ball of clay and at least two pins. Now suppose that the same configuration is sketched on paper: its junctures are points that join straight lines. But the eye-mind which **identifies** the sketched configuration does not **identify** lines or points. It **identifies** the whole *gestalt* or **identity**; it does not **identify** components. If it **identifies** *as well* the lines and the points, the content – the number of Givens – is more than one.

We may conclude, rather obviously, that **identities** need not change when their anatomies change. **Identities** have no parts or anatomies; nor can they properly be spoken of as constituents of other **identities**. Different **identities** do not stand in a quantitative relationship to one another. Suppose an observer **identifies** the said configuration as a man. Now suppose the same ingredients – pins, balls of clay; or points, lines – are arranged into a configuration which the observer **identifies** as a horse. The observer will claim that the new **identity** is different – both when the anatomy is the same, and when the anatomy is different.

The observer who only **identifies** anatomies (points, lines; pins, balls of clay) might extrapolate that the said two configurations (which this observer does not **identify**) are the same when both are composed of the *same identified* components, but not when the components are *different*.

It is one thing to speak of confining a material particle within a given volume of space, and that the result is a localized bit of matter. But this description would be incomplete, if the “particle” is also an extended wave that irrepressibly “tunnels” into the walls of its prison. Human beings might be described as localized compound material “things” in space and time. But this description would be incomplete, if they are likewise domains of extended relationships which communicate.

In the present exploration, we shall find that anatomical details and numerical measures of man – what is **identified** by the eye of analysis – is unrelated to the **identity** of man as person. The EYE which sees man as person is blind to quantitative measures and to anatomical features. More radically, the EYE cannot **identify** differentiated human faculties. It only **identifies** persons.

The Vow of *Person*

The Book of Leviticus speaks of the vow of *erchin*: “When a man shall utter a vow of valuation (*erech*...) of persons to GoD...” (Leviticus 27,1). If one declares, “I vow the *erech* of myself, or of another person to G-d” (the word *erech* being pronounced), he must redeem the vow by submitting a designated number of coins to the treasury of the Holy Temple. The vow implicates the specified human being as having been consecrated to GoD. This is made clear in the words of the Midrash: “Said the Holy One to Israel: If you bring before Me your *erchim* – the designated sums which redeem the vow – I attest on your behalf that you have as if *offered your own selves before Me*.”² However, the practical effect of the vow or incurred obligation is to submit a sum of money – the “valuation” or *erech* – as a symbolic substitute for that person.

If the subject (the person pronouncing the vow) lacks the means to submit the designated sum (the *erech*), then a token sum, estimated according to his or her means (*heseg yad*), is sufficient to redeem the vow. This provision accords with the consideration that the designated sum is a symbolic substitute for the consecrated human being.

The principle of *heseg yad* is unique to the vow of *erchin*, and entails a fundamental difference between this and any other kind of vow or assumed obligation dealt with in Torah law. A monetary obligation incurred as the result of some other vow remains an outstanding debt for the full sum – for the intended object of the vow is the stated sum.³ The intended object of the *erchin* vow, however, is the designated person; and the *erech* (sum) is the prescribed means whereby the subject avoids transgressing the commandment “All that his mouth shall utter, he shall do” (Numbers 13:3).

Reading the laws of the vow of *erchin* as they appear in the tractate *Erchin* of the Babylonian Talmud, one becomes aware that the phrasing of each law explicitly highlights the distinction between the person **referred to** in the vow, and the *erech* sum submitted in lieu of that person. This distinction and its conceptual implication shall be shown in what follows.

E1 ~ The vow of *erchin* does not pertain to anything except living human beings.

If one says: “I vow the *erech* of this ram to GoD,” one submits nothing. One has vowed nothing.⁴

E2 ~ The vow of *erchin* pertains to living people in a direct and singularly focused manner.

The EYE sees only individuals. If one says: “I vow the *erech* of one hundred people,” one must point to each person individually.⁵ One then submits one hundred times the full *erech*. If one says: “I vow the *erech* of myself (yourself, him) to GoD,” one submits the full *erech*. There cannot be any ambiguity about the designated object of the vow. If one says: “I vow the *erech* of Jonathan to GoD,” in principle one must relate to a particular Jonathan. Saying “Jonathan” is not denotative in the same unambiguous sense as saying “myself” or “yourself.” The name Jonathan is common to any number (say *n*) of living individuals, and this *n*-fold ambiguity must be eliminated. We can thus properly say that the vow of *erchin* presupposes a direct one-to-one relationship from subject to object.

E3 ~ If after Jonathan has ceased to live, one says, “I vow the *erech* of Jonathan,” one has vowed nothing. One submits nothing.⁶

There is no vow of *erchin* for the deceased. The EYE has no memory of Jonathan. Nor can the EYE see into the future.

Before Cain and Abel were born, Adam could not utter a vow of *erchin* with either of them as the intended object. However, he could effect another kind of vow (see below) regarding any of his future descendants. Adam could effect a vow of *erchin* only with respect to himself or to Eve as the object. No other one-to-one relationship – subject person to object person – was accessible.

Two people can relate to one another in many different ways, other than as persons. The corresponding other kinds of vows may be effective, as we shall see. In the context of the vow of *erchin*, however, one human being does not relate to another human being except as a person. The EYE can only **identify** persons.

E4 ~ If one says, "I vow the *erech* of one-half of myself," one submits the full *erech* (sum). If one says, "I vow one-half the *erech* of myself," one submits half the designated *erech* (sum).

The *erech*-sum is a clearly denoted quantity, and the usual arithmetic of quantities applies. "One half the *erech* of myself" simply means one half the designated *erech* of myself. Hence half the prescribed *erech* sum is submitted. It is meaningless, however, to speak of a quantitative relation (a proportion) between myself and one-half of myself. I (myself) am not a quantity; and the quantitative relation between an *erech* (sum) and half an *erech* (sum), does not pass over into a corresponding proportion between myself ("myself" in the vow) and half of myself ("one-half of myself" in the vow). A vow of *erchin*, regarding "one-half of myself," pertains to the same person as does a vow of *erchin* regarding "myself"; the two texts **carry** the same content: the Given G^{\wedge} (myself as person) – and the symbolic monetary substitute is the same *erech* (sum).

E5 ~ If David says: "I vow the *erech* of myself to GoD," he submits the full *erech*.

E6 ~ If David says: "I vow the *erech* of one-half of myself to GoD," he submits the full *erech*.

Saying "one-half of myself" is equivalent to saying "myself." A person is not composed of halves as separate **identities**; and there is no quantitative relation between the contents **carried** by the phrases "one-half of myself" and "myself," that corresponds to the numerical relation (the ratio $1/2$) between a whole and a half of any thing.

In equivalent phrasing: When one vows "the *erech* of one-half of myself" – "one-half of" is filtered out, leaving "myself." As it were, the EYE sees (hears) David say: "I vow the *erech* of myself."

In contrast, if David were split in two physically, neither part would be a person. Each part would then be quantitatively related to the whole – the whole *body*. Stated more conceptually: If David *were regarded* as comprised of two halves, neither half

a person, each half would be numerically related to the whole. That is, provided the parts were regarded as parts, quantities, rather than distinct **identities**.

In the empirical sciences, different parts of an entity are **identified** (by structure or function), and then compared to corresponding parts in other entities on the basis of the same criterion (structure or function). The Torah reveals the significance of a different focus. When one pronounces a vow of *erchin*, the indicated human being is **identified** as a unique person.

The EYE sees a human being solely as person. The eye that sees a man in terms of quantified parts – or as comprised of sub-**identities** – does not see the man as person. That eye is not an EYE.

That the EYE does not see what is seen by the analytical eye, brings to mind, by analogy, the so-called principle of complementarity in quantum physics. Put simply, *there are valid but mutually incompatible descriptions of a system*. The classic example is the phenomenon of light. When passing through one type of instrument (an eye), light becomes manifest as a wave phenomenon; when passing through another type of instrument, the light manifests particle-like properties.

E7 ~ If David says: “I vow the *erech* of my head to GoD,” he submits the full *erech*.

Saying “my head” is equivalent to saying “myself.” E7 conveys that David as person has no head as a separate **identifiable** entity. The EYE **identifies** the content **carried** by “my head” as the content **carried** by “myself” – the Given G^person. The same consideration obtains for any vital organ mentioned in the *erchin* vow.

If David’s head (say) were removed, and the head or torso was a living human being, the EYE would not **identify** a head or a torso – the Given G^head or the Given G^torso. It would **identify** a person. If neither the head nor the torso were a living human being, the EYE would not **identify** a person. If the head and torso were rejoined, and David continued as a living human being, the EYE would see a person. If the restored head or torso of this rejoined living human being was of synthetic

materials, the EYE would still **identify** a person.

If David uttered a vow of *erchin* (of the form E5, of himself) and had then undergone a heart transplant and continued as a living human being – at no time did the EYE *not identify* David as person. The subject submits the full sum.

E8 ~ If David says: “I vow the *erech* of my hand to GoD,” he submits nothing.

Saying “my hand” is equivalent to saying nothing at all. To the EYE, the hand is not an **identifiable** entity.

David is a living human being, hence **identified** by the EYE as a person. That is so if the hand is part of his body, if the hand is not part of his body, and likewise if the hand is an artificial limb. The EYE does not **identify** the hand when it is attached to the body of a living human being; nor does it **identify** it when severed from the body. David as person is not flawed when missing a (non-vital) limb; nor is he more of a person when all his limbs are intact. If David’s hand is severed, the hand is not a living human being, and is not **identified** by the EYE as a person. If the severed hand is reconnected, it is not then **identified separately** as a person. In contrast, to the eye of anatomical description the hand has its specific **identity** – the Given G^hand – both when attached and when not attached to a living human being.

The implication of E6, E7, E8 is clear. The Torah conveys the conception of a living human being as a person who is not distinguishable into anatomical features.

E9 ~ If David says: “I vow the *erech* of Jonathan to GoD,” he submits the full *erech* (sum). The obligation is the same whether Jonathan has beauty of face or is unsightly, even if Jonathan is so deformed or oozing eruptions that no one would hire him.

Jonathan as person has no **identifying** features. The EYE which identifies the person Jonathan is blind to the existence of features; hence it has no way of knowing whether particular features are beautiful or unsightly, smooth or pocked.

E10 ~ Whether Jonathan is healthy or ill, deaf or blind or dumb or lame, or marked by every deformity, David submits the full *erech*.

Jonathan as person has no distinguishable body functions and senses. There is no way for the EYE to distinguish between Jonathan healthy and Jonathan ill; between Jonathan deaf and Jonathan of acute hearing; between Jonathan blind and Jonathan of perfect vision; between Jonathan dumb and Jonathan eloquent; between Jonathan lame and Jonathan agile. Since a person has no physical parts the EYE can **identify**, it has no way of telling whether they are perfected or deformed.

E11 ~ Whether Jonathan is sane or insane, David submits the full *erech*.

There is no way for the EYE to **identify** separately the mind, and speak of it as sound or unsound, normal or abnormal. "His mind" is either devoid of meaning with respect to Jonathan as person, or else it carries the content which the EYE identifies as Jonathan the person. The latter determination would appear to conform to E11.

The conclusion is clear. The "man of *erchin*," is not **identified** as composed of physical parts; nor is the person characterized by a list of features and functions. A person is neither body nor mind separately distinguished. All such descriptions are clusters of measures external to the living human being as person. Such measures, whether qualitative (part-**identities**) or quantitative (see also below), may be related or equated. They may also be abstracted, even transformed into mathematical or logical relations. They may be fragmented into sub-measures or aspects; quantified as inches or meters or kilograms, or analyzed into binary units; dealt with logically, chemically or electronically. Any and all such procedures would not grasp man as person, but as something else.

Guided insight into the laws of *erchin*, has led to a focus of awareness which identifies the Given/Concept - G/C^{\wedge} (the individual human being) as transcending the **identity** of man as a composite. Man as person entity obeys a strange arithmetic: half of... equals all of...; and the head, heart and limbs are not

identifiable components. We have significantly elucidated the negative side of the question: What is man? By the Word of GoD, man can speak persuasively about what man as person is not.

External Measures

We can consider in detail some “external” measures of man, by exploring other kinds of vows in the Torah. While enunciating each of these vows, the subject does not utter the word *erech*.

E12 ~ If David says: “I vow myself in gold to GoD,” he submits his weight in gold.

E13 ~ If David says: “I vow half of myself in gold to GoD,” he submits half his weight in gold.

E14 ~ If David says: “I vow my arm in gold to GoD,” he submits the weight of his arm in gold.

This kind of vow **refers to** quantitative measures of man, and the usual arithmetic of fractions and quantities applies. The words “my arm” **carry** the intended content: my physical arm – this Given/ G^{\wedge} (my arm) – whose features or measures can be quantified. The arm can thus be related to the whole body through equalities or inequalities, numerical relations or ratios. The weight of the arm and the weight of the body can be ascertained, so too their weight ratio – and the corresponding quantities of gold are submitted to the treasury of the Holy Temple.

E15 ~ If David says: “I vow half my height in gold to GoD,” he submits in kind.

E16 ~ If David says: “I vow half my breadth in gold to GoD,” he submits in kind.

The usual arithmetic applies, and the different objects can be related numerically: man-as-height is three times man-as-width, and so on. If in the evening David were twice as tall as in the morning, what he submits would depend on the time the

vow was uttered. The content is **carried** by a language whose words and sentences are numbers or relations among numbers. The Given/G^person is not *the same* as the Given/G^(the worth of man in gold).

Based on extrapolations from present knowledge and/or derived by scientific methodologies of measurement, it is commonplace to describe man as a kind of machine or organism, or information processor. This approach is unavoidable, once it is accepted that a human being *is not other than* an array of parts and functions operationally defined in terms of physical, chemical, biological and neurological measures. It is then considered altogether significant that similarities are found to exist between such measures, and corresponding measures of non-human objects or creatures.

There is no real novelty about this view. According to the Midrash, following the generation of Enosh (prior to the Flood) humanity did not differentiate between bowing down to any form and bowing down to the form of man.⁷ The descendants of Adam debased their souls by comparing their G-dly image to any other creation.⁸

The vow of *erchin* does not apply to anything but living human beings (E1). The Torah discloses that it is misleading to base our ideas about man solely on similarities between external measures of man, and corresponding measures of non-human Givens. Such comparisons are not a sufficient basis for concluding that man is not significantly different.

E17 ~ If David says: "I vow the *damim* (money) of this ram to GoD," he submits according to his pledge (the monetary value of the ram).

E18 ~ If David says: "I vow the *damim* of this ram's leg to GoD," he submits the monetary value of the leg.

E19 ~ If David says: "I vow the *damim* of my leg to GoD," the market value of a servant with two legs and the market value of a servant with one leg are ascertained; and David submits the difference.

E20 ~ If David says: "I vow the *damim* of the deaf Jonathan to GoD," he submits the market value of a deaf servant.

The distinction is clear. Both the vow of *damim* and the vow of *erchin* apply to living human beings. However, they correspond to distinct perspectives. Man is an organism, a body **defined** by features, functions, faculties and organs; and man is a Given whose existence transcends the content disclosed by external measures. The eye which **identifies** a beast in terms of its anatomical and functional features, beholds the full reality of the beast; the knowledge is complete. But knowledge of features and components does not encompass complete knowledge of a human being. This eye fragments; in order to conquer ignorance, it divides. It fragments man into pieces – physical, mental, and so forth. In doing so, however, it remains ignorant about man as person.

E21 ~ If David says: “I vow the *erech* of one hundred people to GoD,” he must point to each one individually, and he submits one hundred times the full *erech*.⁹

E22 ~ If David says: “I vow the *damim* of one hundred people to GoD,” he submits what it would cost to hire or purchase one hundred people *en masse*.

In effect, the price per individual would then be less. In the laws of *erchin*, however, there is no allowance for *en masse*.

When human beings are viewed as economic entities, there is a retail value and a wholesale value. When a man is perceived as a commodity, he becomes subject to the definitions and practices of the commodity market. The more such men offered for sale or hire, the smaller is the price per man. Jonathan’s monetary **identity**, so to speak, can fluctuate in value from day to day in accordance with the laws of supply and demand and other factors. This determinant of **identity** is an external measure of the individual human being as person. If Jonathan’s economic value is nil, because he is so afflicted that he cannot find or hold employment, he is considered inferior to another economic man. As person, however, Jonathan is not subject to such fluctuations. He is not made less in a crowd, and he is neither more nor less than another person (E9-E11). His **identity** is always intact as a non-duplicated *Adam*.¹⁰

We may compare the following teaching by the Sages: A man molds a number of coins in one mold, and they are all

alike. But the King, the King of kings, the Holy One, blessed be He, molds every man in the mold of the first man – yet no one is like his fellow.¹¹ In the sight of GoD, persons are not interchangeable.

Economic man is literally man depersonalized. When the crowd of economic men is sufficiently large for statistical methods to be applicable, the economic man becomes a statistic, hence interchangeable with other such abstractions of equivalent cash or productivity value.¹²

Our Own Distortions

Modern science has taught that the tools we use to probe and measure aspects of reality can uncontrollably distort what we wish to know. We may sometimes end up with exact knowledge *of our own distortions*. Evaluated from the perspective of what we have learned here about man as person, certain commonplace conceptions of man are seen as distortions. These distortions can be traced to the methodological fallacy of **identifying** man solely as an assortment of external measures.

An early distortion took place when the significance of man was assessed according to the presumed importance of the location of mankind in the cosmos. The earth was conceived as placed at the very center of the universe; all of celestial creation was performing a perpetual dance of homage around man's habitat. This perception seemingly confirmed that man was the essence of Creation.

Then man lost faith in his positional prominence. Moreover, it was discovered that there are approximately one-hundred billion other "suns" (stars) in our galaxy; and there are about ten billion galactic star worlds. Thus began the modern *angst* about man's self-image. Human beings now perceived their global habitat as "a speck of dust," and their sense of self-worth suffered a proportional contraction.

Next to appear was appeared Charles Darwin's theory of evolution. Henceforth, as an assembly of parts and functions, man was compared to other such assemblies in the biosphere – the parts and functions of dogs and apes, fish and birds. At some point, it was suggested that all these sets of parts and functions fit into a temporal pattern. *One set evolved from another*. It was probably argued by some that a logical gap was

overlooked. A hierarchy of observed sets of parts and functions does not necessarily imply that the sets constitute a temporal ordering: *that the sets evolved from each other*. Nonetheless, human mentality finds alluring the sheer grandeur of this optimistic vision, which serves as ostensible testimony to progress and eternal unfolding in nature.

Legend has it that at a conference of Darwinists, who all made their mark in the field by elaborating some aspect of the principle of selfishness in biology, one report caused an uproar of protest. It suggested that altruistic behavior among Darwinists was non-existent. Although the speaker pointed out that this was a happy finding, since it spoke well for the consistency of their science, he was shouted down.

The ladder of ascending life forms, some may contend, is anticipated in the Biblical narrative about the ladder in Jacob's dream (Genesis 28). It will also be recalled, however, that GoD "was established" over that ladder. By implication, the Creator arranged for the emergence of different forms of life through a process of evolution – "ascending and descending" the ladder. Be that as it may, that is not how most reacted, or react today, to the theory of evolution. The angst was intensified.

As many saw it, and continue to see it, man – as the sum of parts and functions – was further reduced in stature on our dust speck of a planet.¹³

But spatial position, or physical size, or the uniqueness of one's home is a contingent measure, and it is irrelevant as a measure of man as person.¹⁴ Indeed, it makes no difference what man's parts and functions are, or even where they originate. They could be synthetic products of human manufacture. It matters not at all that the electrical circuitry of man's neurology can in principle be simulated in artificial devices. That, and more, we have discovered in the present discussion about the vow of *erchin*. The unsuspected content carried by this Judaic source has been **identified**: Every person is "the man of *erchin*"; and we know that the worth of human beings, and the significance of mankind, do not depend on such measures of man.

Man as "naked ape" is a distortion. Man as a bundle of stimulus-response data is a distortion. Man as a "complex of DNA" is a distortion. Man as "nothing but a computer" is a distortion. That is so, however, provided these descriptions are

presented as constituting a complete account of the being of man.

The foregoing dealt with distortions of man related to the method of **identifying** human beings via “external measures.” This approach exploits similarities in a process of generalization and abstraction. Differences are suppressed. The emphasis on similarities does not however obliterate what is **identifiable** as distinct or unique. The falling apple and the planet Earth attract each other and all other massive objects; and in this respect they are *the same*. Yet the apple retains its particularly delicious “appleness.” An apple and a lump of earth *are not the same*. Every local scenario in the Bible, for one the personal story of Abraham, manifests a larger scenario. Yet Abraham’s personal story is not to be denied; and by being affirmed it provides the context for larger scenarios that extend through time. In the absence of material objects there would be no idea of *gravitational attraction*.

From a conceptual point of view, to identify man solely as a composite of anatomies appears to be no different from physically severing the head from the torso and transforming human beings into cadavers. Analysis is evaluated by consciousness, not the other way around. When analysis is perceived as a form of thought, it is a useful servant of the transcendent consciousness. To make this servant the master, to enslave awareness, is a form of self-hypnosis which limits our awareness – and to this extent divests man of an essential (“holy”) human faculty. Knowledge can then become a skill executed by automatons, and conscience – an aspect of self-consciousness – no longer determines how knowledge shall be utilized.

As a very wise monarch taught: “The earth rages... for a slave when he reigns” (Proverbs 30).

GoD alone knows man the person directly and fully, as a partner in sustaining the world. “Moses went up to GoD” (Exodus 19:3); and he surveyed everything from the mountain of his most lucid consciousness as “through a luminous glass.” In the Torah he passed on what he was instructed to record about man as a creation “in our image” (Genesis 1:26) – an image of everything in the world and “in the image of GoD” – in a way intended to identify the truth of human worth.

Rabbi Akiba said: Beloved is man who was created in the

image. It is a superior love that man has been informed of having been created in the image.¹⁵

"I will sing to my GoD while I am"
with the more in me.

I, person.

Chapter 14

Truth and The Word of GoD

The Sages teach that “The seal (signature) of GoD is truth”; and “GoD created everything except the measure of falsehood.” Stated axiomatically, truth helps man **identify** a creation by GoD; and every creation by GoD is related to a corresponding truth. Judaism affirms this axiom by speaking of the Word of GoD (this Given) as a creation. The Word of GoD is a creation that mediates all creation and is true.

Judaism affirms that the Torah is both true and a creation by GoD; and so the Torah (this Given rather than the texts which **carry** it) is denoted the Word of GoD. When Judaic sources, texts and other **carriers** of content speak of nature or the world, the content as a creation (a Given) is likewise the Word of GoD. The significance of this parallel is indicated in the figurative statement: “GoD looked into the Torah while creating the world.”

Judaic teaching **carries** both knowledge accessible to man and knowledge possibly inaccessible to man. Torah knowledge is accessible (**carried**) to man in the Five Books of Moses (the Written Torah), in the Prophets and Writings, and in the authentic transmissions of the Sages (the Talmud and other primary sources of what was almost literally the Oral Torah). Since the corresponding Word of GoD (this Given or content) is both true and mediates the creative process, including creation by man, acquisition and implementation of Torah knowledge is inseparable from creation as self-transformation. “GoD knows the way” – the way in thought as well – “of the righteous” (Psalms 1:6). What follows explores some of the related implications regarding knowledge and its uses.

When what we know is true, what we know is encompassed by what is known to GoD as the Word of GoD. "The ways of GoD are straight, and the righteous walk in them" (Hosea 14:10). We think as we are; and if we are undistorted, our thinking is undistorted. If we are distorted, our comprehension is distorted. Unsatisfied hunger may well convince the human psyche that Creation and the Creator are characterized by empty bellies.

Our knowledge is pretense, when what we know is not encompassed by what is known to GoD. In order to entice her prey, pretense – "attired like a harlot" (Proverbs 7:10) – relies on seductive powers employed "in the blackness of the night and the darkness" of ignorance. "She compels him with her eloquence, she entices him with the smoothness of her lips" (ibid. 7:9,21).

But our knowledge as the Word of GoD is forthright, like a symphony that unfolds in the open. "Wisdom cries aloud in the street, she utters her voice in the squares" (Proverbs 1:20). "Wisdom is calling, and understanding raises her voice. She stands at the top of high places by the way, where the paths meet" (Proverbs 8:1-2). "I love those who love me," true wisdom confides, "and those who seek me eagerly" (Proverbs 8:17).¹

Love of the truth is a force in human life. It is the precondition for seeking authentic knowledge; it likewise promotes relationships between man and GoD. Loving truth entails responsibilities to oneself and to others, and it is a test of love between people. Those who love truth become wise.

ooo

The Hegemon (Roman official) approached R. Elazar:

"You are well acquainted with the Jewish Holy Scriptures?"

"I am," replied R. Elazar.

"You say, do you not," proceeded the Hegemon, "that your Faith is truth and your Scriptures likewise, whereas our faith is a lie and our Scriptures a lie also? But it is written in your own Book: 'The lip of truth shall be established for ever; but a lying tongue is but for the moment' (Proverbs 12:19). Now we have been established in our kingdom from ancient times; it has remained with us for generation after generation, and it is 'established forever'; whereas your kingdom was short-lived and

was soon taken from you, and in you were fulfilled the words, 'a lying tongue is but for the moment.'"

R. Elazar said to him: "I see that you are well versed in our Holy Scripture. A curse on you! Were it written 'has been established', you would be right. But what it says is 'shall be established', which means that truth will be established in the future, even if it is not established now. At present the 'lip of lies' stands erect and the 'lip of truth' lies prostrate. But in the future truth will rise erect and blossom forth from the midst of the earth."

Said the Hegemon to him: "You are indeed right, and blessed is the people which possesses the truth and the Scripture thereof!"

Adapted from Zohar Ki Thissa²

"Given By One Shepherd"

"The words of the wise are like goads, and like nails well fastened are the words of the masters of collections, given by one shepherd" (Ecclesiastes 12:11). Torah sages are "masters of collections" – living libraries of Torah wisdom; and their words are firmly anchored, appropriate for the moment and for future generations. Sages in later generations collect and interpret the words of earlier masters; and there is no discrepancy between them, once the respective axioms and modes of reasoning are **identified**.

The Sages teach that general principles (*klalim*) were taught to Moses at Sinai.³ The Word of GoD, **carried** by Judaic teaching, is eternally applicable to the constantly changing world of His creatures, through application by man of the concepts, rules and procedures of the Oral Torah to the problems and developments of every age.

Those who relate to the progress of science as an ideal, and to modern culture as doing away with obsolete traditions, often ignore the fact that the rigorous sciences, such as physics, have provided mathematical form of scientific laws – making them independent of time. According to the "correspondence principle," all the correctly formulated theoretical results of the past may be represented as special cases of modern equations. In that sense, the past becomes incorporated into the present; hence, scientific theories of the past are not to be regarded as important historical stages cancelled by the further development of science. Both the past and the present are incorporated into the unified scientific reality.



The phrase “given by one shepherd” is traced to Moses at Sinai, who faithfully transmitted “the living words of GoD.”⁴ Coming down from the mountain, this content was engraved as well upon the tablets of his heart and soul.

*A light of day one
deep within the world
and deep within the soul
broke past the words and letters
Moses carried
and upon his return
the skin of his face was hidden away
by streams of light
from the source of light.*

The living words of GoD are applied by exquisitely motivated human beings, who strive to live at full stature “in His image” (Genesis 1:27).⁵ The wise men of other nations may teach that it is possible to base human conduct on social conventions supported by philosophical cogitation. But conventional ethics and morality, even if appropriate and conceptually compelling, are usually set aside under the flimsiest pretext. The laws of the Torah, perceived as “nails well fastened” to Divine Presence, are not dislodged in any generation. Yet their applications may vary in novel situations, which are dealt with by drawing upon the open range of insight and lucid analysis.⁶

Forming And Informing The Mind

According to the Sages, to venture into the closely reasoned analyses of the Talmud and related sources of the Oral Law is to partake of *bisra detura* – like biting into tough “oxen beef.”⁷ Rigorous, steep and complex, these analyses reward the enterprising student of Torah by providing illumination and disclosure that only deep penetration can yield, tapping the reservoirs of human personality and at once forming and informing the mind. The intrepid explorer becomes a “surging spring” of creativity, experiencing moments of uplift and fulfillment that converge to awe and gratitude in the joy of understanding.⁸

"How sweet to my palate is Your word, yes, more so than honey to my mouth!"

Psalms 119:103

As the student perseveres, steep climb after steep climb, men of genius become his companions, and the greatest Jews in all generations are his mentors and guides. One discovers why the Torah is **identified** as a source of benevolent illumination, and not simply a source of information.⁹ For while information may today be stored in the electronic memory of computers, it is the toil of mind and spirit, towards mastery of the Torah and unflawed observance of the commandments, that advances man towards full stature.

"Ponder Her Deeply"

Speaking of the Torah, Solomon says, "*Groom her (salseleha), and she will exalt you; she will bring you honor when you embrace her*" (Proverbs 4:6). The Talmud relates that the Sages were uncertain about the intended meaning of *salseleha*: What was being implied about the obligation to study Torah? Was it sufficient to understand the plain meaning, or ought one to delve deeply? One day, they overheard a maidservant in the house of Rabbi Judah the Prince – where Hebrew rather than Aramaic was spoken – say to a man who was grooming himself: "*How long will you salsel your hair?*" The person's hair was already combed into place, yet he continued grooming it. So they understood that here *salseleha* means to go beyond the superficial text, to probe deeply. Ponder her deeply and she will exalt you.¹⁰

Rabbi Chaim Soloveitchik

Jews survived as a people through study and observance of the Torah in the "wilderness of the peoples" (Ezekiel 20:35), among whom they were dispersed for two thousand years. The Jews were like the Israelites wandering in the wilderness following the Exodus. The latter had not yet inherited a homeland where they might implement the Torah in all aspects of life as a nation, and their survival was miraculous. The former had been deprived of their homeland, and their survival is deemed no less miraculous.

There exists a great overwhelming world of Jewish thought and law; it is like a continent or kingdom. Its name is *Malchut HaTorah* – the Kingdom of Torah. Magnificent in scope, *Malchut HaTorah* was in fact a restricted dominion. The study and the observance were focused on individuals, whose existence was guided by a mandate of solidarity with GoD and with the Community of Israel. One major metropolis in this Kingdom was the town of Brisk. What was once the great Jewish “Brisk,” in the Lithuanian town of Brest-Litovsk, has been obliterated.

ooo

The personal greatness of Rabbi Chaim Soloveitchik of Brisk (1853-1918), and the importance of his contribution in the realm of Torah erudition and methodology, is conveyed in the introduction to his monograph, *Hidushei Rabbeinu Chaim HaLevi*. The work was published posthumously, and the introduction, written by his illustrious sons, is presented here in translation from the original Hebrew.

How glorious is this day, when a precious light becomes revealed, one that was hidden away and concealed until now for a variety of reasons. This then is the book of *hidushim* (novellae, original contributions) by our father, master and teacher, the *gaon* (genius) and *hassid* (saintly man), teacher to all the children of Israel, may his saintly memory be a blessing. It is a precious hidden treasure, the soul’s craving in all great men of Torah who make their lodging in the depths of the Halacha. Lips would speak. But it is superfluous to speak about the substance of this book and its importance in the Torah world, or about the method of study (introduced) by our father, teacher and mentor, of blessed memory. For these matters are long known and renowned within the congregation of Torah scholars throughout the diaspora... For great is the name of our father ... in Israel. The light of his Torah fills the world from one end to the other, literally, his lightning new insights having illumined the (Torah) world like the sun in its might that shines upon everything and everyone. His method of study has spread to all *yeshivot* (Torah seminaries), and guided by his light they continue to draw from the well of his wisdom... He has opened gates of light to understanding and deep penetration

of authentic Torah knowledge for thousands of students and disciples ... By his great power (of mind), breadth of insight, mighty understanding and light of intellect, he clarified; and by mighty exertion he spread light in all areas of the Torah ... His teachings are lucid, his waters authentic, pure and sweet, well measured on the scale of truth ... An overflowing fountain, a source of wisdom and life, all his words are cherished ... by those who understand them in all their rigor and clarity. They astonish the ear by their sharp brilliance, profundity and sweetness, as was his way.

The things printed here are as a drop in the ocean of all that he said and originated in every matter considered. For he, in his great wisdom and might of lucid understanding, constantly refined, purified and purged his words, clarifying again and again, a hundred times in the refining furnace. By extraordinary exertion and marvelous power of penetration, he brought close and placed apart, added and deleted. This he did all the days of his life, to the very last day, sifting white flour from white flour. He did this constantly until he had established his words as the pure truth in accordance with his deep intelligence and the light of his mighty understanding. Yet, in his profound righteousness and humility, he did not desire lengthy expositions. He left out from his (written) words the entire discussion, the arguments pro and con, and all the numerous new and brilliant insights that were part of the discussion regarding the matter at hand. What remained were the end results and conclusions, pure and clear, as determined by him in the final years of his life. These conclusions alone are included in his monograph, after it was arranged and prepared by him for printing.

With his prodigious mind and by endless exertion, Rabbi Soloveitchik labored to establish that everything he understood was in consonance with Torah truth to an astonishing depth. In like measure he conducted himself when committing his original insights to a book. Writing the book was to him no less a subject requiring profound study, and to which he applied himself as he had done to the investigation of the substance of his writing. He literally weighed every word until he was sure that he stated his intent exactly to within a hairsbreadth, and accorded with the truth to the depth of his subtle reasoning. In his profound humility, he then recorded the completed matter in brief language, to the point that often he expressed great and

original insights in one or two words deliberately chosen.

For those who have not seen it with their own eyes, it is beyond belief how he toiled in applying his method to achieve the desired precision of thought and expression. He verily sacrificed his life for the sake of every dot in each letter in his book. Nor did his being rest until he had convinced himself that what he had written was the truth in its full illumination. Only then would he turn to other matters. But even then he knew no respite. He continued correcting, weaning out, winnowing and sifting, time and time again, until he produced the purest of the pure product, and set forth the truth of the Torah.

This is not a book like other books that can be mastered by superficial consideration. Rather, it is a book for study that cannot be mastered except through exertion, contemplation and immense toil, as is the way of the Torah. Well to him who will indeed fathom the truth and profundity of the matters (in this work) following such immense exertion and contemplation. Understand this!

ooo

In a lifetime of discourses on the work of Rabbi Chaim Soloveitchik, Rabbi Chaim Zimmerman often compared Rabbi Soloveitchik's contributions to some of the discoveries in modern logic and mathematics.¹¹

Legend has it that Rabbi Soloveitchik's father, the illustrious author of *Beit HaLevi*, Rabbi Joseph Dov Soloveitchik, said about his son: "The difference between me and my son is as follows: When someone asks me a question in some Torah matter, and I provide an answer, the one who asked is happy that he asked a good question; those present are happy; and I am happy that I found a good answer. But when my son is asked a question, he dissolves the question. He shows that the question is no question – and everyone is unhappy."

ooo

The teaching that "GoD looked into the Torah while creating the world" applies to every age. In the twenty-first century and beyond, study and implementation of the Torah can be expected to meet two imperative challenges: to generate a

response to the challenge of science and technology, and to create, in the Jewish homeland, a society that will inspire all of humanity.

That and no less is anticipated in the teaching of the Sages that Moses yearned to enter the Promised Land in order to personally fulfill all the commandments. Rabbi Avraham Isaac Kook elaborates upon the interrelation between the figure of Moses and these challenges: “the prophecy of Moses, the prophecy of ‘mouth to mouth’, the prophecy as through a clear lens which alone can behold, as one, the power of the general principles and the precision of the details ... For this reason, in the End of Days ... this prophecy will acknowledge the greatness of the functioning of wisdom ... ‘Truth will sprout from the earth, and justice will peer from heaven. GoD will also give what is good and our land will yield its produce’ (Psalms 85:11-13). Then the soul of Moses will again appear in the world.”¹²

Rabbi Elijah (the Gaon) of Vilna (1720-1797) is quoted as saying that in correspondence to what a person lacks in knowledge of the wisdom available to all humanity, he will lack a hundred hands in the wisdom of the Torah, for Torah and wisdom are joined together.¹³ In Israel and elsewhere today, thousands devote themselves to Torah study and live by its teachings. And if whoever among them knows something about quasars and the genetic code, so much the better, for he has thus acquired more “hands” towards greater knowledge of the Torah.

The citizens of *Malchut HaTorah* are bidden to ponder “day and night” in order to secure a robust and majestic understanding of Torah, towards transforming themselves and the world.¹⁴ Many people today justly pay homage to the depth of Newton’s and Einstein’s thought, to the mathematical imagination of contemporary mathematicians, and to the creative insight of Bohr and other luminaries of modern science. But science alone cannot transform human beings into exquisite manifestations of the Wise and the Good. The luminaries of *Malchut HaTorah* remain largely unknown. The superlative genius and exquisite humanity of Rabbi Chaim Soloveitchik, the Gaon of Vilna, Maimonides or the Sages of the Talmud is generally concealed from human awareness. Mankind does not know of them, nor perhaps care enough to know, and so may

not yet deserve to know. For the Jew, however, it is a tragedy to be ignorant of these giants, and to live unaware of Israel's Sinai heritage and the grand conception of Creation.

Torah Knowledge and General Knowledge

"GoD looked into the Torah while creating the world" indicates fundamental implications for the epistemology and ontology of knowledge.

In his discourses, Rabbi Chaim Zimmerman would expound the teaching that the level of new ideas and insights in science runs parallel in time to a corresponding level of new ideas and insights in Torah knowledge. He perceived as significant the fact that Newton paralleled in time Rabbi Elijah (the Gaon) of Vilna. He **identified** Albert Einstein as parallel to Rabbi Chaim Soloveitchik, by emphasizing the latter's innovative formal approach to the analysis of conceptual edifices in Torah thought and law.

This idea of Torah and science being parallel suggests the notion of resonances in the progress of knowledge. Once knowledge is disclosed to some minds, other minds are stimulated to disclose corresponding areas of knowledge. In the context of the relational reality, sustained through participation by man and GoD, that is a fundamental phenomenon. Sharing of knowledge by GoD affects the entire mental sphere of humanity – as a manifestation of minds in resonance. The Word of GoD in Creation sustains communication between centers of mentality.¹⁵

ooo

The possibility of human knowledge is almost literally of cosmic significance. For is it not the case that the home we call our universe is built to accommodate it?

The Midrash offers a parable: A loaf of bread is suspended in mid-air. The foolish person says, "Who can bring it down?" The wise person says, "Surely someone placed it there." He brings a ladder or a stick and lowers it.¹⁶ In the context of the present discussion, we may say: The loaf of bread is knowledge, including knowledge of the universe. The ladder and stick represent the variety of means employed by the "wise

person” who is hungry for knowledge. “Someone placed it there” means that human knowledge is not illusory. The world we know corresponds to the world that is.

Torah knowledge and its applications require access to scientific and technological knowledge. Rabbi Elijah of Vilna arranged for the translation into Hebrew of a book of geometry and trigonometry.¹⁷ According to Maimonides, the ancient Hebrews, notably the tribe of Issachar, had possession of much scientific knowledge associated with the calendar.¹⁸ Both Torah knowledge and technological know-how were involved in the construction of the Tabernacle as well as the Temple in Jerusalem.

Regarding the builder of Solomon’s Temple, we read: “He was endowed with the wisdom (*hochma*), the practical understanding (*tvuna*), and the knowledge (*da’at*), for executing all work...” (1 Kings 7:14). The Rashi commentary explains that these are the three skills with which the world was created. As it says, “GoD founded the earth by wisdom (*hochma*); He established the heavens by understanding (*tvuna*). By His knowledge (*da’ato*) the depths were split apart...” (Proverbs 3:19-20). The house of GoD was built by all three.

The above explorations anticipate the convergence of all knowledge, which today is compartmentalized into physical sciences and life sciences. The latter also encompass, or will encompass, mental and spiritual aspects or phenomena. Realization of that epoch, traditionally termed *geula shleima* – literally, the complete redemption – is associated with the Third Temple.

A further implication of the *geula shleima* is the negation of death.¹⁹ By **reference to** “GoD looked into the Torah while creating the world,” we may perceive the connection between the conquest of death and access to optimal knowledge. This connection is epitomized by the non-mortal Adam.

ooo

The Sages did not affirm that GoD consulted the world while creating the Torah.²⁰ In a related context, Rabbi Joseph B. Soloveitchik has written: “Halachic man ... draws near the world with an a priori relation. His approach begins with an ideal creation and concludes with a real one... He approaches

... with fixed laws and principles, precepts ... revealed to Moses on Mount Sinai."²¹

These considerations would seem to justify the following inference: In principle, Torah knowledge incorporates or presupposes all established scientific knowledge; but not all knowledge in the Torah is accessible to science. To recall Albert Einstein: "The knowledge of [scientific] truth as such is wonderful, but it is so little capable of acting as a guide that it cannot prove even the justification and the value of the aspiration toward that very knowledge of truth."²²

Nahmanides (1194-1270) cited "Greek knowledge" that explains the phenomenon of the rainbow, which in the Book of Genesis is **identified** as the "sign of a covenant" (Genesis 9:13). Evidently, the "covenant" both incorporates and goes beyond the physical realm of the laws of light in interaction with matter.

Chapter 15

The Torah As A Source of General Knowledge

Who shall number the firmaments with wisdom...?

Job 38:37

R. Shmuel ben Aba said: "I know the thoroughfares of the sky even as I know the streets of Nehardea." Did then Shmuel ascend to the sky? Rather, by having toiled in the wisdom of the Torah, from within her, he learned what there is in the firmaments.¹

If one attempts to correlate advances in science and human knowledge today with knowledge drawn from Judaic sources, the mandate one follows is related to the principle of emulation, to strive for knowledge of the truth.² "The seal of the Holy One is truth."³

In this quest, it is not necessarily helpful to begin by seeking answers to questions such as: Did the Sages possess present knowledge? Did they anticipate, say, the insights of quantum physics? Do particular texts of Scripture carry this or that disclosure by current science? The significant explorations find their justification in advancing our knowledge of the truth by the methods that become available in any age.⁴

Any new disclosure by a student in the future was given to Moses from Sinai.

Leviticus Rabba 22,1

When understood in the amplified context of the teaching "GoD looked into the Torah while creating the world," this

statement fully and properly expresses the mandate to seek the truth. This mandate, which challenges every generation to explore and apply true knowledge, was transmitted to an entire people by Moses at Sinai.⁵ Then it was passed on through Joshua and his contemporaries, then through others – all “faithful shepherds.”⁶

“We have a little sister and she has no bosom” (Song of Songs 8:8). At times, the Torah may be perceived as little, deficient in knowledge, and therefore we cannot be nourished by her wisdom. Yet, the promise “her bosom shall satisfy you at all times” (Proverbs 5:19) lives on.⁷

ooo

“The words of the Torah are poor in one place, and they are rich in another place. One text says, ‘Let there be light; and there was light’ (Genesis 1:3). Elsewhere it says, ‘You are wrapped in light like a garment; You spread the heavens like a curtain’” (Psalms 104:2).⁸ Garments function to conceal “inner” reality.⁹ The words of the Torah may appear poor in some epochs. Yet they are rich in every epoch, provided one has toiled at the Torah in the presence of Divine Presence.¹⁰

Following Einstein’s discoveries about the fundamental equivalence of **reference** frames for describing nature, the physics of astronomical bodies can be described from the perspective of an observer located on the apparently unmoving earth, the observed moving sun, or a receding galaxy. Once it is understood that a straight line is defined by a light-path, the “spread” of the heavens – the geometry of physical space and its unfolding in time – is faithfully traced by beams of light.

It is agreed that the universe, hence its space/time, is expanding. This has led to the conclusion that the world began with an initial “Big Bang.” So the first verse of the Creation Story is perceived by some as evidence of prescient knowledge **carried** by the Biblical narrative.

“HERE!”

and handed him

the bowl of heaven.

“CREATE THE FIRST SPARK.”

But there was no hammer for the anvil
and no anvil.
He handed back the bowl of heaven.
“Here.”

I AM.
I created the first hammer
and the first anvil
the bowl of heaven
and the beginning of time.
I AM.

GoD said: LET THERE BE
heaven and earth and humanity.

ooo

“When I see Your heavens...” (Psalms 8:4). In the spirit of the teaching that the heavens are “Your heavens,” this may be read as indicative of different scaling factors in Creation: local, planetary, stellar, cosmic. Likely, “For a thousand years in Your sight are as yester-day...” (Psalms 90:4) may imply a corresponding cosmic time scale for the universe as a whole, suggesting the reading: “For a thousand years in Your sight are as yester-Day.”

1 Day = 1000 years; 1D=1000y.
1 year = 365 days; 1y=365d.

1 Year = 365 Days; 1Y=365D.
1Y=365,000y.

Proposition: To calculate the cosmic scaling factor (CSF), multiply the traditionally momentous Biblical age in Years, namely 6000Y, by the numerical ratio of Year to year.

The cosmic scaling factor is given by $6000(Y/y)$.
CSF=2,190,000,000.

The cosmic time scale is over two billion times the time scale defined by one complete orbit of the earth around the sun.

And there was evening and there was morning, the sixth day.
Genesis 1:31

*Rabbi Shimon ben Marta said:
Until the sixth day the narrative is concerned with counting the
days of the world.
Henceforth the counting has a different basis.*

Genesis Rabba 9,14

In the Book of Numbers, we find an instance of scaling that appears linked to a law of retribution in the relational reality: “You shall bear your punishment for forty years, corresponding to the number of days, forty days, that you scouted the land – a year for each day” (14:34).

In certain contexts of Jewish tradition, the six “days” of creation are taken to correspond to 6000 years of anticipated human history.¹¹

one “day” = 1000 years.
1 “day”=1D.

Corresponding to 6000y on the scale of human history, the corresponding age on the scale of cosmic history is 6000Y. This number falls in the range (within a multiple of less than ten) of current cosmological extrapolations for the age of the meta-galaxy world.

ooo

“In principle, the Torah does not disclose what man can know through human effort.” This principle, often elaborated by Rav Chaim Zimmerman in his discourses, accords with the dynamics of the participatory relational reality, and may entail that much knowledge is present in coded formulations found in both the Written and Oral Torah. However, these would not be discerned, decoded or identified – their content then becoming public knowledge – until mankind has come to possess corresponding knowledge through collective endeavor.

The Judaic view of all created existence as the “relational reality” (see Chapter 1) provides a consistent total framework for another teaching of Rav Chaim, that the extent of public knowledge made available to a particular generation depends

on the merit of mankind. That is, it depends on the collective spiritual self-transformation of man. However, the participation by GoD with respect to a human collective, is different than the participation by GoD with respect to an individual person. The private knowledge made available to a particular individual depends on his own merits. This knowledge may be revealed ahead of its time; in any case, it is lost with the passing of that individual. The Talmud identifies this difference in connection with *Sod Halbur*, the Secret of the Intercalation (of months, years), which directly pertains to knowledge of astrophysics and related sciences. Those who come to possess knowledge ahead of time, are under oath not to reveal this knowledge to others.¹² It will thus necessarily remain “secret.”

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If all of existence is as the land and the sea, then a question of limited scope is as an island whose presence baffles the sea creatures. The answers these creatures come up with must remain incomplete so long as they have not been baffled as well by the sea, the sea bottom, and their own presence. An adequate exploration of the particular baffling phenomenon (the island) cannot but lead them to **identify**, and try to explain, the interface of water and land (for one, the sea bottom), of land and air, of water and air, as well as their peculiar existence.

Chapter 16

To Disclose Knowledge

It took a long time. Thanks to Isaac Newton, however, man found a way to think about an apple and the Earth as the same kind of thing. Never mind the differences! What matters is the “affection” they share for each other. The apple and the Earth are chunks of matter; and they are attracted to each other. This attraction, or “affection,” is a defining feature of all matter. Whatever does not possess this feature is not matter. Newton taught us anew the power of an old idea: shift perspective and discover new Givens or Concepts. Concepts tend to highlight similarities rather than differences – and thereby to explain the Cosmos.

Human mentality ventures “behind” the givens of experience (Givens) in order to explore significant concepts (Concepts) and thereby to discern connections and new Givens, including Givens in the mental domain. The differences do not disappear. The Earth and the apple are not *the same*, yet they *correspond*. In the fresh perspective provided by the exploration, whereby awareness focuses on similarities, the Concept is *the same*. Gravitational attraction – this Given or Concept – is *the same* for all masses.

*The earth pulls the apple,
the apple pulls the earth;
every mass anywhere pulls every other mass.*

Isaac Newton saw an apple falling, and thus he beheld the movement of all moons, planets and stars. His insight was informed insight, informed by the mind-set of the modern scientist contemplating nature: *The explanation of any scenario*

anywhere in the world explains all corresponding scenarios. This would give rise to a further quest by others.

Before Einstein, science recognized mass and energy as distinct physical entities – different Givens. In all physical processes, the total quantity of mass involved was known to be conserved; it was known, as well, that the total quantity of energy was likewise conserved. The two “conservation laws” were not conceived as related. Albert Einstein discovered a new Concept, which led to the insight that mass and energy are physically interchangeable. Hence, in principle, energy could be transformed into mass, and mass into energy. Yet mass and energy are not *the same*; they *correspond* to a new Given.

A gram of gold before Einstein, denoted $G^{\text{(gram of gold)}}$ is a gram of gold after Einstein, $G^{\text{(gram of gold)}}$. There is no change in how we relate to this Given of direct experience. However, we can no longer speak of mass (this Given) and energy (this Given) as unconnected Givens. They *correspond* to the Given **carried** by the hybrid term mass-energy, denoted $G^{\text{mass-energy}}$. The corresponding conceptual entity, the new Concept, is likewise **carried** by the term mass-energy, denoted $C^{\text{mass-energy}}$. It has been shown empirically, that the said two conservation laws converge to a single conservation law fundamentally: The total mass-plus-energy of a system remains the same in every physical process.

Albert Einstein arrived at his new conceptions through the juxtaposition of both: critical mental activity attentive to prevalent Concepts, and pertinent (including empirical) Givens in nature. The fundamental theoretical breakthrough – the insight regarding the absolute constancy of the speed of light for all travellers in space – was properly analyzed within a broad conceptual edifice which yielded new predictions. One prediction was that mass and energy were physically the same basic (more basic) entity. Another prediction, which appeared to deny a basic Given in our perception of the world, was that time intervals (“lifetimes”) were not the same for all observers in relative motion. Clocks in relative motion record time at different rates. These predictions were subsequently tested experimentally, and vindicated through observation of the corresponding Givens in nature. Some of the Givens were unknown to science prior to Einstein. The discovery in nature of Givens predicted by his theory, was dramatic vindication of the Theory of Relativity.

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If we did not receive light from the galaxies, we would have no knowledge of the inter-galactic cosmos and its effect on our local affairs. If mankind had not received the Torah, we would not know what is expected of man on earth. Stated more broadly, what the Torah expects of man is an adaptation of the Word of GoD for the human domain.

The statement "GoD looked into the Torah while creating the world" connects two subtexts, and thereby **carries** more content than the Givens and Concepts **carried** by each of them. It may be understood as suggesting an important parallel in human exploration, based on the consideration that man can look to knowledge of the Torah to disclose unknown knowledge of the world and man; and man can look to scientific knowledge, and the methods of discovering knowledge in science and other endeavors, to clarify and help apply knowledge of the Torah.

In the exploration of Judaic sources, the requisite mind-set, properly internalized Torah knowledge, becomes a source of potential insights that lead to knowledge of larger realities. Not enough has been done in recent times to communicate the warrant and power of this parallel approach.

To Disclose Torah Knowledge

In Judaic sources, some of the chronicles and projected scenarios, as well as many universal ideas, are often conveyed in corresponding layers of meaning **carried** by the Word of GoD. What reads as a simple narrative may likewise be a discourse on larger realities.

Discovery of reliable new knowledge involves a combination of intuitive leaps or insights based on information and associations, and at some stage may involve close reasoning. The process is fundamentally the same in science and in Torah. The language and some of the methods used are usually different – just as they are different for probing different aspects of nature. The concepts and methods for probing the Word of GoD appear radically different.

However, the process is fundamentally the same. Nature is likewise the Word of GoD; the Word of GoD is a creation; and the human mind is a creation that creates.¹ Awareness

was **identified** earlier as content **carried** by the word *kedusha* (the holy); and we may **identify** as a blessing the capacity of human beings to expand awareness. Man can amplify *kedusha* and evoke Divine Presence in the quest for new Givens and Concepts.²

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The following analysis and elaboration draws upon a discourse by Rabbi Shimon Shkop (1859-1939):

GoD says to Abraham, “Go ... to the land that I will show you... And you shall be a blessing” (Genesis 12:1-2). The *Amida* prayer, recited by devout Jews three times daily, begins by reciting the First Blessing:

Blessed are You, GoD our GoD and GoD of our fathers: GoD of Abraham, GoD of Isaac and GoD of Jacob: the great, the mighty and the awesome GoD – GoD exalted! – Who bestows bountiful kindness: to Whom all things belong: and Who recalls the loving-kindness of the Patriarchs: and Who in love brings a redeemer to their children for the sake of His Name. O King: Helper, Savior and Shield! Blessed are You GoD: Shield of Abraham.

The Sages ask: Why does the blessing conclude with Shield of Abraham? Why not Shield of Abraham, Shield of Isaac, and Shield of Jacob? Their answer: For it says, “you shall be a blessing.” Closure is with you [Abraham] and not with them all.³

In the foregoing, three different texts are linked:

1. two verses in the Genesis narrative about GoD addressing the first Patriarch Abraham;
2. the text of a prayer – the First Blessing – whereby the Jew daily addresses “GoD” / “our GoD” / “GoD of our fathers” / “GoD of Abraham, GoD of Isaac and GoD of Jacob”;
3. the problematic closure of the First Blessing, which only **refers to** the GoD of Abraham. How are we to conceptualize this linkage, and so fathom the discourse?

(1) is seen by the Sages as explaining (3), which conveys that another level of meaning, more content, is accommodated (**carried**) by the cited text (Genesis 12:1-2). Besides the ostensibly personal promise in (1) – that Abraham would personally become an emblem or source of blessing to his contemporaries – a scenario is projected regarding the future of the Jewish people, with implications for mankind generally. That future scenario is significantly related by the Sages to the content of a prayer that would become part of the standard Jewish prayer service more than a thousand years after Abraham. The *Amida* prayer would be formulated by the Men of the Great Assembly, headed by Ezra the Scribe, around the beginning of the Second Temple era. The later Sages further inform us in the Talmud about the future scenario, by linking (1) to (3) and (2) to (3).

“Closure is with you and not with them all.” The key insight concerning the interplay between these texts lies in the exposition of this statement, which implies a distinction about Abraham that is significant in the present context. Neither Isaac nor Jacob shares this distinction, and so they are not included in the closure of the First Blessing.

We can **identify** the said distinction by examining the context. The future scenario projected in (1), is rendered more specific in the First Blessing: it speaks about GoD bringing “a redeemer to their children for the sake of His Name.” A time will come, when the Jewish people, the descendants of all three Patriarchs, will be redeemed.

The question arises: What about the condition of the Jewish people – indeed of mankind generally – at that time? Will it be “a generation wholly vindicated (exonerated)” – as the Sages put it elsewhere – or will it be “a generation wholly guilty?”⁴

This question can be linked to another question, suggested by the present discussion: What difference, if any, is there between the “GoD of Abraham” and the “GoD of Isaac,” and the “GoD of Jacob?” Clearly none! The texts all **refer to the same** GoD. In reciting the First Blessing, the Jew daily addresses *the same* GoD. *Solely* GoD is “GoD”: “our GoD”: “GoD of our fathers”: “GoD of Abraham, GoD of Isaac and GoD of Jacob.”

Nonetheless, there is a difference. The difference pertains to how Abraham came to know GoD, and how Isaac and Jacob came to know GoD. Abraham was born into an environment alien to knowledge or worship of GoD; his own father and

people worshipped idols.⁵ Abraham's entire knowledge of GoD came through his own explorations.⁶ That is the distinction **referred to**. It was otherwise for Isaac, who acquired his first knowledge of GoD from his father, to which he added; and Jacob's first knowledge of GoD was acquired from his father and grandfather, to which he added.

The Sages teach that "closure is with you," meaning that the closing generation, immediately prior to the Redemption, will be "a generation wholly guilty" – oblivious to GoD like the generation of Abraham. That generation, like Abraham, will nevertheless come to possess knowledge of GoD through its own efforts. As the redeemed generation, it will "recite" the same First Blessing, blessing GoD our GoD and GoD of our fathers: GoD of Abraham, GoD of Isaac and GoD of Jacob.

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The knowledge disclosed in the discourse above **identifies** the content carried by the cited texts. What it is truly about anticipates a future development in human affairs affecting the destiny of mankind. The disclosure is theoretical knowledge. Its derivation here involved a line of reasoning which linked a number of insights and pertinent statements by the Sages; and it doubtless includes sundry tacit assumptions. In modern scientific explorations, theoretical knowledge is supplemented by empirical verification; and that is no different, one would insist, for explorations in the Torah. In the present instance, one faces the challenge to corroborate this knowledge.

In the heels of the Messiah [at the approach of the messianic age], arrogance will increase ... kings in power will turn to heresy ... city hall shall become a whorehouse [officials will sell favors] ... the wisdom of learned scribes will putrefy; those afraid of sin will be despised; truth will be absent. The young and foolish will insult the old and learned; men of learning will stand before youngsters; a son will humiliate his father; a daughter rise against her mother: a daughter-in-law against her mother-in-law; the members of a man's household will be his enemies. The face of the generation is like the face of a dog. A son is not embarrassed before his father. So what have we to rely on? On our Father in Heaven!

Mishna Sota 9,15

The explicit information **carried** in this passage corresponds to the knowledge expounded above. We can rely on Our Father in Heaven, who promised that the closing generation – depraved as it might be – will come to possess knowledge of GoD, like Abraham himself.

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The Jews are back in their ancient homeland. Is this not the age of “in the heels of the Messiah?” Do we not resemble the “closure” generation?

Chapter 17

The One and The Many

What follows is about facts and texts, including some elementary remarks about knowledge and meaning that **carry** Givens and Concepts – the content of knowing or awareness in attending minds.

Plurality and Unity

Plurality is a Given of experience, as well as a particularly significant Concept. So is unity. A world marked by a plurality and diversity of Givens, as well as by conceptual multiplicity (Concepts), appears necessary in order for man to be able to exercise the freedom to choose among alternatives. Some degree of unity, or integration of elements – Givens and Concepts – is required for stable existence.

Plurality-unity, a word-pair comprised of elementary words (plurality, unity), **carries** a next-level Given/Concept: $G^{\wedge}/C^{\wedge}\text{plurality-unity}$. Many such word-pairs **carry** content that helps organize thought. Other prevalent word-pairs of importance – yes-no, male-female, doubt-certainty – **carry** other important next-level Givens and Concepts: $G^{\wedge}/C^{\wedge}\text{word-pair}$.

The elementary content **carried** by an elementary word, is **identified** by contrast with the elementary content **carried** by the opposite word of the word-pair. The Given/Concept denoted $G^{\wedge}/C^{\wedge}\text{yes}$, is **identified** by contrast with the **identified** Given/Concept denoted $G^{\wedge}/C^{\wedge}\text{no}$. Apparently, it cannot be otherwise; opposite Givens and Concepts come into being together. GoD says: “I form light and create darkness” (Isaiah 45:7). The elementary contrasting contents might be described as linked parameters of freedom.

Among the significant questions that arise, the following ones demand further exploration: How are the elementary Givens/Concepts linked to the next-level Givens/Concepts? How are G^{\wedge}/C^{\wedge} yes and G^{\wedge}/C^{\wedge} no linked to G^{\wedge}/C^{\wedge} yes-no? Or possibly, how do these elementary Givens/Concepts comprise (form, create) the next-level Given/Concept?

The Torah, as originally created, was “written upon black fire with white fire.”¹ In the Torah adapted and disclosed to man, this emphasis on contrast is reflected in contrasting elements of content **carried** by the Written and Oral Torah. The Givens and Concepts **carried** by the Torah of Moses include an array of distinctions and polar opposites: good and evil, sacred and sullied, life and death, reward and punishment, blessing and curse, and so forth. Taken together, these comprise or correspond to a connected reality of relationships.

For convenience of exposition, we can denote the next-level content **carried** by a word-pair: a “polaron.” A polaron is *the same* next-level content previously denoted G^{\wedge}/C^{\wedge} word-pair. For the word-pair yes-no, the polaron is the same as the content otherwise denoted G^{\wedge}/C^{\wedge} yes-no. A polaron may include (next-level) Givens as well as Concepts. Any polaron is linked to two contrasting elements of content, “polars,” which are linked by a peculiar relationship, namely oppositeness, represented by a hyphen (-). The polaron denoted G^{\wedge}/C^{\wedge} yes-no is linked to the polar denoted G^{\wedge}/C^{\wedge} yes, and to the polar denoted G^{\wedge}/C^{\wedge} no.

Accordingly, the first question phrased above can be restated: how are the polars linked to the polaron?

A logical contradiction is a polaron. A polaron in thought (Given, Concept) can correspond to observable consequences (Givens) in nature.

The polars (+ - electrical charges) attract. However, this polaron, or $G^{\wedge}(+ -)$, is unstable; the polars would collapse into each other. Yet in a configuration where the attraction is exactly balanced by an opposing effect, which constitutes a next-level polaron, the configuration is stable. The hydrogen atom, a Given in nature, is such a stable system. It is comprised of a positively charged center, the nucleus, and a negatively charged region where the electron is localized. The stability of the hydrogen (or any other) atom therefore cannot be explained except by positing additional factors (content) – as we shall see.

Modern science corroborates the truth that plurality and diversity in the world are often linked to polarity: polarons or polars in equilibrium. Many stable systems consist of a functional balance of differences and polarities. In the human sphere, we may consider the following (desired) stable configuration: "That glory may dwell in our land: Kindness and truth have met, justice and peace have kissed" (Psalms 85:11).

Stable entities in the physical domain – namely, Givens that are polars and Givens that are polarons – often function as a hierarchy of laws. The rule of physical law includes next-level laws which are independent of the local elements they regulate. Otherwise, all differences might vanish and all complex systems would collapse to "chaos." The hydrogen atom, all matter as we know it, would be unstable; for the negatively charged electron regions would collapse into the positively charged nuclear regions. The rule of law in the human sphere must likewise include legislation which transcends the will and whim of the individuals involved. "GoD stands in the assembly of GoD, in the midst of the judges He judges" (Psalms 82:1). As Hillel rules "Yes!" and Shammai rules "No!" – together these are a stable polaron in the sight of GoD.

Torah law stipulates (L1) that a wife shall be divorced solely by means of a valid bill of divorce (*get*). In Torah law (L2), the husband's consent is necessary for the *get* to be valid and for the divorce to take effect. Consider the situation of a wife who demands a divorce, but her husband refuses to grant it. "I do not consent to the divorce. I withhold my consent in giving the *get*." The court has studied the situation, determined circumstances recognized in Torah law as justified grounds for the husband to divorce his wife, and so rules that by Torah law (L3) he must grant his wife a *get*. If the husband refuses to do so, the court may order that he be lashed until he declares, "I do consent to the *get*." The *get* is then valid (L4) and the divorce takes effect.

Why – contrary to L2 – is the *get* valid? Surely, the husband's forced declaration does not truly express his consent?!

In the face of this apparent contradiction, it must be that Torah law here discloses ("He judges") a more complex reality. Maimonides infers the existence of an "inner will" in every Jew. This "inner will" wants to fulfill the *mitzvot*, which here

includes a sufficient “inner will” to obey the Word of GoD as determined by the ruling of a Torah court (based on Torah law).

When the husband finally declares, “I do consent to the *get*” – that expresses his true “inner will.” Therefore, the *get* is valid and the divorce takes effect! The earlier refusal to consent was the expression of his “outer will,” which the lashes weakened, thus enabling the “inner will” to be heard. According to the content of Torah law, the validity and severance power of the *get* depends on the consent of the “inner will” (this Given) – *once it has been disclosed*. The man’s words, “I do consent to the *get*,” **carry** the content now **identified** by the court as the voice of the man’s “inner will.”²

In the domain of logic or grammar, we can **identify** analogous situations. Consider the polaron **carried** by the word-pair “singular-plural.” In plain speech, the elementary words do not appear in the same sentence as subject and predicate. It is inadmissible to say (A) “three people does,” or “one person do.” Stated in the terminology of physical configurations, such expressions are unstable systems. However, a closer look reveals that the situation is not quite so simple.

Suppose we consider expression (A), which **carries** a polaron: “does” is singular and “three people” is plural. These two elementary texts do not constitute a grammatically correct sentence. Expressed in terms of content, the polars they **carry** repel each other, and so cannot form a stable polaron. The relation of oppositeness is analogous to a force of repulsion. However, that is so (no stability) provided there is no other “force” – relationship(s) (more content **carried** by the text-pair) – to balance the oppositeness “force.” For *known* stable configurations, we can posit the existence of just such additional “forces” – other corresponding relationships (more content). With regard to the content **carried** by the text-pair (A) – “three people does” – we can posit that the three people are linked by a special bond. So, for some purposes, they constitute a unity. Depending on the nature of that bond, or relationship, they are a corresponding *community*: family, fraternity, and so forth.

Once provision for this “hidden” relationship is made, the text may properly **refer to/carry** a stable polaron. Inasmuch as the bond is “hidden,” the posited additional relationship/content is not *evidently* **carried** by the text. Yet the content is

identified by an informed awareness – the alert reader. The content **carried** by those “three people,” is now known to be different than what is otherwise meant by the familiar words, “three people.”

To sum up, once it is granted that a word-pair text is correct – the polaron it **carries** is taken to be stable – it necessarily follows that the text **carries** more content (relationships) than the elementary oppositeness relationship. The additional relationships are significant *inferred* content.

The procedure of inferring not directly observable content is strongly characteristic of the scientific method. Here, as a guide, we have drawn on the observed stability of the hydrogen atom. For by this method much is adduced about its internal relationships, alias “forces.” Through the advent of quantum physics, appropriately informed human awareness **identifies** those inferred relationships, and so explains the stability.

A similar methodological approach obtains in the exploration of Torah sources. At times in Scripture, in the same verse, singular and plural forms appear as subject and predicate, or vice-versa, as plural predicate and singular subject. Rather than conclude that an error has been made, and “correct the error,” the Sages identify a stable polaron. The reliability of this inference is vouched for by reliance on the authority and consistency of Holy Scripture as a carrier of content. In the spirit of the teaching “GoD looked into the Torah while creating the world,” this reliance is in principle not any less justified than our reliance on the observed stability of matter. The stability of the hydrogen atom is vouched for by nature via the observed stability of matter. The verse functions as a source for inferring significant content. This inferred content, and associated meaning, is not explicitly **carried** by the verse, yet is associated with and **identified** through the focus of an attending mind.

In the Book of Ruth (1:6) it says about Naomi: “She and her daughters-in-law rose (*vatakam*, singular) and returned (*vatashav*, singular) from the Fields of Moab.” Based on the singular form of the verb (*vatashav*), it is inferred that Naomi and her daughters-in-law went as one. At the outset, they departed for the same destination with the same resolve. In the verse immediately following (1:7), notably, the plural form

verb appears: “they went (*vatelachna*).” The narrative **carries** the content that the unity of purpose, the single-minded resolve, did not last. Indeed, it soon became apparent that one of the daughters-in-law, Orpah, had a change of heart. There was lacking the initial unifying resolve; and the three people were now simply a plurality. Events would show that Naomi and Ruth went on together, to continue as one; and Orpah would leave them to face another destiny.³

The foregoing exegesis has involved an attending mind. The inferred “hidden” narrative **carried** by the text, about the principals in the story, was essentially based on the following considerations. First, the attending mind has knowledge of the rules of grammar, that is, the conditions for stable sentence structure operative in Scripture. Second, it knows that these rules are never violated. Third, a text of Scripture cannot be modified – the overall system is stable; put another way, neither the plural form *subject* nor the singular form *predicate* is an error. Fourth, implicit information, associated content, is therefore accessible, which the attending mind is expected to **identify**. That is to say, the attending mind is aware that the rules of grammar apply to the full text; and that the *overall content* **carried** by the text – which includes as well the “hidden” content – is stable. This “hidden” content would explain how the overall content **carried** by the verse constitutes a stable reality. Hence the overall text is an admissible configuration. Fifth, the attending mind has access to the entire field of meanings associated with standard texts of Scripture. Sixth, the attending mind knows the correspondence between this field of meanings, and the pertinent content of the world. Seventh, the attending mind knows that the meaning or content **carried** by any particular text of Scripture, even a single verse, must be consonant with all the pertinent knowledge. (In the earlier application to Torah law – the *get* is valid and the divorce takes effect! – L2 and L4 cannot not be consonant. Hence the inference that follows.)

In the Book of Jeremiah (31:14) we read: “A cry is heard on a height – wailing, bitter weeping, Rachel weeping for her children. She refuses to be comforted for her children, who are gone (*einenu*).” The grammatically appropriate plural form – *einam*, “are gone” – has been replaced by the singular form *einenu*, “is gone.” The textual word-pair invites **identification**

of the content – namely, that Rachel refuses to be reconciled to the loss of even a single one of her children.⁴

The first verse in the Book of Genesis reads: “In the beginning GoD (*Elo-him*) created (*bara*) the heaven and the earth.” The subject (*Elo-him*) is a plural appellation, structurally, whereas the predicate (*bara*) is a singular verb form. The stability of this word-pair text **carries** content which includes corresponding “hidden” content. Indeed, according to the Midrash, *bara* here means – an attending mind **identifies** – that One GoD alone created.⁵ The plural form *Elo-him* enriches the meaning, in that the attending mind imparts (or elicits) additional content **carried** by the text. The attending mind infers that GoD acted to bring about both the phenomenon of plurality and the phenomenon of diversity. Thus the verse speaks of the creation of heaven *and* earth – at least two entities, the minimum measure of plurality.

At the very outset, the Book of Genesis **carries** the distinction between GoD, *Solely GoD*, the uniquely Eternal One (*Y-H-V-H*), and GoD as attentive to – as *Elo-him* sustaining relationships with – a plurality of created things, events and individuals. The relationships are creations.

The prophet Elijah declared: “I have been very zealous for GoD (*Y-H-V-H*), the GoD of (*Elo-hei*) hosts” (1 Kings 19:10). The Name *Elo-him* is seen related to the existence of created plurality (hosts). The uniquely One GoD, *Solely GoD*, acts as *Elo-him* when sustaining the content of a world of many particulars or Givens.⁶

Part Six

Towards the Promised Land

Chapter 18

Man Above Threshold

“Go away from your land, and from your birthplace, and from your father’s house” – from all the physical, emotional and intellectual entanglements of your native habitat – and go “to the land that I will show you.”

Genesis 12:1

Withdrawal can become a prologue to something else, a greater destiny. This became true for Abraham, principally through his progeny. In the third month after leaving Egypt, the children of Israel reached the desert of Sinai.¹ There GoD proclaimed Commandments of the Law, and the assembled multitudes became His People. “You will be to Me a kingdom of priests and a holy – aware – nation” (Exodus 19:6).²

This reading of the Biblical narrative can be projected unto another plane of discourse. Abstract scientific thought has as its main purpose to free the mind of knowledge nurtured by life’s confining habits: to draw it out of the region of everyday experience, and produce a truly novel approach towards the world.³ Abraham welcomed the challenge to expand his awareness in the Land of Awareness, for by then he had long learned to distrust graven images of existence.

According to the Sages, Abraham ventured beyond the everyday, including the clay figurines his father worshipped. By invoking theoretical exploration, he discovered and reaffirmed the existence of the One Creator.⁴ He insisted on teaching this doctrine to others, which placed him in opposition to his generation. “Abraham was called *Ivri* – the one on the other side (*me’ever*); he stood on one side in his thinking, and the entire world stood on the other side.”⁵ The children of

Abraham-Isaac-Jacob became “a people that dwells alone” (Numbers 23:9), by bearing the truth about GoD and about the design of man in the image of GoD.⁶

After Abraham had sought out, investigated and pondered, he was addressed by GoD and challenged to “walk in My ways and be complete” (Genesis 17:1).⁷ We may regard this development as inevitable; a mountaineer who ascends above a certain height beholds new vistas.

Following the Tower of Babel episode, humankind ended up with an assortment of tongues and contradictory modes of worship. Abraham appeared on the scene, and he wrote a book of four hundred chapters, crushing the idols.⁸ Nonetheless, he held on to the belief that observed patterns among the stars irrevocably predicted man’s fate; and the constellations informed him that he would be bereft of progeny.⁹ Whereupon GoD “took him outside” and directed Abraham’s gaze beyond the firmament and its regularities, “and he believed in GoD” (Genesis 14:5-6). GoD alone was the master of his fate; and Divine Providence would provide him with countless numbers of descendants.

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In the physical domain there are abrupt threshold conditions. Among them are the melting point of ice, the boiling points of fluids, absolute zero, the critical mass of atomic fission and threshold frequencies that regulate the photoelectric effect – irradiation of matter to “liberate” electrons lodged in matter. If matter (the target) is irradiated by light from a source, even intense radiation may elicit a null result; large numbers of light quanta striking the target may produce zero emission of electrons lodged in the irradiated matter. To stimulate non-zero emission, the source radiation must include quanta whose frequency (hence energy) is equal to or higher than the necessary threshold energy for ‘liberating’ electrons lodged in matter.

In the relational reality, the pattern of Divine Providence includes “threshold” conditions. By analogy to the photoelectric effect, individual human beings are ‘electrons’; and the physics that applies to ‘liberated’ electrons is significantly different than the physics of massive objects and their ‘lodged’ electrons.

Granted the existence of different thresholds, what generally happens depends on the source radiation, as well as on the energy configurations of the target.

Rabbenu Malbim has written: "As long as even one human being remains worthy of being judged in accordance with the pattern of Divine Providence, the whole world is run in accordance with the merits of the generation and its deeds."¹⁰ "GoD has so arranged the order of the world, that His blessing and abundance descend in accordance with the degree of preparedness of the recipients. When the righteous person (*zadik*) has prepared himself sufficiently to be a vessel fit for receiving His blessing, then He empties upon him the abundance of blessing. GoD's capacity to bless finds application."¹¹

"Blessing" is extant in Creation; but it is characterized by "frequencies" which "resonate" above a certain threshold. When a human receiver is "attuned" to "resonate" to "frequencies" above the threshold "frequency," "He empties upon him the abundance of blessing."

Three angels came to Abraham; he did not go to them. According to the Sages, if man merits, he is above the angels.¹² We encounter again the concept of thresholds – namely, thresholds of "merit."

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With the light of Day One, Adam saw from one end of the world to its other end.

Then, however, this light was hidden away for the righteous in the future.

BT Hagiga 12a

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Rabbi Azaria expounded:

The verse says, "You alone are GoD. You made the heavens, the heaven of heavens, and all their host, the earth and everything upon it..." (Nehemiah 9:6).

For what purpose?

As it then says, "You are GoD, GoD who chose Abram, who brought him out of Ur-Kasdim and changed his name to Abraham" (ibid. 9:7)

Genesis 12:9

In his intercession on behalf of the cities of Sodom and Gomorrah, Abraham demanded consideration for the presence of the righteous in those cities. "Shall the judge of all the earth not render justice (*mishpat*)?" (Genesis 18:25).

Abraham said to GoD: "If law (*din*), then no world; and if a world, then no law (*din*)."¹³ This Midrashic formulation discloses a deep connection about man in the world. When Abraham's knowledge of Creation was 'raised above the firmament', he understood that the righteous individual, the *zadik*, was not a passive presence in the world. In the grand design incorporating man and the existence of laws, *that is the order which GoD had instituted*. It is the order of justice as *mishpat* that includes both – the system of law/*din* and the system of compassion/*rahamim* – and wherein the *zadik* can significantly affect events through participation by GoD. If the *zadikim* in Sodom are denied the opportunity to prevent the impending calamity, that will contradict the very order of *mishpat* which the Judge of all the earth had established in Creation.

Accordingly, if there is *din*, there is no world; that is, not our world; and if a world, then no *din*. As the Sages indeed teach: The Holy One said: "Should I create the world with the measure of *din*, it will not be able to endure. So let Me create it with the measure of *din* and the measure of *hessed* (loving-kindness)."¹⁴

Intrinsic to the relational reality, which includes all of Creation including man, is that man should be able to "appeal for compassion," modulate and mitigate. The juxtaposition of *din* and *rahamim* comprises the order of *mishpat*, whereby the *zadik* decrees and the Holy One sustains the decree.

The pagan philosopher is confined to his pure contemplation. He can write equations, trajectories and formal principles, but he does not act upon the world. The exodus from Egypt never happened; he remains in "the house of bondage," enslaved to the implacable laws of Sun and Nile. There is no Sabbath, only Necessity. It is otherwise when a philosopher like Abraham is involved. His equations of the world are those of the Jew, who implements the commandments and affects GoD's participation in Creation.¹⁵

Chapter 19

A Garland To Crown The Ashes

*The wooden circle / poor thing
Slightly dented / chipped / the varnish faded / long ago
Beheld the circle in the sky / which for all circles / in all times
Defines the value of "pi."
It no longer felt wooden / or poor.*

Throughout history, human beings have connected themselves to "heaven" in a variety of colorful ways. In Plato's conception, man's realm is characterized by transient and inadequate replicas of eternally perfect Forms or Ideas in another realm. In the current understanding of quantum physics, an almost opposite conception appears unavoidable. At the fundamental level, every physical system is described as a "superposition of states" – a summing over inferred potentialities; and the world is a conglomeration of such systems. By human-level intervention or measurement, including the act of cognition, this state of affairs is transformed into uniquely **identified** Givens. In the most recent unifying theory of the physical world, the ostensibly fundamental entity is an unimaginably tiny vibrating "string."

Over a century ago in his commentary on the Torah, Rabbenu Malbim likened the world to an assembly of musical instruments that 'resonate' to each other's vibrations.¹ What human beings do elicits a corresponding response.²

*Praise His name... For GoD ... adorns the humble with
deliverance.
Praise ... with the blast of the horn ... with timbrel and dance*

... with stringed instruments and the pipe ... with resounding cymbals ... with clashing cymbals ... with every breath ...

Psalms 149:3-4;150:3-5.

These specific indications point to a pattern. They attest to the mind and spirit of man striving to assess the nature of reality and articulate man's place and purpose. The motivating reality is that of man as Adam – in the image of GoD – presenting his credentials.³

According to one reading in Isaiah, man is reaching for a garland to crown the ashes.⁴ The garland is man's striving. This **identifies** human beings as truly liberated "servants" of GoD.

"As the hart pants after the water brooks, so my soul pants after You, O GoD. My soul thirsts for GoD, for the living GoD. When will I come and appear before GoD?"

Psalms 42:2.

What, if anything, can motivate striving and elicit this level of being human? The question cannot be dismissed, since "all the ways of a man are pure in his own eyes" (Proverbs 16:2). Many are not usually disposed to change; and they may even affirm a belief in absolute determinism in order to justify the status quo. "The sluggard says: There is a large lion on the road, a small lion in the streets" (Proverbs 23:13).

The resolution of this question – and an implicit refutation of unqualified determinism – is set forth in the Psalmist's affirmation, "I have set GoD always before me" (Psalms 16:8). In relation to man, not the lion but GoD is King; the sluggard's "lion" symbolizes the confining power of physical and biological nature. The very first entry in the Codes of Law or *Shulhan Aruch*, the canon of detailed Torah obligations, states that every morning one must overpower that "lion" by becoming fierce as a tiger, light of wing as an eagle, fleet running as a deer, and mighty as a lion – in order to serve GoD.

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An enlightened awareness **identifies** content **carried** by the Word of GoD. This is exemplified in the commentary of Rabbi Elijah (the Gaon) of Vilna (1720-1797) on the opening verse of

the Torah portion of *R'eh* (Deuteronomy 11:26-28): "See (*r'eh*), this day I set before you blessing and curse: blessing, if you obey the commandments of GoD your GoD which I command you this day; and curse, if you do not obey the commandments of GoD your GoD (*Elo-him*), but turn away from the path which I command you this day and follow other *elohim* who have not proven themselves to you."⁵

The Scripture says "I set," and not the past tense "I have set." This is clarified in that if it had said "I have set," it might be adduced that the choice given to man, to walk in the way of the good, pertains specifically to the beginning when making a choice. But if one has taken the option to choose the way of evil – he cannot be rectified, even if he has subsequently chosen the way of the good. Accordingly, the Scripture says "I set," in the present tense. That is to say: The Holy Blessed One says: All your days, even to the termination of your days, you have the option to choose the way of the good – until the day of death.

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Judaism discloses a correlation between the imperative teaching that man is free to choose, and that GoD is free to choose. The Given/G^(man as free to choose) corresponds to the Given/G^(GoD as free to choose). Man is "little less than GoD," via the imperative for man to "walk in His ways" through enhancement of one's freedom to choose.

When human beings fear human authority, or they tremble at some aspect of nature, an element of self-enslavement is involved. The sole antidote is awe of GoD. "Come, you children, harken to me; I will teach you awe of GoD" (Psalms 34:12) – and so be rid of enslavements.⁶

The Creator participates in all human activity, and optimal endeavor by man is joined to optimal participation by GoD. Awe of GoD is the enabling condition for optimal human endeavor.⁷ Accordingly, the Sages teach that this attainment, as a unique gift from man, is uniquely treasured by GoD.⁸

My son, if you will receive my words, and treasure my commandments with you:

Make your ear attentive to wisdom, and incline your heart to understanding:

Indeed, if you call for understanding, and lift up your voice for discernment:

If you will seek her like silver, and search for her as for hidden treasures:

Then you will understand awe of GoD, and find knowledge of GoD.

For GoD grants wisdom; out of His mouth comes knowledge and understanding;

He preserves resource for the upright; He is a shield to those who walk with integrity.⁹

Proverbs 2:4-8

King David **identified** man as “little less than GoD” (Psalms 8:6). That is preceded by, “When I behold Your heavens, the works of Your fingers, the moon and the stars which You have established”; and it is followed by, “You have given him dominion over the works of Your hands; You have put all things under his feet....”¹⁰ King David did not succumb to the observed splendor of the celestial domain, by paying homage that would demote him.¹¹ Not the sun nor the moon, but man is **identified** by him as “little less than GoD.”¹²

“I am Your servant,” King David said. “I am Your servant, the son of Your handmaid,” he acknowledged. From before birth, I am in bondage to all the forces You created. Yet You have removed my shackles and enabled me to be free of self-enslavement. “You have loosened my bands” (Psalms 116:16). I am free to choose – to obey or not to obey Your commandments – notwithstanding that they are solely Your commandments. They are not dictates by man; nor are they dictates by anything You created as the order of nature. They are commandments chosen by You to benefit man – so man should learn to love GoD and man.

To serve a human master is for the master's benefit.

It is idolatry to serve GoD “for GoD's benefit.”

Rabbi Chaim Zimmerman¹³

“To love GoD ... for He is your life” (Deuteronomy 30:20). GoD is the source of man's life and human awareness; He is also the source of man's freedom. The correlation – between the Given/G^(man as free to choose) and the Given/G^(GoD as

free to choose), is related to the truth that when a commandment from GoD to man is obeyed, it benefits man.¹⁴ To be a “servant of GoD” – like David who was so **identified** by GoD – is solely for man’s benefit. What is the benefit? Fundamentally, man’s freedom is enhanced; and freedom is the basis of all human striving.

The Will of GoD, as most obviously **carried** by the Word of GoD to man in the form of commandments, is to amplify man’s freedom by expanding human awareness (to “sanctify”); this in turn extends the range of what one can choose, thus increasing man’s power as a partner of GoD in sustained creation.

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What went fundamentally wrong in the generations after Adam? Except for Noah, why was all of humankind obliterated? We are challenged to **identify** the content **carried** by the following words of Scripture, prior to the onset of the Deluge:

“GoD regretted that He had made man on earth, and His heart was saddened. GoD said: I will blot out humanity that I have created from the face of the earth...”

(Genesis 6:6-7)

The explanation is eminently **carried** by the preceding verse: “GoD saw how great was man’s wickedness on earth, and how every impulse of his innermost thought was only for evil, all day long” (Genesis 6:5).¹⁵ According to the great Torah luminary, Rav Chaim Zimmerman, this verse is telling us that human beings had totally lost the freedom to choose. All day long they thought only of doing evil. There was not a moment that they thought of doing good.

We can elaborate on this reading, with **reference** as well to “the way of the wicked shall perish” (Psalms 1:6). It was the will of GoD to create man who would possess the freedom to choose between good and evil. Man should learn to reach full stature and become a true partner to GoD in the process of creation. When human beings lost the capacity to choose, the purpose of man’s creation was not fulfilled.¹⁶ The following narrative teaches that those who would retain the capacity

to learn, and could potentially fulfill the desired condition of sustained soul-via-body human existence – they alone could continue to be beneficiaries of Divine benevolence. “But Noah found favor with GoD. Noah was a righteous man, complete in his generation” (Genesis 6:8-9). “For a righteous man falls seven times, and rises up again, but the wicked stumble under adversity” (Proverbs 24:16).¹⁷

Cain repented his deed of fratricide; and he went on to build cities.¹⁸ Adam disobeyed the Will of GoD, then repented; he exercised his GoD given freedom to choose his actions.¹⁹ Neither Cain nor Adam had been deprived of this freedom to choose the good or its opposite. The Flood Generation, however, had lost the capacity to choose, and “the earth was filled with violence.”²⁰ Sodom was doomed for the same reason. All its inhabitants, unlike the people of Nineveh, had lost the capacity to repent.

The story of Abraham and his family is highlighted by the relationship with a just and benevolent GoD. His progeny would together promote the idea of Creation as a system of relationships sustained through participation by man and GoD as matching partners.²¹ A “stiff-necked” people would arise: a people who would correctly accept the offer of human freedom as an absolute gift, and continually test the Source of this gift through disobedience of the Word of GoD, undeterred by knowledge of the consequences.²² More daring, they would also ascend higher and closer to the On-High. Jews learn their lesson, and come back to heed the Word of GoD; they rebel and repent again and again, assuring their continued existence as GoD’s beloved.²³

After Albert Einstein’s prediction that the sun bends starlight had been vindicated, he was asked what he would have thought if the experiment had not found the predicted bending of starlight. Einstein replied: “Then I would have been sorry for the dear Lord, for the theory is correct.”²⁴ Stated in consonance with Judaism, it cannot be that an informed idea of great elegance is not of the “way” of GoD in human mentality.

The first Jew, Abraham, likewise protested a possible contradiction: “Shall the judge of all the earth not render justice!” (Genesis 18:25).

A Jew Hurries To The Temple Mount To Give Thanks, His Son Trailing

A universal theme characterizes the Book of Genesis: the succession of stages of becoming, or generation, where one state or mode of existence is prefigured by another. Replete with far-reaching implications is the sometimes one-to-one, and sometimes one-to-many, relationship between states.

The One GoD creates a world of multiply diverse forms – stones, plants, bacteria, stars. Out of this multiplicity arises one man (*adam*) as “dust from the earth,” into whose “nostrils (*apav*)” is “breathed” *nishmat hayim* – literally “a breath of life”; according to Onkelos, “a spirit that speaks.” Out of this combination, “the man (*ha’adam*) came to be *nefesh haya*” – read: a living being, or a soul alive. As **carried** by this narrative, man-adam is a creation of soul-via-body existence; man was formed as a physical-mental-spiritual being, who in some aspects resembles GoD, and in other aspects resembles everything in Creation.²⁵

From the one man, Adam, come forth multitudes of human beings. Then, from all these human beings, only one man, Noah, is distilled out of the chaos of the Flood Generation; and he in turn gives rise to multitudes. Distilled out of those predominantly biological and physical multitudes, is one man called Abraham, who is predominantly mental and spiritual.

Abraham does not at first generate biologically; he has no children. His condition is like that of Adam prior to Eve and biological reproduction. Instead, he is active in intellectual generation; he explores the idea of the true One GoD, and clarifies heretofore unknown implications. One man as fully “in the image of GoD,” gives rise to one central conception that unifies all of Creation.²⁶

A plane of existence is **identified** whereby numerical symmetry, one-to-one, mediates between successive states in the succession of generation pattern.

The one-to-one rule later applies to his extraordinary biological offspring: “In Isaac (alone) shall be called your seed” (Genesis 21:12). For unlike Yishmael, he is the man solely of the One GoD – like his father; and like his father, too, it is only after a great struggle and testing that he enters the plane of alternation of generation in the biological sense of building a

family. All this conforms to Creation as the relational reality.

For Isaac, too, in turn, only one son, Jacob, is to be the next complete generation, fully “in the image of GoD.” Jacob will have to struggle and overcome dominance by the purely biological succession order, as evident in the antagonism of Esau.²⁷

However, Jacob is blessed with the blessings of this earth as well; and with him the natural pattern gains strength. He has many sons, none of whom forsakes the One GoD.²⁸

Men live not only as individuals, but as nations; so there must exist a significant human collective (hc), a nation-ideal or poly-Adam. With Jacob and his twelve sons, the time had come for the emergence of the Jewish people, whose chronicle necessarily begins with enslavement in Egypt.²⁹ This set the stage for their learning process in becoming the eternally “stiff-necked people,” incorrigibly rebellious yet always ready, as a collective, to proclaim to humankind: “GoD is One!”

The need for such a nation existed long before; as the Midrash says, by allusion to the “Beginning – *Bereshit*” of the world: “Israel, the beginning (*reshit*) of His harvest” (Jeremiah 2:3).³⁰ By Divine Design, however, it was the strong convergence in Jacob of the physical and metaphysical – parallel to the creation of Adam – that finally led to the formation of this nation.

The survival of the Jewish people has seemed a miracle modulated by the One GoD; and each generation propagated the necessary truth about the One GoD.³¹ This pattern: measure for Measure – measure for Measure as the relationship: one(hc)-to-One::One-to-one(hc), **identifies** an all-encompassing ontological principle.

A Jew hurries to the Temple Mount to give thanks, his son trailing.³²

The Ascent Offering

A song of ascents. Well to the man who is in awe of GoD; who walks in His ways.

This is the instruction (torah) of the ascent offering (ha-olah)...

Psalms 112:1/Leviticus 6:1

The Midrash Tanhuma writes: “Why is it named *olah*? For it

is the highest of all the offerings. The *olah* ascends ... it totally ascends (*oleh*) to the Holy One who is Most High. "And who is that ascending (*oleh*) from the wilderness?" (Song of Songs 3:6). "And Moses ascended (*alah*) to GoD" (Exodus 19:3).³³

The Midrash continues: "This is the instruction of the ascent offering." Hence it is written, "For who in the firmament prepares towards GoD, who among the sons of the mighty (angels) is likened to GoD?" (Psalms 89:7). The Holy One said: Had I sought an offering, would I not say to (the angel) Michael, who is by Me, to bring an offering to Me? From whom do I seek an offering? From Israel! Thus it says concerning the Facing Bread, "On the Sabbath day, on the Sabbath day, he will prepare it before GoD continually, an everlasting covenant from the children of Israel" (Leviticus 24:8).

Rabbi Menahem Mendel, the Rebbe of Kotzk, explains: "For who in the firmament prepares towards GoD" – prepares for the deed. Angels are not related to the category of preparation, but solely to the deed alone. Had I desired the deed itself (GoD says), I would have commanded (the angel) Michael to perform it. In My having commanded you, it is evident that I do not desire the deed itself, rather, the readiness and the [act of] preparing it. Hence it is written, "he will *prepare it* before GoD."³⁴

Digital computers or other non-human agencies (i.e. robots or "angels") perform tasks, usually an immense sequence and array of individual tasks. The notion of preparing or anticipating any task is inapplicable to computers. There is simply nothing in what computers do that corresponds to human zeal for performing some task, or for its consequences, or for tasks beyond the immediate task at hand. In other words, man assigns names to tasks; some have the status of "means to an end," while others have the status of "ends." One's eagerness is usually reserved for the "ends."

Enlarge a man's purpose, usually by enlarging his awareness, and the range of what he calls means, or preparations, is likewise enlarged. So enlarge a man's awareness that his purpose is to be optimally human – to act "before GoD" – and he will "prepare continually," fulfill "an everlasting covenant" of continual striving. All his zeal and joy of achievement will now continuously be focused intensely on every action. His being and his becoming are the same.

This explains why Abraham personally performed all the apparently mundane tasks in preparation for the binding of Isaac. "And Abraham rose early in the morning, and saddled his ass...and broke up the wood for the *olah* offering..." (Genesis 22:3). His every action was an *olah* offering, an offering of ascent. The actual sacrifice of Isaac was not, in fact, necessary in order to fulfill GoD's command.³⁵

When one acts "before GoD continually," every activity – study, research, hat-making or trading, child rearing or healing – has an intrinsic significance unrelated to levels of achievement. According to the Talmud, the first thing one is asked in the Hereafter is whether one has traded honestly and whether one has studied Torah.³⁶ *I toil and they toil*, the Talmud states elsewhere; *I toil and receive reward, but they toil and do not receive reward*.³⁷ They receive rewards and awards only for the results.

A Song of Ascent

Flakes descend on mountain tops
with ease in graceful flight.
An eagle on his crag looks down.
A man looks up.

The snow descends, a wall of white
to help the eagle's cause.

A man with wings inside his heart looks down.
A man who flapped his wings looks down.
A man looks down upon an eagle on his crag.

Moses was "before GoD continually." Continually, he kept ascending to GoD. The grave of Moses is unknown, unknown "to this day"; he ascends "before GoD continually." Moses ascends every time any human being reaches a little higher. Moses our Teacher ascends every time any Jew anywhere studies the Torah and fulfills a commandment.

A man looks up.
A man with wings inside his heart looks up.
A man who flaps his wings looks up.
A man looks up.

"They who wait upon GoD will renew their strength. They will mount up with wings like eagles. They will run, and not be weary. They will walk and not be faint" (Isaiah 40:31). "Planted in the house of GoD, they will blossom in the precincts of our GoD. They will be fruitful in old age; they will be full of sap and freshness" (Psalms 92:14).

When Moses reached the age of one hundred and twenty, "his eye was not dim and his moisture unabated" (Deuteronomy 34:7). When a man looks up, his curiosity unabated, GoD looks down to engage and sustain his look.

History testifies that the Jewish people look up continually. After almost four thousand years, their eye is not dim and their vigor unabated. In the nineteenth century, Mark Twain wrote: "The Jew ... is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind..."³⁸

*Where only crags stood out from sand
and life was will and not delight,
he taught them till in any land
their souls would seek the unreached height.*

Walter Kaufman, "Moses"

Ronald Clark reports that Einstein, when asked which historical person he would most like to meet, was expected to choose Newton or Archimedes. But he chose Moses: "I would like to ask him if he ever thought that his people would obey his law so long."³⁹ Let us refer to this as Einstein's other question.

A challenge may be perceived in Einstein's "other question." The greatest scientist of his age, a Jew yet lacking the Judaic learning adequate for his genius, how shall Einstein come to terms with the commandments, and relate to the underlying principles of the Torah? What still small voice shall advise him?

A child learns in class about GoD having spoken to Moses, and arrives home in tears. "Why has GoD not appeared to me as GoD had appeared to Moses?" In this true episode about another Jew, the child might have been little Albert, who as an adult will keep saying: "I want to retrace GoD's finger when He created the world."⁴⁰ He will also choose Moses and ask the "other question." In this fable non-fable, clearly the child

explains the man. At the age of 67, Albert Einstein would recall that his “deep religiosity ... found an abrupt ending at the age of 12.” A “crushing impression,” based on “the reading of popular scientific books,” gave rise to “a skeptical attitude.”⁴¹ Yet, on another level of his being, the rapture of the child never departed from Einstein the man.⁴²

Chapter 20

Living In The Promised Land

According to the Sages, if the Jewish people were to forget GoD, the Word of GoD would restore them to the good.¹ The Torah **carries** a complete program of illumination for transforming the human sphere.

Following the awesome events at Mount Sinai, Moses was instructed to tell his people to “return to your tents...” (Deuteronomy 5:27-30). There, new generations are brought into being who are worthy of entering and dwelling in the Promised Land, the land of plenty and long life.² In the Holy Land there is particular awareness (Awareness) by GoD. The children of Israel were commanded to dwell in the Holy Land, where they were to “seek Him in His dwelling.” For “The eyes of GoD your GoD are always upon it from the beginning of the year to the end of the year,” to bless with abundance those who love GoD and “walk in His ways” (Deuteronomy 11:12; 30:16).³ This parallels the teaching about the non-mortal Adam, that the essence of Divine Presence was below.⁴ Moses taught his people that in the land of Israel, more is expected of human life.

Aware of the individual’s potential and attainments at any moment, GoD participates, Measure for measure, towards making the individual complete. In the teaching of the Sages, the Holy One says to human beings: You in accordance with your power, and I in accordance with My power.⁵

“He made us, and we are His” (Psalms 100:3). So, “In all your ways know Him” (Proverbs 3:6). Selective approaches will not do. To “know Him” and be nearest to Him, one must ponder and practice all the ways open to man’s reaching, which for the Jew is fully attainable only in the land of Israel.

Rabbi Simlai taught:

Why did Moses yearn to enter the land of Israel?

Had he need, then, to eat of its fruits?

Had he need to be sated by its plenty?

Rather, Moses said: "Many commandments were commanded to the Jewish people,

and they cannot all be fulfilled except in the land of Israel.

I will enter the land in order that all are fulfilled at my hand."

BT Sota 14a

Moses yearned to enter the Land of Awareness in order to achieve optimal soul-via-body existence through fulfilling all the commandments.⁶ Convergence of the physical, intellectual and spiritual dimensions in the human sphere is highlighted in the Book of Joshua, as the Israelites are about to enter the Promised Land. "Be strong and resolute ... to take possession ... to keep and observe the entire Torah ... which My servant Moses commanded you ... so that you will be enlightened wherever you go. This book of the Torah shall not depart from your mouth. You shall meditate upon it day and night... Then you will prosper in your ways, and then you will be enlightened."⁷

"The voice of GoD is in power: The voice of GoD is in splendor..." (Psalms 29:4). But man must hear the Voice, be aware of the Voice; welcome the presence of the Voice. Love for GoD is a welcoming human response to the Voice of GoD. The Voice of GoD, when addressing man, is a created Given; a relationship from GoD to man. It is one of the created ways for man's reaching. Abraham served GoD out of love; his love for GoD was amplified and sustained by the Voice of GoD addressing Him.⁸

The Voice of GoD calls for advancing all worthwhile human endeavors. We are invited to do more than merely listen. As Jews, we are obligated through the Torah to perfect the poetry of living in the presence of Divine Presence,⁹ and to influence others to do the same.¹⁰

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In the Judaic orientation, every person and human collective participates in relationships that involve participation by GoD.

It is intrinsic to this conception of existence – the relational reality – that man can help bring about the full global redemption (*geula shleima*) by contributing as well towards optimal scientific knowledge. As Jews and citizens of the world, our duty is to build civilization that promotes affirmation of human life. Together with others, we may channel the abundance of Word and Voice emanating from the Author of all knowing and being. The Voice that exhorts man to “choose life,” includes a call for creativity in the life-promoting arts, as well as in the sciences that prolong life.

The redemption epoch is traditionally associated with the “son of David.” King David possessed both, the prowess of human kingship and spiritual-intellectual grandeur. Thus, Scripture **refers to** him as *adino haezni*. When composing psalms, he was utterly yielding and subtle (*adin*), pliable as a worm; yet in battle he was hard as the trunk of a tree (*ez*).¹¹

Every human being in the Bible is emblematic of the unduplicated, potentially non-mortal Adam.¹² In supreme measure, Abraham and King David were both, men of the spirit and men of might. They prospered, flowing between love and struggle, and their legacy endures.

They prospered, flowing between love and struggle. When man, every man on earth, upon coming across these few words in summation of those two magnificent lives, then says, “That is how I have lived!,” he will know that he is Abraham, he is King David. Their stories in the Bible are about him; and were intended as stories about every man and every woman at full stature. Every man or woman is the potential fulfillment of the promise to become the progenitor of “a multitude of nations.”¹³ All their descendants are mighty human beings like Abraham, like King David.

With the advent of the redemption epoch, there will be no famine nor war, no envy or [destructive] competition. The good will prevail in prolific abundance, all delicacies will be available like dust. The entire world will be occupied solely with knowing GoD. Therefore, the Israelites will be great sages and will have knowledge of hidden matters. They will attain knowledge of their Creator in accordance with man’s power, as it says, “For the earth will be filled with knowledge of GoD as waters cover the sea.”¹⁴

Maimonides, *Yad HaHazaka* 12,5

Man is exhorted to “choose life,” which today includes a call for creativity in the life-promoting sciences that can prolong the span of human life. This projection may be related to Maimonides’ affirmation about the future. Knowledge of Creation comes through human endeavor that involves participation by the Creator.

The Book of Deuteronomy speaks of commandments “which I command you today” and the Talmud expounds: It is today that you must do them.¹⁵

Since GoD created days, each day partakes of eternity; and so one says, “Blessed be GoD day by day” (Psalms 68:20). Based on the conception of the immortal Adam, there is a significant lesson to be learned about human life generally: One is to live every moment as if it encompassed all eternity.

If not now, when?

Pirkei Avot 1,13

Through human endeavor and participation by GoD, in whose sight there is no passage of time, each of our moments is an eternity. One who lives by partaking of the “tree of life” through adherence to the Torah, lives every moment joined to eternity.¹⁶

Chapter 21

Loving

Loving GoD is related to loving man, oneself and others.¹
When loving another, one loves oneself.²

You shall love GoD your GoD...

Act out of love... For if you come to hate, know that you love.

*And he who loves does not hate.*³

Deuteronomy 6:5 / JT Berachot 9,5

Clarification of this teaching involves **identifying** pertinent content **carried** by the texts. Loving GoD – the Given/G^(man loving GoD) – is a one-to-One relationship **carried** by the cited commandment (*mitzva*) to love GoD. Regarding this *mitzva*, likewise, we may explore the inference, already proposed as an axiom, that there exists an “inner will” in every Jew committed to loving GoD.⁴ The “inner will” (this Given) is denied the option *not* to love GoD. Hence the option not to love GoD pertains to the “outer will.” To manifestly love GoD – consonance of “inner will” and “outer will” – the Jew may have to overcome the “outer will.” The reciprocal relationship so created, the Given/G^one-to-One::One-to-one, involves greater participation by GoD.

If you come to hate, know that you love. It is never the case that your “inner” commitment is to hate; know that your “inner” state of affairs (this Given) is love. You do not hate; you love GoD and you love man, yourself and others – respectively, the Givens G^(man loves GoD)/G^one-to-One and G^(man loves man)/G^one-to-one. If you come to hate, that is your “outer” state of affairs. To you, the “inner” you, now and always applies the truth that *he who loves does not hate*. So *act out of love*. Do not

manifest what is contrary to your “inner will,” which can both destroy you personally as a sanctuary for Divine Presence, and lead to the destruction of the communal sanctuary, the Holy Temple in Jerusalem.

“Make Me a sanctuary, and I will dwell within them” (Exodus 25:8). “A conveyance has King Solomon made for him (Him) of the wood of Lebanon ... its interior is inlaid with love...” (Song of Songs 2:4-5). Notwithstanding that the “inner will” is love – “its interior is inlaid with love” – the Temple was destroyed because of baseless hatred of one Jew for another.⁵

“Love your fellowman as yourself. I am GoD” (Leviticus 19:18). The concluding words, “I am GoD,” may be understood to **carry** the content that the Jew’s “inner” state of affairs, the Given/G[^](the “inner will” loves), involves participation by GoD.⁶ GoD knows that you love, and the Talmud informs the Jew: know that you love.

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The foregoing discussion pertains to the Jew. Strictly speaking, however, it may pertain as well to the non-Jew who does not lack an “inner will.”⁷ That may well be so, unless it can be shown that Judaism precludes the possibility that non-Jews can develop an “inner will” to heed the Word of GoD. The contrary would seem indicated by the Word of GoD for mankind generally, namely the Noahide Laws, and by the possibility of a non-Jew becoming a Jew.⁸

A convert is significantly “as a child newborn” into the House of Israel; and he or she becomes imbued with an “inner will” to obey the Word of GoD.⁹ The latter encompasses stipulated general norms of being human – those **carried** by the enjoinder to “walk in His ways,” to “love” man, and to “love and be in awe of” GoD, and includes as well the specifically **identified** 613 *mitzvot*.¹⁰

The non-Jew becoming a Jew involves three aspects: the transformation takes place in the presence of Divine Presence – that is, through participation by GoD; it involves the commitment of the convert; and the hallowed conversion procedure requires participation by qualified members of the House of Israel, as mandated by Torah law.

If a non-Jew, who continues living as a non-Jew, likewise

is presumed to become imbued with an “inner will” to obey the Word of GoD, that pertains, solely, to the Seven (Noahide) Laws. This non-Jew is not commanded to fulfill any of the other *mitzvot*; nor does he possess an “inner will” to observe any of them. If nonetheless, this non-Jew does observe any such *mitzva*, his observance is considered as less than a Jew’s observance of this *mitzva*. Thus the Talmud teaches:

One who performs when commanded, that is more than one who performs when not commanded.

*One is greater when commanded and does, than one who is not commanded and does.*¹¹

BT Kidushin 31a

This non-Jew’s observance of the *mitzva*, which he or she was not commanded, is to be considered an act of will; in relation to that *mitzva*, the distinction between “inner will” and “outer will” is inapplicable, just as the notion of compliance is inapplicable. It is otherwise for observance by this non-Jew of any of the Seven Laws; his or her commitment to observance is intrinsic to the (presumed) possession of an “inner will” to obey this Word of GoD. The “inner will” cannot choose not to observe any of the Seven Laws. We may (tentatively) infer, as well, that when this non-Jew observes any of the Seven Laws, in principle that is neither more nor less than a Jew observing the same Law.

The foregoing two paragraphs **refer to** this non-Jew, rather than to any non-Jew. For, it may be that not all non-Jews are imbued with (or develop) an “inner will” to observe the Seven (Noahide) Laws. It is consistent with the relational reality that the presence of this (presumed) “inner” Given, or relationship, must necessarily depend on human endeavor, rather than depend solely on participation by GoD. Here, we may indeed recall Genesis 6:5, regarding the pre-Flood generation, whose “innermost thought was only for evil.”

Abraham is considered “the father” of all converts.¹² The existence of the said “inner will,” as an axiom about the Jew, is not simply a matter of genes inherited from Abraham, Isaac and Jacob. It is an aspect of the reality of relationships sustained through participation by man and participation by GoD. Every instant, GoD sustains the “inner” state of affairs. Consequently,

a Jew cannot become a non-Jew; the Jew's "outer will" cannot cause the Jew to become a non-Jew. Nor can a Jew by conversion ever become a non-Jew. When a non-Jew becomes a Jew, an irreversible act of creation has taken place through participation by both man and GoD.

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It is instructive to examine a significant ramification of the following proposition: Prior to conversion, the convert has developed – is imbued with – an "inner will" to observe the Word of GoD, inclusive of the 613 *mitzvot*.

According to Torah law, the conversion procedure requires of converts a convincing declaration of motivation – their consent to observe all the pertinent *mitzvot* that a Jew is under obligation to observe. If prior to conversion the convert indeed comes into possession of the said "inner will" – his or her state of affairs includes this Given – it would seem to follow that the required subsequent declaration by the convert relates to an additional aspect of the conversion mandate: In order to become part of the House of Israel, the "inner will" is to be heard by Jews who are qualified to represent the people of Israel, and who know to apply the Word of GoD in this matter.

For a non-Jew to become a Jew and hence create new relationships involving himself as a Jew – there is to be participation by GoD and participation by man, namely by members of the House of Israel. If it is granted that the "inner will" is present prior to the fully accomplished conversion, GoD participates in this Given; as it were, GoD is aware of the presence of this Given in the person. This knowledge is not available, however, to members of the House of Israel, unless and until the Given is **identified** by them, when they hear the person's declaration. Following the declaration – the other mandated requirements having been fulfilled – there is participation in this knowledge by both GoD and man. GoD knows the Given that this person has become an inseparable part of the Jewish people; and that fact is known as well by the Jews who participated in the conversion procedure and ratified the conversion. "GoD stands...in the midst of the judges" (Psalms 82:1).

Thereafter, all Jews, individually and as a collective (hc), bear a range of obligations towards the “newborn” member of the House of Israel; these include sustaining the respective relationships, one-to-one and hc-to-one. Conversely, these obligations parallel the obligations borne by the “newborn” Jew towards all other Jews, as individuals (one-to-one) and as a collective (one-to-hc). The relationships sustained through participation by GoD and participation by the “newborn” Jew (this person), include the Given/G^(GoD in relation to the person, the person in relation to GoD): the relationship/G^One-to-one :: one-to-One; and include the Given/G^(GoD in relation to the person, in relation to the person as a member of the House of Israel): the relationship/G^One-to-one :: One-to-hc :: hc-one.

Non-Jews are righteous when they observe the Seven (Noahide) Laws; and if, as they continue living as non-Jews, they come to possess an “inner will” regarding the Seven Laws commanded by the Word of GoD, GoD recognizes their “inner will” (this Given). That is sufficient to participate in all the relationships which affect those non-Jews through participation by GoD. Here, it is pertinent to recall one of the Seven Laws, namely, that non-Jews are not to acknowledge any other “gods.”¹³ For righteous non-Jews are true descendants of the original Adam, who acknowledged GoD alone. Adam was created to be a consonant soul-via-body being “in the image of GoD”; and his awareness was unflawed – “little less” than GoD’s Awareness, and ranging “from one end of the world to its other end.”¹⁴

Chapter 22

A Parable About Man*

When the scorpion strikes, it strikes without hatred. Hatred is a human vehemence. The bayonet impales a little child in sight of his mother, who shrieks in Yiddish. There is no hatred in the bayonet. Hatred is human, kin to love: "Esau" the twin of "Jacob." Like Esau and Jacob struggling in the same womb,¹ hatred and love contend for the hearts of men, both equally hungry for blessings whereby to inherit heaven and earth.²

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Jacob was blessed, first with the blessings of heaven ("dew") and then of the earth (Genesis 27:28),³ while Esau was blessed, first with the blessings of the earth and then of heaven;⁴ each brother first in accordance with his dominant aspiration. Isaac's intention was to properly join the spiritual and the physical in his sons, as a legacy for their descendants.⁵

A Parable About Man

In every human being there is both a jacob impulse and an esau impulse. These elements are fundamental. Their relative magnitudes at any given time establish dominant behavior. In a jacob dominant person (Jacob), the non-dominant esau impulse is in abeyance, but it is not absent. As it were, the "voice of jacob" is heard but not the "voice of esau." The obverse condition prevails in an esau dominant person (Esau).

* This chapter appeared in *A Day is a Thousand Years: Human Destiny and the Jewish People*, Chapter 7, pp. 53-64.

The jacob impulse in one person can discern and interact with the jacob impulse in others within some range of proximity. As a result of that interaction, or “resonance,” each jacob amplitude is increased, and the influence of each jacob impulse is reinforced accordingly. If person A interacts with person B, the degree of reinforcement of the jacob impulse in A and in B depends on the original amplitudes of the jacob impulse in A and in B.

The esau impulse in one person can discern and interact with the esau impulse in others within some range of proximity. As a result of that interaction, or “resonance,” each esau amplitude is increased, and the influence of each esau impulse is reinforced accordingly. If person A interacts with person B, the degree of reinforcement of the esau impulse in A and in B depends on the original amplitudes of the esau impulse in A and in B.

If the jacob impulse is initially dominant in all persons within an interacting group – each is a Jacob – its dominance in every individual is reinforced. This is because the increase in the jacob amplitude is then greater than the increase in the esau amplitude. If the opposite occurs, and the esau impulse is initially dominant in all persons within an interacting group – each is an Esau – its dominance in every individual is reinforced. Because the increase in the esau amplitude is then greater than the increase in the jacob amplitude.

Here we may recall the Talmudic teaching “*A gathering of the righteous is of benefit both to themselves and to the world, (since righteousness is reinforced in everyone) and a gathering of the wicked is bad both for themselves and for the world (since wickedness is reinforced in everyone.)*”⁶

If, however, the initial dominance in some members of the group is of opposite polarity, then the jacob- or esau- dominance in specific individuals may be weakened or strengthened. Some may even change their polarities: Jacob becomes Esau or Esau becomes Jacob.

The proximity of an esau dominant person and a jacob dominant person (Esau and Jacob) presents a situation of conflict. Because the non-dominant impulse in each is then reinforced more strongly than the dominant impulse, the present dominance, or polarity, is significantly challenged in each person, and both feel threatened. Granted that every

person is committed either consciously or unconsciously – (depending on the relative amplitudes of the two impulses) – to sustain the present condition of dominance or polarity, the struggle is joined against the invigorated internal threat. The inner confrontation is projected as hatred for the external protagonist: the stronger the threat, the more fierce is the struggle and the greater the hatred. The symmetry of the analysis would seem to force the conclusion: Esau hates Jacob; Jacob hates Esau. Yet nowhere in the Scriptures is it stated that Jacob hates Esau. An explanation will be forthcoming.

Because of my love they hated me.

Because of my love for Him.

Psalms 109:4 and Rashi commentary

Let us consider a tentative proposition: One is affected by hatred for another, when there is some element in the other which one does not accommodate in oneself. In other words, one is affected by hatred for another when there is some element in both oneself and in the other with which one does not properly accommodate.

The Parable Turns Into Biblical Reality

The struggle for dominance between Esau and Jacob is clearly and unequivocally expressed in the Genesis narrative. Before birth, “the children struggled within her” (Genesis 25:22) and this was followed by the struggle to be born first. Here the Midrash amplifies upon a central manifestation of what we have called more generally esau dominance and jacob dominance: Whenever their mother Rebecah passed by a place where the Word of GoD was studied, Jacob strove to emerge; and whenever she passed by a place of idol worship, Esau strove to emerge.⁷ Idolatry involves an attitude that accords supreme status to some manifestation of nature. For instance, one might relate to one’s biological self as the apex of reality; and the esau impulse identified accordingly as the impulse of man’s biology. Significantly, later in the narrative Esau is shown to be preoccupied with feeding and death. On the other hand, the jacob impulse might be identified as the impulse of the spirit; man “in the image of GoD” is invigorated by and

is in open communication with the "Word of GoD." The jacob impulse in oneself resonates with the jacob impulse in others.

In the Genesis story, actually and symbolically, and in keeping with the earlier Genesis narrative about Adam where biology had a head start over spirit,⁸ Esau is the first to emerge from the womb. But Jacob grasps his heel.⁹ This last circumstance is no small matter: spirit (the jacob impulse) functions to place limits on biology and preclude destructive excess. Then again, biology provides the raw powers which spirit can channel to accomplish its ends in the human sphere. Solely in this sense does Jacob challenge Esau for the birthright. For the sake of man's future on a global scale, ideally, "Mount Zion" aspires to "judge Mount Seir."¹⁰

The struggle for supremacy continues on more than one plane. The narrative reveals that Jacob is evidently not concerned with death.¹¹ This freedom is an advantage expressed as an attraction to goals of the spirit that are unknown to biology. In contrast, the organism as a biological entity is at all times taken up with fending off the ever-present spectre of death.¹² Esau is a hunter who kills to eat. When, therefore, Esau feels that he is on the verge of death by starvation, he readily forgoes a spiritual asset (the birthright) for a biological asset (food).¹³

At the biological level, the individual is not indifferent to death. "Behold, I am going to die! So what is the birthright to me?" (Genesis 25:32). The highest value is the preservation of biological life, and the acquisition of food to preserve it. Esau honors his father by feeding him.¹⁴ But the spiritual man seeks not to avoid biological death, but rather "to dwell in the house of GoD" (Psalms 27:4).

Therefore, when Isaac finally blesses Esau, he speaks of food and one particular, physical means of its acquisition – the sword.¹⁵ These are the meaningful terms in the biological lexicon of the esau dominant man. When he blesses Jacob, however, albeit in almost identical terms, there is a significant difference: Isaac speaks of GoD as the source of blessings.¹⁶

In the biological orientation, a father is honored as the ultimate source of one's own life, which in turn holds the promise of self-perpetuation through progeny. To Esau, DNA is what matters.

Honor the DNA of your father,
that the days of your own DNA may be long...

It is otherwise for Jacob. Subsequently, when blessing his grandsons, Ephraim and Manasseh, he will continue in them the lineage conveyed by his name and the names of his father and grandfather. But he will twice speak of GoD before invoking his protective angel to bestow the blessing.

The Talmud speaks of three partners in man: father, mother and GoD. Individual survival is linked to all these aspects.¹⁷ This becomes evident when the fifth commandment in the Book of Exodus¹⁸ is superimposed on the corresponding text in Deuteronomy 5:16: "Honor your father and your mother, *as GoD your GoD commanded you, that your days may be long upon the earth.*"¹⁹

To one whose principal concern is feeding to fend off biological demise, feeding another is the supreme act of devotion and homage. According to the Midrash, Esau wore royal robes when serving food to his father.²⁰ He recognized no other commandments or priorities. Yet in the Decalogue, the fifth commandment is enshrined alongside commandments that place priority on obeying the will of GoD who willed all the commandments. Thus it says further in the Book of Leviticus, "Any man will fear his mother and his father, and you will keep My Sabbaths: I am GoD your GoD" (Leviticus 19:3).²¹ If a father tells his son to profane the Sabbath, the son is not to take heed.²²

According to the Talmud, if one profanes the Sabbath, that is like worshipping idols.²³ It is no less so when perpetrated at a parent's behest. Ancestor worship can also become idolatry. The Kaddish prayer, recited for a deceased parent, does not glorify the parent; it glorifies GoD.

The Midrash teaches that on the day when Esau went forth to hunt for food for his father, he blasphemed against GoD and denied the reality of resurrection. He also raped and murdered.²⁴ On the same day he sold his spiritual birthright, which is thus offered as the explanatory link to his other activities.

Jacob

The jacob dominant Jacob strives for goals of the spirit that

transcend the mortal domain. "Choose life!" Moses urges (Deuteronomy 30:19), speaking in the Name of GoD. There is always a "remnant of Jacob ... as the dew from GoD" (Micah 5:6). Moses goes without food and drink for forty days and nights (Exodus 34:28), sustained by the Word of GoD. GoD "breathed" into man the "soul of life" (Genesis 2:7); and Jacob cares about the birthright that is linked to goals of the spirit, namely, to serve GoD.²⁵ His high purpose is anchored in the non-mortal (and "firstborn") Adam.

"One thing I have asked of GoD" in the past, the Psalmist says; "and that will I seek" in the future. "That I may dwell in the house of GoD all the days of my life, to behold the beauty of GoD, and to visit early in His temple" (Psalms 27:4).²⁶ The first-fruit and the firstborn are consecrated to the Holy Temple.²⁷

When the opportunity is not seized to heed the "voice of GoD" within the "voice of Jacob" (Genesis 27:22), men and nations can so degenerate that their "wine" – their very best produce (in music, literature, science or any other field) – is as "the rage of crocodiles and the cruel poison of asps" (Deuteronomy 32:33).²⁸

The Talmud tells us that if the Jewish people had not accepted the Torah, no nation could have withstood them.²⁹ The power and fury of Levi, son of Jacob, who with his brother slaughtered an entire city to avenge the rape of their sister,³⁰ was harnessed in his descendants, the Levites, for the purpose of teaching Torah and for chanting psalms in the Holy Temple.³¹

Esau is the protagonist who lives by the sword, who sheds blood; he is the "hand" that must strike because he knows of no other way to survive.³² But Jacob "sits in tents" of study;³³ "the voice of Jacob" articulates meaning and truth.³⁴ His energies are devoted to the conquest of horizons anchored in GoD, and he seeks to explain and justify all of existence. Why is there created existence? For by the will of GoD, "a righteous man is the foundation of the world" (Proverbs 10:25).

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Jacob dreamt of a ladder standing on the earth and its top reaching up to heaven; "and, behold, the angels of GoD were ascending and descending on it. And, behold, GoD stood over him (it)" (Genesis 28:12).³⁵ Jacob acknowledges no

absolute intermediary forces; he knows that GoD is the creator of biological reality as well. This would explain why Holy Scripture never speaks of Jacob hating Esau.

The Talmud relates that Rabbi Meir had violent neighbors who disturbed him, and he prayed for their death.³⁶ His wife Bruriah said to him: "What are you thinking?! Do you pray for their death because it says, 'Let sinners (*hataim*) cease from the earth' (Psalms 104:35)? However, it does not say *hotim* (sinners). It says *hataim* (sins)!" Sins, not sinners, should cease from the earth, and then "the wicked will be no more."

Esau and Jacob Meet and Embrace

In light of the foregoing analysis, it is significant that upon returning to the land of his birth, and facing the threat of Esau, Jacob struggles against what the Midrash identifies as "the envoy of Esau,"³⁷ which according to Rabbenu Malbim is his own body.³⁸ He struggles for supremacy over his biological self, his esau impulse, now reinforced by his brother's proximity. Emerging victorious, he emerges as *Israel*, "GoD will rule" (*isra-El*).³⁹ He then comes face to face with Esau and an extraordinary thing happens. "Esau ran to meet him, and embraced him, and kissed him, and they wept" (Genesis 33:4).

Said Rabbi Shimon ben Yohai: "It is a *halacha* (rule) that Esau hates Jacob. However, that one time only, his [Esau's] compassion was stirred, and he kissed him [Jacob] with all his heart."⁴⁰ Understood in terms of the present analysis, this says: Because the jacob impulse was now supremely dominant in Jacob, the jacob impulse in Esau was sufficiently reinforced to momentarily overcome the esau impulse. The polarity of Esau was changed, and he kissed Jacob wholeheartedly.

That scenario is the prototype for some ultimate future scenario. Once "the saviors will have gone up on Mount Zion to judge the Mount Seir" (Obadiah 1:21) – Seir as the home of the Esau peoples (Genesis 36) – "GoD will be one and His name will be one" (Zechariah 14:9). When the jacob impulse becomes sufficiently powerful in all Israel, through reinforcement by means of Divine intervention (Ezekiel 11), it will then become the dominant mode in all men and women. GoD will be acknowledged universally.⁴¹

Abraham was promised, "In your seed shall all the nations

of the earth be blessed, because you have harkened to My voice" (Genesis 22:18). When the descendants of Abraham are powerfully invigorated by the voice of GoD, and Jacob is fully "Israel," the jacob impulse can become dominant in all human beings.

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In contrast to His presence over Jacob's ladder, GoD is not said to be standing over Mount Seir. Esau does not set GoD above himself. To compare: "Thus says GoD *Elo-him* concerning Edom: Though you elevate high as the eagle, and you set your nest among the stars – from there I will bring you down. GoD has spoken" (Obadiah 1:4). Those who dwell on Mount Zion will ascend Mount Seir in the Name of GoD – symbolically, by means of the "ladder."

The Parable Continues As Collective Reality

On their way to Mount Sinai, the descendants of Jacob were attacked by the Amalek people, descendants of Esau.⁴² In the constellation projected in Holy Scripture, Amalek symbolizes the principle of the negation of GoD vis-a-vis the principle of affirmation symbolized by the children of Israel; Amalek stands for the denial of GoD and of His intervention in history, as opposed to "GoD will rule."

In the ensuing battle, we are informed that whenever Moses lifted his hands to Heaven (the people raised their eyes and lifted their hearts to Heaven),⁴³ Israel gained the upper hand. When his hands (and their hearts) sagged, the Amalekites gained the upper hand. The dominance of Jacob (jacob) is not compatible with the dominance of Esau (esau).

Amalek is the collective esau impulse that functions in opposition to the collective jacob impulse. This ontological negation and mutual incompatibility, is explicitly formulated in the strongest possible terms as a manifesto addressed to the collective Jacob, the Jewish people. "Inscribe it in a document as a reminder, and set it in the ears of Joshua: I will utterly blot out the memory of Amalek from under the heaven... GoD will be at war with Amalek from generation to generation" (Exodus 17:14-16).⁴⁴

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Significantly, in the cited passage, “throne” and “GoD” appear truncated: respectively, *kes* is written instead of *kise* (the letter aleph, “one,” is missing) and only half the Tetragrammaton (Y-H) appears. This indicates that the rule of GoD is incomplete so long as there are men and nations who do not “call on the Name of GoD.”

On the one hand it says that GoD will “blot out”; elsewhere, GoD commands the Israelites to “blot out the memory of Amalek” (Deuteronomy 25:19). In the reality of relationships sustained through joint participation of man and GoD, man and GoD in collaboration “will blot out the memory of Amalek” in Creation on every level.

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In the aftermath of the sin of the Golden Calf, GoD said to Moses, “that I may consume them, and I will make of you a great nation” (Exodus 32:10). There was no question of discontinuing the enterprise entirely and leaving mankind without a collective Jacob. Moses alone would then continue the enterprise through his progeny.

The children of Israel were subsequently commanded: “They shall make Me a sanctuary, and I will dwell among them” (Exodus 25:8). By dwelling in the midst of this people, GoD would come to be acknowledged by all the nations. “My house will be called a house of prayer for all peoples” (Isaiah 56:7). Divine Presence will join the individual sanctuaries into a collective sanctuary.

The attitude of the nations to the children of Israel is the test of their attitude to GoD. *They who take a stand against the Jewish people, is as if they take a stand against GoD.*⁴⁵

The Created World Is A Parable

In the Book of Books, the created world can be understood as a parable. The parable is unfinished. Since man can choose, man can “decree” how the parable will continue as the parchment unrolls into the future.

In the human sphere, there has always been hatred and peril. The foregoing “retelling” of the Esau – Jacob story suggests an

explanation for one age-old hatred, namely, hating the Jew. The idea as elaborated is based on the insight: *When a man is impelled by hatred for another, the reason may be the existence of an element in him and in the other which he does not tolerate.* In this sense, then, in hating another one hates the other in oneself.

How might the idea be taken beyond its allegorical dimension, and the insight applied to hasten the true dawn in human affairs?⁴⁶ How is Torah instruction for persons and societies to be implemented effectively?

The following answer camouflages at least as much as it discloses:

A call comes to me from Seir:⁴⁷ Watchman, what of night? Watchman, what of night? Watchman said: Morning comes and also night; if you wish to ask, come back.

Isaiah 21:11-12

Evidently, we are enjoined to help end the “night” of exile.

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How is loving GoD related to dominance of the jacob impulse? How is dominance or non-dominance of the jacob impulse related to the conception of reality as relationships sustained through participation by man and GoD?

When Joseph and his brothers met again in Egypt, they were reconciled. Past reckonings were forgotten. Joseph “kissed all his brothers and wept upon them” (Genesis 45:15). Unlike Cain’s response, “Am I my brother’s keeper?” (Genesis 4:9), Joseph, who saved mankind from starvation, the dreamer who joined heaven and earth, the supreme interpreter of GoD’s will for man, said: “Am I then in place of GoD?” (Genesis 50:19).

The narrative of Joseph’s reunion with his family likewise discloses a discourse on larger realities. The broad context includes the universal aspect of “Am I then in place of GoD.” Here Joseph expresses his subservience to GoD’s design. This larger reality anticipates what will eventually happen in the future – recognition of the true GoD by everyone: “For then I will turn the peoples to a pure speech; that they may call in the Name of GoD, to serve Him with one consent” (Zechariah 3:9).⁴⁸

A pertinent additional text, in Genesis 45:4 and 46:29, expresses in a larger context: Joseph “fell on the necks of his brother Benjamin, and he wept; and Benjamin wept on his neck; Joseph harnessed his chariot ... to meet his father; he appeared to him, fell on his neck, and wept upon his neck exceedingly.”

Rashi comments: The plural form, “necks (*zavarei*),” alludes to the two Temples in Jerusalem, located in the land portion of Benjamin, which would eventually be destroyed.⁴⁹

Symbolically referring to the Temple, the Scripture says, “Your neck is like an ivory tower” (Song of Songs 7:5).⁵⁰ White as ivory and statuesque as a tower, the Temple was the spiritual might and shield of Israel.⁵¹

Joseph mourned for these national tragedies, which would occur in Israel’s future.

The destruction of the sanctuaries would be a tragedy not only for Israel. The Midrash states that if the nations knew how fine a thing the Temple was, they would surround it with fortresses to guard it.⁵² In this connection, it is instructive to recall their teaching: Moses prayed that Divine Presence abide in Israel; and that it should not abide in those who worship idols.⁵³

In the reality of relationships, which is intrinsic to the Sinai Covenant, the collective Israel is the conduit for Divine abundance in the human sphere. “The Most High ... will set stable boundaries of the nations, according to the number of the children of Israel” (Deuteronomy 32:8). Consideration of the particular overlaps consideration of the universal issues of mankind.

Expressed as a fundamental law, what is prescribed for the human domain generally corresponds to what takes place in the Domain of GoD.

“Let not the wise man glory in his wisdom, the mighty man glory in his might, the rich man glory in his riches. But let him that glories, glory in this, that he is enlightened and knows Me. For I GoD perform kindness, justice and righteousness” (Jeremiah 9:22-23). Once a man is “enlightened and knows Me” then he is to glory in his wisdom, his might and his riches. What in the human domain is considered kindness, justice and righteousness corresponds to Kindness, Justice and Righteousness in the Domain of GoD.

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"Benjamin ... wept." Joseph mourned for the two Temples, located in the land portion of Benjamin, and Benjamin mourned for the Tabernacle in Shilo, in the land portion of Joseph, which would also be destroyed.⁵⁴

"Joseph ... wept ... exceedingly." The Rashi commentary infers that only Joseph wept. At that moment, his father Jacob was saying: "Hear, O Israel, GoD our GoD, GoD is one" – a devotion that brooked no interruption.⁵⁵

Understood in the large, Joseph mourned; he "wept ... exceedingly" for all the tragedies Jacob's descendants would suffer throughout history. But Jacob did not perpetuate mourning; the third patriarch of the Jewish people was immersed in devout contemplation; and he voiced the supreme manifesto for his progeny in every generation. He foresaw that the GoD of Israel would always sustain the survival of His people. He likewise anticipated the martyrdom of Jews reciting the *Shema* to sanctify the Name of GoD.

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The night can be dispelled. In a single confrontation, the oscillations of hatred can come to an end. The transformed Esau and Jacob can meet, kiss, and even weep for the past amidst rejoicing for the future.

Stated canonically, the design and test of human destiny is linked to the existence of the Jew. If the love for GoD – a welcoming response to the voice of GoD addressing man – becomes dominant in the Jewish people, it can become dominant in all human beings.

GoD appears to those who desire that He appear to them. In consonance with Isaiah's words (Isaiah 2:2,3; 42:6), we may recall the following projected reading of the Word of GoD (Exodus 3:14): "I will be" with them who desire "that I will be" with them.

Chapter 23

Homecoming To Jerusalem

The Community of Israel, *Knesset Yisrael*, is a non-mortal collective Given sustained by GoD and by the consonance of the Jews' love for one another and for GoD. "This is the blessing bestowed by Moses, man of GoD, upon the children of Israel" (Deuteronomy 33:1). Moses did not merit to be called a "man of GoD" until he blessed his people.¹

The time has come to update what is implicit in every Jewish prayer and in Judaic thought. Today Jews are back in Judea, politically and physically; and they can venture to return as well to the intellectual and spiritual Jerusalem.

Judaism does not direct our concern away from this world, and towards some **unidentified** domain. The "celestial" Jerusalem is to be realized in the terrestrial Jerusalem of Israel's earthly existence.²

Rabbi Yochanan said:

The Holy One said: I will not come into the Jerusalem on high until I come to the Jerusalem below.

Is there a Jerusalem on high?

Yes, as it is written: "Jerusalem...as a city joined together" (Psalms 122:3).

BT Ta'anit 5A

Rabbi Yehoshua ben Levi said:

...a city that connects Israel one to another.

JT Baba Kama 7,7³

"From space I could easily spot Jerusalem," the astronaut Ilan Ramon wrote to the President of the State of Israel in a space-to-earth e-mail, "and while looking at Jerusalem our capital, I prayed just one short prayer: *Shema Yisrael, Ado-nai Elo-heinu, Ado-nai ehad*. Hear O Israel, GoD our GoD, GoD is one."

The physical and technological domain, the aesthetic and intellectual domains, and the spiritual dimensions of each, are joined in man through adherence to the Word of GoD. Then truth and beauty become synonyms in a higher configuration.⁴

*Ten measures of wisdom came into the world;
the land of Israel took nine measures, and one was taken by the
rest of the world.
Ten measures of beauty came into the world;
Jerusalem took nine measures; one was taken by the rest of the
world.*

BT Kidushin 49b

Jerusalem is "perfection of beauty." Jerusalem is the light of the world, and GoD is the light of Jerusalem. Jerusalem deserves its name when awe of GoD and peace unite.⁵ Mount Moriah, the site of the Temple in Jerusalem, is associated with the binding of Isaac, which made manifest Abraham's supreme awe of GoD.⁶ Together, these teachings **carry** the content that Jerusalem was given nine measures of beauty – corresponding to nine Measures of Beauty – because great beauty properly goes together with awe of GoD.

"All of you is beautiful, My beloved" (Song of Songs 4:7). GoD says to the Community of Israel: "all of you" – when you are whole, when spiritual beauty is joined to physical beauty – that is beautiful in My sight.⁷

When the physical beauty of Jerusalem becomes fully "joined" to the moral and ethical beauty of all its inhabitants, the fulfillment of the promise that humanity "will beat their swords into plowshares and their spears into pruning hooks" (Isaiah 2:4), will have come to pass.

Part Seven

Epilogue and Orientations

Epilogue

All the Generations Since Sinai

Consider all the generations since Sinai who have studied the Torah – say, for eighty generations. The first generation was taught by Moses; the next generation studied both the original teaching by Moses and the yield of study (insights and interpretations) evoked by the first generation. They in turn passed on to the next generation their own insights as well; and so on up to the present. In this cumulative process, successive generations could **identify** fresh related content “from Sinai” more so than previous generations. In consonance with the aforementioned analysis about successive editions and non-white margins – here read: generations – we can pose the challenge to find the maximum number of respective relationships established by all the eighty generations.

The answer is given by the sum S , where S equals 80 plus 80-1 plus 80-2 plus...plus 3 plus 2 plus 1. The first generation could only relate to the teaching by Moses; the eightieth generation could relate to the yield of study by the seventy-nine preceding generations, and relate as well to the teaching by Moses. Stated more generally, the maximum number of relationships for the n th generation – the sum $s(n)$ – is equal to n : $s(n)=n$. Thus for $n=1$, $s(n)=1$; the first generation could only relate to the teaching by Moses. For $n=2$, $s=2$; the second generation could relate to the teaching by Moses, as well as to the yield of study by the first generation. For $n=80$, $s=80$. The maximum sum of respective relationships by all n generations, is given by $S(n)$, where $S(n) = n(n+1)/2$; $n=1,2,...,n$. Thus for $n=1$, $S=1$, as expected; for $n=2$, $S=3$; for $n=80$, $S=80(81)/2=3240$.

The derived formula for $S(n)$ pertains to the number of relationships established by entire generations, from $n=1$

(the entire generation taught by Moses) to $n=n$. $S(n)$ does not pertain to the number of relationships established, when every individual in a given generation is considered to have established relationships with every individual in all preceding generations. If we were to posit the latter scenario of individual interactions, and every generation had the same number (k) of Torah students, the reader is invited to calculate the corresponding maximum sum (SS) of all relationships for n generations.

There is a living flux of human mentality along the time dimension. *What a seasoned student will set forth as new was given to Moses from Sinai.*

ooo

Created existence involves relationships. Every relationship involves participation by GoD. The pages of this book elaborate on this unifying conception of existence, designated “the relational reality.” In the relational reality, the totality of relationships includes those involving man: the human relational reality, plus other relationships; and there is a correlation between the latter and the former.

In the human relational reality, each person is, and every human collective exists, through participation in relationships. Participation by GoD depends on, yet in principle significantly transcends, the participation by the person or the collective. The Sages teach: From the beginning of the creation of the world, GoD desired to make a partnership (partnerships) in the domain below.¹

In all generations, and to all human beings, the First Commandment proclaims: “I am GoD your GoD who took you out of the land of Egypt, from the house of bondage.” The Word of GoD thus teaches here that freedom is accessible to man as “the servant of GoD.”² Through participation, education and self-transformation, “this matter is very near to you,” Moses assured his people. “Walk in His ways... and choose life” (Deuteronomy 30:14-19).

The conception of man striving to be a “servant of GoD” generally responds to the question: *How is one to be a Jew?* For particular instructions, one is directed to the entire Torah, whose instructions **carry** the full content of how one is to live

as a Jew. It would seem arbitrary to suggest a unique starting point: how one begins living or *acting like a Jew*. A kind deed qualifies as acting like a Jew; donning *tefilin* (phylacteries) qualifies as acting like a Jew; a devout attitude to the thought, “the GoD of Israel,” is an act of awareness which qualifies as acting like a Jew. Nothing appears gained when adding an ordinal number to form an ordered sequence: first place, second place, and so forth. Thus we may **refer to** the teaching of the Sages: Let an easy [to perform] *mitzva* (precept) and a difficult [to perform] *mitzva* be equal in your eyes.³ That is how a Jew behaves or acts.

It is otherwise regarding the question: *How is one to think as a Jew?* It appears eminently significant to possess an answer to the question: *How does one begin to think as a Jew?* The pertinent distinction may be clarified by **reference to** the above statement: a devout attitude to the thought, “the GoD of Israel,” qualifies as acting like a Jew. There is the thought, “the GoD of Israel”; and the attitude to this thought is an instance of acting like a Jew. However, this thought-plus-attitude, this *acting like a Jew*, may not necessarily qualify as an instance of *thinking like a Jew*! For thereby to be thinking like a Jew, one would have to **identify** the full conceptual and other content **carried** by the words “the GoD of Israel.” These words comprise a verbal segment that may **refer to** assorted content. A devout attitude to any particular content, once it is **identified**, would qualify as an instance of Judaic thinking as well as acting like a Jew. An irreverent attitude would not qualify as an instance of acting like a Jew; nonetheless, the **identified** content would be an instance of Judaic thinking, albeit reduced to mere erudition.

One’s education, to think like a Jew, properly begins when one becomes aware that the word GoD **carries** or **refers to** its content; but that it does not (help us) **identify** its content. The form of the Name, in any of its hallowed presentations (see below), is not informed by familiar content. The education progresses as one becomes aware how this lacuna, or withholding of content, is an invitation – a pull of enabling energies – related to reaching for optimal human development. “GoD knows the way of the righteous,” who if they want can create worlds, the Talmud says – in emulation of “His ways.”⁴

ooo

The First Commandment is inseparable from the Second Commandment. In his book *Biology and the Physical Sciences*, the late Professor Aharon Katzir-Katchalsky of the Weizmann Institute of Science, one of the victims of the terror attack at Lod Airport on May 30 1972, shares the observation: “The process of scientific conceptualization is one of creating symbolic forms of increasing abstraction, emptiness and generality ... makes the notions of science less tangible and estranges the scientific approach from the vivid, materialistic world of everyday life. We often have the feeling that on the gates of science is imprinted the Biblical dictum, THOU SHALT HAVE NO GRAVEN IMAGE, which denies the pleasures of visualization, or sensory grasp, and even of model making.”⁵

The sun and the moon
and the constellations
of the Zodiac
among the stars.

Fourteen trinkets that
beautify the heavens
and conceal the truth.

“Behold, He stands behind our wall looking through the windows, peering through the lattices” (Song of Songs 2:9).⁶ “Forever, O GoD, Your word stands firm in the heavens” (Psalms 119:89). The Word of GoD, a creation, permeates nature as well. It may well be that, through participation in a relationship, the Word of GoD communicates with human awareness. So when scientists construct abstract relations which explain or anticipate the observed facts that is because “GoD knows the way” – the way shaping the thought – “of the righteous” (Psalms 1:6). The **reference** is **to** those who also think correctly about the world.⁷

ooo

“The soul of man is a lamp of GoD searching all the inner chambers” (Proverbs 20:27). “Who has placed *hochma* (intuitive

wisdom) in the hidden parts? Who gave understanding to the heart?" (Job 38:36). There are symphonies we, or some of us, may never hear; and there are panoramic sights we may never see. The unknown can frighten the human psyche, populate it with phantoms; give rise to idolatries that enslave the spirit of man. Implacable givens in nature may predispose to polytheism. The quest to fathom Creation through unifying concepts appears to be significantly related to the Judaic teaching about Monotheism. The One GoD as Creator participates to sustain the quest of human mentality.

At the Stand of Sinai, Moses was instructed to "set bounds to the people around the mountain" (Exodus 19:12). Each person came as close to the "mountain" as set by his or her limitations. The Voice of GoD came near to all the Israelites; to the learned elders according to their power, the men and women according to their power, the youngsters according to their power, and to Moses according to his power.⁸ What is expressed are relationships, varying for each person according to his or her power.⁹ The level of communication from GoD varied accordingly. The reciprocal awareness of each person, and the corresponding relationship, was not the same for everyone.

Judaic thought indicates that the universe and man exist because emanations from GoD are "heard": "They heard the voice of GoD...in the Garden" (Genesis 3:8). "Hear, O Israel" (Deuteronomy 6:4) **identifies** significant relationships, and may allude to the convergence of cosmic (all-pervasive) relationships. As it says, "His name is (shall be) one" (Zechariah 14:9).

ooo

An exploration appears in Chapter 13 of the present work based on a preliminary version published in the Tevet 5733 (Dec. '72) issue of INTERCOM (Journal of the Association of Orthodox Jewish Scientists). In response, a letter arrived from the Lubavitcher Rebbe, Rabbi Menahem Mendel Schneerson (28 February, 1973), which then appeared in the Iyar 5733 (May '73) issue. In the opening paragraph he wrote: "I find myself in agreement with some points brought out in your article, which encourages me in the hope that ... you may be able to clear up once and for all certain misconceptions..." Looking

back, I feel that this expressed “hope” was likewise a blessing for the future, bestowed by a great Jew to encourage my efforts to indeed clarify matters of Torah and science.

Upon rereading the letter, I become aware of another possible connection to the future. Apparently to draw my attention to the general teaching that there is reciprocal participation by man and GoD, formulated in my later writings as the principal axiom of “the relational reality,” Rabbi Schneerson went on to say: “GoD acts through nature, and also “above” nature. This is also the plain meaning of the verse: “And GoD, your GoD, will bless you in all you do” (Deuteronomy 15:10). It is necessary to do (not rely on miracles), yet ultimately the blessing comes from GoD.”

ooo

*Unified Reality – I was taught.
Later I realized – this is the Task:
unifying reality,
not contemplating
The abstract Above.*

Tziporah bat Zvi

In the context of the relational reality, it is a matter of principle that “withholding” from man – knowledge or other content – can function as an incentive. As the education to think as a Jew progresses, the better one understands why Judaism discourages cogitating on GoD as Solely GoD, or pondering unduly on the Name of GoD.¹⁰ Not GoD but the Word of GoD, a creation, was tangibly revealed at Mount Sinai; and human beings are enjoined to channel most of their energies towards transforming themselves through study and implementation of the Torah. Then they will decline to find refuge in ignorance and not seek self-enslavement in arrogance.

“How I have loved Your Torah!” (Psalms 119:97), said King David. “Your testimonies are very accurate” (Psalms 93:5). This “servant of GoD” composed “A Song of Ascents,” in which appears the verse: “GoD, my heart is not haughty, nor my eyes lofty. I do not aspire to great matters, wondrous things beyond me” (Psalms 131:1). The pursuit “beyond” can enslave. King David, however, is a “servant” only of GoD.¹¹

Beginning with the First Commandment and the Second Commandment, the Word of GoD indicates how man can be rid of self-enslavement. All authentic instruction towards freedom is a derivative of this imperative declaration, which predicates that freedom is accessible to man as “the servant of GoD.”

ooo

Why were our forefathers barren? For the Holy One desires the prayer of the righteous.

BT Yevamot 64a

Exclusive reliance on familiar processes in nature, out of ignorance or arrogance, is a form of self-enslavement challenged by the First and Second Commandments. Judaism teaches that reliance on prayer is based on established relationships in Creation; hence no “miracle” is involved. None of the existing laws of the relational reality are abrogated. Jewish thought clarifies here that human procreation involves more than male meets female and sperm encounters ovum. Involved as well are psychosomatic aspects, influences of parent mentality on the newborn, and the consideration that every new human life enhances Divine Presence in the human sphere.¹²

We may identify a broadly significant truth. “Withholding” progeny (or wisdom, or wealth, or...) can serve as an incentive to human self-transformation through participation. By human beings becoming “righteous,” they evoke corresponding sustaining participation from on high as well as corresponding created aspects. These created aspects include manifestations of wisdom, wealth and other possessions. Man can be mighty below as a result of surpassing mediation available from on high – for each person according to his or her power.¹³

ooo

“Let not the wise man glory in his wisdom, nor the mighty man glory in his might, nor the rich man glory in his riches. But let him that glories, glory in this, that he is enlightened and knows Me. For I GoD perform kindness, justice and righteousness” (Jeremiah 9:22-23).

Once a man is “enlightened and knows Me,” then he is to glory in his wisdom, his might and his riches.¹⁴

ooo

Genesis I:
A reading on Simhat Torah
while dancing with the Scroll.

The Great Choreographer said: "Let us dance!" And the dancers appeared. Their twirling, whirling, swirling, began. Dance. The Choreographer is watching. No, don't look up. Look into the mirror! What do you see?

Keep dancing.
Move.
Improve.

Keep looking into the mirror.
Keep dancing.
You are improving.
The Choreographer is smiling.

Supine body / Supine mind.
Tilt the common contours by 90°.
Vertical body / Vertical mind.

Ascending soul.

Keep moving.
Keep dancing.
The Choreographer is watching.

He is about to do what He promised to do.
To dance with the righteous
The Dance of Redemption.
Look up.
Join the Dance / The Dancer Dancing.
All of Creation is a dance / And every man a dancer dancing.

The Great Choreographer remains Unseen.¹⁵

ooo

In order to highlight a central principle, throughout the present work I have translated all Names and designations of the Divine in *TaNaKh* (the Hebrew Bible), the Talmud and other primary Torah sources (*E-l*, *Elo-him*, *Y-H-V-H*, ...) as GoD. This appellation **refers to Solely GoD** and to GoD as The Creator.

Each Name in these sources **refers**, as well, **to** some creation by GoD, indicated by the context in which the Name appears. Thus *Elo-him* is associated with the creation of laws. The words *Solely GoD* do not refer to any creation by GoD; the words *Solely GoD* are not synonymous with the words GoD as the Creator.

The Yigdal hymn depicts GoD as *Solely GoD* and GoD as the Creator: **“One... / Unique... / Undisclosed... / Prior to any thing created... / The First that never began... / Master ... to all that is formed.”** The first five phrases relate to *Solely GoD*; “Master to all that is formed” relates to GoD as the Creator. GoD is “Master to all that is formed” provided GoD has formed. *Solely GoD* does not participate to sustain relationships. Relationships are sustained through participation by GoD as Creator. *Solely GoD* is free to choose whether to create. Upon having created, GoD is the Creator; GoD as *Solely GoD* is free not to create.

ooo

GoD is free to choose whether to create; man is free to choose whether to create. The Word of GoD commands the Jew not to create significant change on the “seventh day”; for GoD “rested (*shavat*) on the seventh day (Genesis 2:2).¹⁶ By not creating change on the seventh day, man emulates GoD who did not create change in Creation on the “seventh day.” Man thereby acts like a Jew.

GoD continues not to effect change in Creation, which includes the processes of nature that never cease. Creation includes, as well, that man continues to be free to choose, so, too to choose rest – not to create significant change – on the Sabbath.

Through observance of the Sabbath, by heeding this commandment, man confirms his awareness that *Solely GoD* is free not to create; hence, that GoD is not to be **identified** with any creation by GoD. Man thereby thinks like a Jew.

We can now begin to understand the teaching of the Sages: One who profanes the Sabbath – who on the seventh day creates changes proscribed by the Word of GoD – it is as if he or she commits idolatry.¹⁷ Expressed in imperative terms, not to feel free of the necessity to create change constantly is enslavement or a form of worship. To worship other than GoD, *Solely GoD*, is idolatry. The Word of GoD teaches man to emulate creation by GoD. It does not teach worship of any creation by man or by GoD; nor does it teach worship of the power to create by man or by GoD. The power to create is likewise a creation.

“On ... the Sabbath ... you shall ... not perform any work” (Exodus 20:10). Not to create on the Sabbath is codified in Torah law as an array of negative *mitzvot*. These cardinal prohibitions proscribe activities which are associated with acts of creative “work”; since these activities create corresponding changes, they violate the Sabbath. Every such violation is a punishable transgression. In the context of the present discussion, it is thus both illuminating and conceptually consistent that Sabbath activities which destroy are not punishable transgressions.

“Remember (*zachor*)... For GoD ... rested ...” (Exodus 20:8-11); “Guard (*shamor*) ...for you were a slave in Egypt...” (Deuteronomy 5:12-15). Why does the Sabbath commandment appear as two dissimilar texts? The proposed answer is that the first text highlights the positive implication: how and why we are to “remember” the Sabbath. The second text highlights the opposite implication: if we violate the Sabbath, if we do not “guard” the Sabbath – if we transgress – we continue to act like slaves.

ooo

Being human does not include having access to knowledge of GoD. Simply and consistently stated, GoD as *Solely GoD* cannot be known directly, and cannot be known indirectly as knowledge. The implied distinction between knowing and knowledge is significant, however, when applied to GoD as The Creator. For it applies intelligibly to human beings as well.

Human knowing is a private possession, or state of being; knowing is not shared.¹⁸ Knowledge may be shared with another by having it **carried** to the other; and once **identified** by the other’s awareness, the knowledge becomes knowing.

The Creator shares with man what He wants man to know; “GoD grants wisdom; out of His mouth comes knowledge and understanding” (Proverbs 2:6). GoD as The Creator does not share His knowing. This parallel distinction, between knowing and knowledge, can provide a lucid beginning towards a fresh exploration of Judaic teaching about the relationships sustained through reciprocal participation by man and GoD.

“Awe of GoD is wisdom” (Job 28:28). Awe of GoD and wisdom are thus one and the same.¹⁹ Awe of GoD is a private awareness, so “wisdom” here **refers to** (human) knowing, which is not shared.

Divine revelation is a personal knowing. The Creator does not share His knowing; GoD creates human states of knowing. Yet man knowing is not *the same* as GoD knowing. Man knows the sun; man does not know what GoD knows as this creation. The created “great voice” at Sinai continues to be a Given known by GoD. The detailed Torah, a Given known by Moses, he made known to his people first as knowledge.

Knowing is not shared. Knowledge is shared and consensus becomes possible. In Torah law a ruling relies on the principle of following the majority. Science accumulates knowledge by consensus; and knowledge by consensus becomes knowing when so **identified** by awareness.

Individual knowing can undergo change; our mentalities may come up with new insights and ideas, or introduce fresh interpretations of some elements of knowing. When the change is shared as knowledge, the accumulated body of scientific knowledge may undergo change.

A capital crime was committed, and the accused has faced a tribunal of judges; the witnesses have been interrogated, the material evidence examined. Yet the judges do not proceed at once to determine the verdict by majority vote. Instead, the court adjourns – and the following day a vote is taken and the verdict announced. The explanation for this delay is based on the Torah law of *halanat din*; as it were, the judges must “sleep on the verdict.”²⁰ Overnight, some of them may reconsider the evidence and reverse the decision they had arrived at the day before. Their knowing may undergo change.

ooo

Moses said to GoD, "You indeed said: I know you by name, and you have also found favor in My eyes."

GoD knows Moses "by name," which includes all there is to know about Moses; and based on GoD's complete knowledge about him, Moses found favor in the sight of GoD. What Moses says is confirmed by GoD's response.

GoD said to Moses, "...for you have found favor in My eyes, and I know you by name."

Moses responds.

"Now, if I have found favor in Your eyes, do make me know Your way, that I may know You... please let me behold Your glory."

Moses asks for reciprocity – complete knowledge of GoD. Moses wants access to both knowledge of GoD as The Creator – "Your way" – and knowledge of *Solely* GoD.

Whereupon he is instructed as follows.

He said, "you cannot see panai; for no man shall see Me and live." He said, "..." Then He said, *"You will behold ahurai; but panai will not be seen."*

Man is free to act, and man is free to seek knowledge. Man can ask questions about *Solely* GoD, and about GoD as the Creator, and about Creation. But man can only expect to receive answers about Creation, including creations of knowing, as well as about the order of Creation which is sustained through participation by GoD as Creator, via the (created) Thirteen Attributes:

And GoD passed before him, and he proclaimed: "GoD! GoD! Omnipotent..." (Exodus 33:12-34:7).

Yet man may not expect to know in detail how the Creator applies these principles in Creation, including the human sphere.²¹

To want to "see Me" is the proper incentive for becoming, and for wanting to become, human at full stature; and it is the prescription for gaining mastery of accessible knowledge.²² Withholding knowledge of *Solely* GoD serves this purpose.

ooo

"The beginning of wisdom is awe of GoD" (Psalms 111:10).

According to the Sages, when coming into the presence of a Torah Sage, one is to pronounce the benediction: Blessed be He who has shared of his wisdom with those who are in awe of Him.²³ Why does one not pronounce, instead: Blessed be He who has shared of his wisdom with those who love Him?

Wisdom includes knowledge or knowing about some aspect of reality; which entails that – to this extent – one is outside that aspect of reality. When teaching someone to swim, the instructor thinks and talks about swimming, which is outside the reality of the-instructor-swimming. To be in awe is to maintain some distance from that of which one is in awe. Those in awe of GoD are aware of distance (mental, emotional) from GoD. This capacity, to be aware of distance, is requisite for training in wisdom about any aspect of reality. In this sense, GoD shares His wisdom, true objective knowledge, with those who are in awe of Him. In awe of GoD, they share the portion they have earned.

To love is, rather, to be involved in the person or the situation, or the activity; and to love GoD is to be involved in loving GoD. There is no distance; there is no emotional, intellectual or other abyss that beckons to be bridged. Hence to love is not related to training or reaching for wisdom. However, awe of GoD is “the beginning of wisdom.” Awe of GoD is intrinsically the best enabling state of mind for seeking knowledge about everything in Creation. As for knowledge of GoD – “For You silence...is praise” (Psalms 65:2). Man’s silent longing is important for its enabling power in the human sphere.²⁴

According to Maimonides, the greater one’s wisdom – one’s knowledge of Creation – the greater is one’s love for GoD.²⁵ In the relational reality, GoD loves those who love GoD; and if one’s love for GoD increases with increasing wisdom, one’s love for GoD is greater; hence GoD’s love is greater. However, the reaching for wisdom is related to awe of GoD rather than to love of GoD. Without awe – simply, in the absence of curiosity – there is no movement towards knowledge. Awe of GoD properly incorporates ultimate human curiosity. It does not say that GoD grants wisdom to those who *only love* GoD.

GoD grants wisdom to those who are in awe of GoD. But awe of GoD is not simply a gift from GoD. “All is in the hand of Heaven except the fear of Heaven.”²⁶ Awe is to be cultivated. Through awe of GoD man properly participates in

the relationship whereby GoD participates by sharing of His wisdom with man; and the stronger this participation – the greater one's awe – the greater is one's share of GoD's wisdom.²⁷ Awe is grounded in humility. Moses the "servant of GoD," the humblest man on earth, was both the greatest prophet and the one who reached for the loftiest knowledge.²⁸

Awe is required in order to love wisely. When there is awe of GoD, the love will endure and the wisdom increase.

When there is an element of awe in one's love for a woman, or for a parent – the focus of one's love is respected; which is the requisite condition for the love to endure. Torah wisdom proclaims that loving GoD is inseparable from awe of GoD. According to the Sages, so great was the love for GoD by Nadab and Abihu, the sons of Aaron, that they "offered a strange fire before GoD, which He had not commanded them" (Leviticus 10:1). They apparently lacked the requisite measure of awe.

ooo

"You shall seek ... GoD your GoD, you shall find" (Deuteronomy 4:29). The seeking is the finding. As long as you are looking for a relationship with GoD, you have one. The moment you stop seeking Him because you think you have already found Him, it is then that you have lost Him.²⁹

Albert Einstein called it a "cosmic religious feeling." For him and others potentially like him, the quest for knowledge of Creation is compelled by both a sense of wonder and the conviction that Creation extends an invitation to disclose its secrets. Wonder is awe. The quest for knowledge is a loving quest for possession; and this basic human response is ultimately a longing for intimacy with the Creator. In striving for knowledge, one inevitably discovers new horizons for exploration; and the awe grows. Yet the love is not diminished; on the contrary, the more one knows, the desire for possession grows more intense. "To want to see Me," combined with the withholding of intimacy – knowledge of GoD – gives rise to an endless progression of love and awe.

We have thus **identified** the source of man's passionate incentive to reach for mastery of all knowledge. As Einstein himself said: "I want to retrace GoD's finger when He created the world."

Love Yourself – Love Another

To be wise at loving, one must pass through a preliminary stage. At least, learn to abide by Hillel's realistic instruction: "What is hateful to you, do not do to another."³⁰ To begin with, you are to be aware of the other, a person separate from you. That other is at a distance from yourself, possibly content to be set apart from you by ostensibly more than a single measure of distance; and the same distances may agreeably separate you from that other. So, do not trespass by ignoring any of those distances.³¹

To be wise at loving, one must respect the autonomy of those one loves. Hillel put it accurately: "If I am not for myself, what am I?!"³² These affirmations each highlight an undeniable truth; and together they seem to present a difficulty in application. The difficulty is resolved by implication: human beings must struggle against the destructive distortions of self-love. Those who have successfully met the challenge, harmonize what appear as contradictory demands. They are transformed, and share a capacity for abundant love of themselves and others.

ooo

We can each participate in "ascending the ladder" of being human, by identifying and overcoming limitations; creating a balance of personal strengths; harmonizing our sensibilities; and sharing our wellbeing with the social order for the good of all.

The mandate to impart our personal harmony to the social order is anticipated in the Torah: "Love your companion as yourself. I am GoD" (Leviticus 19:18). By implication, hatred is a form of idolatry. By implication as well – one can love another when loving oneself, love oneself when loving another.

Axiom 1: When one benefits oneself, one loves oneself.

Axiom 2: When one is loved by GoD, one benefits.

Axiom 3: When one loves GoD, one is loved by GoD.

Axiom 4: When fulfilling a commandment one loves GoD;
hence one is loved by GoD.

Proposition: When loving another, one loves oneself.

Proof: Since when loving another one has fulfilled
a commandment, hence one is loved by GoD.
Hence one benefits oneself. Hence one loves oneself.

The regulating norms of both, individual conduct and the regulating norms of society, find their common ground in the will of GoD as made known to mankind. The Torah principle of dignity and responsibility, the foundation of authentic civilization, can be **identified** in the appellation, “King of kings.” As the King (GoD) is to kings of flesh and blood, the king (ruler, government) is to the people who are subjects of the King, and whose allegiance to the king is inseparable from their allegiance to the King.

GoD gave the Torah to Israel in order to benefit all the nations.³³ Torah education accomplishes its purpose by cultivating in the person love of GoD, and hence love of man, as the highest expression of human freedom.

ooo

It is the function of awareness to monitor what one does; which entails that there is distance between one’s awareness and one’s actions. The Torah addresses human awareness, providing guidelines; which entails that awareness, likewise, must be monitored. It is the function of self-awareness to monitor the functioning of awareness; which entails that there is distance between one’s self-awareness and one’s awareness.

We thank GoD for “sanctifying us” by having us keep the precepts (*mitzvot*) of the Torah. To “sanctify” significantly means to be aware. It is a measure of Torah wisdom that awe of GoD is inextricably linked to duty and responsibility in the form of detailed commandments: directives-for (positive *mitzvot* – Do!) and directives-against (negative *mitzvot* – Do not!) in all areas of life. Amorous and other favors are termed *hessed* (grace/kindness/loving-kindness), and the practice of *hessed* is likewise informed by wise regulations.³⁴ In the public domain, magnanimity is effective through good government. GoD as Creator is ‘wise’ (most aware: Aware) about human creatures, and His directives promote the highest attainment possible for persons and for human collectives within the relational reality.³⁵

Torah wisdom is anchored in the Word of GoD for all generations. The Book of Malachi, the last of the Hebrew prophets, concludes with the words: "Remember the instruction (*Torah*) of Moses, My servant, which I commanded him from Horeb..." (Malachi 3:22). Adherence to the Torah revealed at Horeb-Sinai is the necessary condition for the redemption of man. When it comes to pass that faith in GoD is universally based on the undistorted implementation of the Torah, its principles of justice, human worth and vision of salvation will be realized.³⁶

ooo

The positive and negative commandments relate to the human being as soul-via-body existence – as it were, man is "a ladder standing on earth, and its head reaching up to heaven" (Genesis 28:12). At full stature, a person perpetually ascends, or wants to ascend, from one significant destination in life to another. Each rung of the ladder is a significant destination at being human.

This orientation contrasts with approaches, philosophies or faiths, where striving to get beyond this life is glorified. Finite accomplishments are disdained; boundaries or constraints are rejected; human life is ultimately disdained. In the Torah orientation, man is enjoined to justify the everyday in human life by sanctifying it. Fulfilling a *mitzva*/commandment joyously enhances one's sanctity; prior to performing a *mitzva*, one expresses in awed gratitude awareness of this truth: "Blessed be ... Who has sanctified us with His commandments."

"Be blessed on Your mountain,"
I shout to my GoD.
"But let us meet
In the valley below
Where Your black rich earth
Makes everything grow."

ooo

In the Genesis story of the non-mortal Adam, perfected soul-via-body existence, Judaism discloses that "the essence of Divine Presence was in the domain below."³⁷ The grand

implications **carried** by this teaching about Awareness by GoD, awareness in man, and human worth have not been superseded. In the context of the individual person, Judaism **identifies**, and indeed glorifies, soul-via-body human existence as potentially the “chariot” of Divine Presence.³⁸ There is no corresponding teaching regarding soul-without-body existence. The righteous individual, as soul-via-body existence, “is the foundation of the world” (Proverbs 20:23). There is no corresponding statement about the soul, or soul-existence. “Choose life” (Deuteronomy 30:19) affirms the primacy of living human beings in the sight of GoD.

By the Word of GoD to man, concern for the life of the person as soul-via-body existence is stipulated as a primary obligation – a meta-law. “On ... the Sabbath ... you shall ... not perform any work” (Exodus 20:10). On the Sabbath, all work is permitted to save lives.³⁹

Human life is soul-via-body existence, which affirms the primacy of human beings in the sight of GoD. When instead the soul is considered pre-eminent in the sight of GoD, the welfare of the soul becomes the supreme concern. In Christianity and Islam this has led to the sanctification of murder. The Inquisition did not hesitate to destroy the bodies of Jews “to save their souls”; and suicidal Islamic terrorism defies the will of GoD revealed to Abraham and to Moses. Rather than continue the legacy to benefit mankind, many descendants of Yishmael glorify self-annihilation as weapons of conquest.

Mistaken Theology and Hating The Jew

Many discussions of anti-Semitism relate mainly to sociological and other empirical, or ostensibly empirical, factors.

Such presentations do not explain the hatred of Jews. When religious differences are considered as well, that too generally fails to explain this virulent phenomenon. For no serious attempt is made to conceptualize basic truths within a framework of coherent principles. The present exposition explores a number of Judaic teachings related to human life; and it is shown how, fundamentally, deviations from the **identified** content of those teachings deprive and harm humankind. It is made clear that anti-Semitism cannot be fathomed merely by **reference** to the commonly cited parameters of hatred within mankind.

Theologies and philosophies alone are not sufficient to identify the basic truths which apply to human life. We think as we are. If we are undistorted, our thinking is undistorted; if we are distorted, our comprehension is distorted. Unsatisfied hunger may well convince the human psyche that Creation and the Creator are characterized by empty bellies.

Augustine, one of the early church fathers, wrote, "The Jew can never understand the Scriptures." The exasperation evident in this pronouncement is hardly less conspicuous than the vehemence expressed many centuries later by some contemporaries of Albert Einstein, who spoke derisively of "Jewish physics" – that a Jew can never understand the universe. Einstein endeavored to "retrace GoD's finger when He created the world," and his detractors were impelled by an aversion for his people.

The early Christians thought it necessary to deny the true content of the Word of GoD spoken to Moses and the prophets about the significance of the Jewish people – in the future as well.

Hatred of the Jew, it appears, can be explained as related to the Jews' embrace of life.⁴⁰ Moses' parting words to his people were: "Choose life." That is how the Word of GoD defines Israel's collective existence. The presence of the Jewish people is a law established by the creator of the laws of heaven and earth. "I call upon heaven and earth to bear witness before you ... choose life" (Deuteronomy 30:19). The individual Jew can choose to cease living, provided he or she can defy the imperative never to implement that choice. This possibility of a provisional choice (not to live) on the part of the individual, projects a contrasting disclosure about the people as a whole: the Jewish people, the House of Israel, absolutely cannot cease to exist. The law of national endurance and renewal would later in history be evoked to fortify and inspire the exiles in Babylon following the conquest of Zion by Nebuchadnezzar. In Ezekiel's vision of the "dry bones," which are then imbued with fresh life, the Word of GoD says to him: "Son of man, these bones are the whole house of Israel..." (Ezekiel 37:11). The image is **identified** as resurrection of the collective, the Nation Israel.

By choosing life anchored in the Eternal, the Source of life, Israel is chosen by the Eternal for everlasting life.⁴¹ "Choose

life, so that you and your offspring may live" (Deuteronomy 30:19). In the reality sustained through participation by man and GoD, that is the uncomplicated truth about Israel as the Chosen Nation. "Israel whom I have chosen ... Jeshurun whom I have chosen" (Isaiah 44:1-2). Jews in turn proclaim, daily in joy and at times on the way to martyrdom, "GoD our GoD, GoD is One!" (Deuteronomy 6:4).

Yet why do they, up to the present, still persist in their refusal to choose life? How is one to explain the animosity towards Jews and towards the collective Congregation of Israel, today the State of Israel? In academia and elsewhere, why do so many continue to curse? What follows is offered as one approach in the quest to **identify** the full truth.

"The grave and the perdition are never sated"; people do not stop dying; "so the eyes of a man" who is empty "are never sated" (Proverbs 27:20). His eyes are windows to the grave within. This reading is continued: "The grave has enlarged itself: and opened its mouth without measure" (Isaiah 5:14). Cain possessed the entire world, yet his eyes were not sated. For the grave and the perdition within are never sated.⁴²

Those who deny the call to life would naturally be expected to hate those who love life and the Eternal Source of life. The story of Cain and Abel highlights this truth. Out of love for GoD, Abel is full. He knows. He is replete with knowledge of the best about himself. So his offering to GoD is "of the choicest of his flocks" (Genesis 4:4).⁴³ But Cain cannot spare much; his hunger comes first. Cain kills his brother to fill his emptiness; but he remains empty. Empty of GoD, he feels threatened on all sides by phantoms; his own hungers lie in wait for him. "Anyone that finds me will slay me" (Genesis 4:14), he whimpers, anticipating Esau's wail, "Behold, I am going to die!" (Genesis 25:32).

Those who live in fear of death, who embrace death by bloodying themselves, who try to propitiate death with human sacrifices, who deny the primacy of life, who commit murder and glorify war – they would naturally be expected to hate those who love life.⁴⁴

Through the imagery of water and abundant plant life, Balaam disclosed the same intrinsic **identity** of the Jewish nation as emblematic of life and the renewal of life.

"How fair are your tents, O Jacob, your dwellings, O Israel! Like palm-groves that stretch out; like gardens beside a river; like aloes beside water. Their boughs drip with moisture; their seed has abundant water" (Numbers 24:5-7).

Unlike Moses, who loved Israel, Balaam was driven by hate, and his words were intended to demonize them in the sight of all their foes.⁴⁵ Friends love in us what they share with us; and foes detest what they cannot accommodate in their own lives.

Balaam hated, and he conspired for the hate to continue. He propagated his curse as a mandate into the future. They who, like him, will refuse to cherish life and the bearers of life – they should continue to curse.

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Human striving never ceases. However, envy, lust and [the craving for] glory remove a man from the world.⁴⁶ Rabbi Akiba said: The works of man (through cultivation of nature and the human personality) are finer than the works of GoD.⁴⁷ Yet, often, we are bereaved by the works of man; human actions can resemble "the rage of crocodiles" (Deuteronomy 32:33).

The patriarchs of the Jewish people lived in societies ruled by powerful kings, notably, Nimrod in Babylon, Abimelech in Canaan and Pharaoh in Egypt. Survival in those societies, for themselves and their families, was a problem because, as Abraham said to Abimelech, "Except that there is no awe of GoD in this place" (Genesis 20:11).

Rabbi Elhanan Wasserman, who perished in the Holocaust, wrote in his commentary: The implication of "except" is that except for the absence of the awe of GoD, they did not at all lack in wisdom or social organization. However, those attributes are worthless when people lack awe of GoD.⁴⁸

Loving Man: Loving GoD – Hating Man: Hating GoD

We may explore further the teaching of the Sages, that at the advent of man, "the essence of Divine Presence was below." One **identified** content **carried** by this teaching, is that the presence of people potentially increases Divine Presence in the world. By inference, death decreases Divine Presence.⁴⁹ This correlation suggests that human beings who love and preserve human beings love GoD; while those who hate people

hate GoD. Self-hatred is inseparable from hating GoD. These stipulated truths may be understood by projection to what is intrinsic yet unevenly engaged in human beings. People who hate do not cultivate in their own lives what at birth they share with the people they hate – namely, that they are creations “in the image of GoD.”

“The villain said in his heart: “There is no GoD.” They have devastated; they have done abominable deeds; none” – not even one – “does good” (Psalms 14:1).

Shouting “Allah Akhbar!,” Moslems today continue to incite one another; they call for Jihad, a “holy war” against the Jewish people and the State of Israel. At the time of the Crusades, the Jews were victims; during the Inquisition the Jews were victims; in the Holocaust the Jews perished and continued to perish. Jews are hated by those who hate GoD. Moslems who hate Jews hate GoD; Christians who hate Jews hate GoD.

“Avenge the children of Israel on the Midianites ... to impose GoD’s vengeance on Midian” (Numbers 31:1-3). This leads to the inference: “They who take a stand against the Jewish people, as if take a stand against GoD.”⁵⁰

“Advance, O GoD! May Your enemies be scattered...” (Numbers 10:35). Are there enemies before the One who spoke and the world came into being?! Rather, the Scripture tells that if one hates Israel – it is as if one hates the One who spoke and the world came into being.⁵¹ The enemies of GoD are the enemies of Israel.

Those who hate Jews do not adequately cultivate in their own lives what at birth they share with Jews as creations “in the image of GoD.” Man “in the image of GoD” refers to a relationship sustained through participation by man and GoD. Participation by GoD, Divine Presence as a created relationship, depends on the participation by man – as indicated in Psalm 1: “GoD knows the way of the righteous.” “But the way of the wicked,” including man hating man, “will perish.” For there is no sustaining participation by GoD.

To reject truth, the “signature” of GoD that stabilizes created existence, likewise diminishes corresponding participation by GoD. As the Sages have taught: “A band of liars do not welcome the Divine Presence.”⁵² The obverse teaching is set forth in Psalms 145:18-19: “GoD is near to all those who call upon Him, to all who call upon Him in truth. He will fulfill the will of those who fear Him.”

The Word of GoD was given in order to benefit all of humanity. Those who reject the universal truths of the Torah, continue to hate the people who have proclaimed the Word of GoD to the world.⁵³ They who hate Jews do not welcome the Divine Presence; and they have always invented lies about Jews to sustain their hatred. Today, they also deny the Holocaust; and they deny the State of Israel's right to exist. They continue to propagate blood libels against Jews; and through such fabrications as The Protocols of the Elders of Zion, propagate the idea of a Jewish conspiracy to rule the world. They deny the Word of GoD in order to promote distortions which feed their rage.

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What GoD knows is true; and what GoD knows includes what man knows, if what man knows is true. GoD knows what man knows; man does not know what GoD knows. Man does not know whether GoD knows any man to have been other than a man. If man "would but heed His voice," man would know that "there is none besides Him" (Psalms 95:7; Deuteronomy 4:35).

GoD knows that human beings can err; consider what may not be true as true. There is comfort in the thought that since man can err is likewise a creation, GoD is said to forgive the well-intentioned error in man's ways.

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Both Christian and Moslem teachers of religion on occasion acknowledge their spiritual debt to Judaism. They and their political leaders often claim to speak in the name of truth and a desire for peace. May GoD grant them the wisdom to know, and the courage to declare, that love for the Jewish people is the prophesied context for the brotherhood of all peoples.

The Jewish people is well represented by the commandment that Jews in every generation must see themselves as personally recapitulating all the past history of their people. This makes fulfilment possible – today in their ancient homeland.

And GoD had answered and said:
I exalted Jacob to make him forever as a prince
Who has power with GoD and with men,
Because of the love he had for Me.
And he loved Me with the love he had for Rachel.⁵⁴

There are Jews and non-Jews, both men and women, who
continue to build the ark which would outlast the violent wave.
Through their presence Divine Presence is present “below.”

From Source to Source

The Torah Luminary Rav Aaron Chaim HaLevi Zimmerman (– 1995)

Proceeding from where we individually begin, each of us takes part in certain human interactions that significantly shape our experience of reality. We owe more than gratitude to those with whom we have participated, and continue to participate, in a covenant of shared aspirations.

Throughout many years, in his teaching and also in his writings, the great Torah luminary Rav Chaim Zimmerman demonstrated the power and comprehensiveness of Judaic thought and law (the Halacha). His keenest adventure was exploring their conceptual foundations, which meant profoundly clarifying the design of human existence revealed at Mount Sinai.

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Following is a translated excerpt from a letter of blessings by Rav Yizhak HaLevi Herzog, then the Chief Rabbi of the Land of Israel. The letter appeared as a preface to Binyan Halacha, the first major Torah work by Rav Chaim Zimmerman, published in the year 1942, when he was about twenty years old. Rav Herzog was visiting the US where he met with the author.

I engaged him in the give and take of the Word of GoD that is the Halacha, and I discoursed with him in a number of tracts from his precious book, ready to be published with GoD's help soon – and I was astounded at this great sight: at the mighty erudition of one so young in years, at his insights startling in

their profundity, their wisdom, their lucidity and their sweep. Blessed be He who chooses the Torah that He has given rise for us to so great an individual as him, a very great tree as this... Behold, a new star, a great light, a lucid light has appeared in the firmament of our holy Torah...

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Rav Chaim Zimmerman perceived the establishment of the State of Israel as nothing less than the beginning period of an irreversible progression towards the complete redemption of the Congregation of Israel as determined in the Torah system; he held that the birth of the State of Israel heralds the concomitant onset of a new age for humanity.

He taught that man cannot succeed if he transgresses the Torah rules for human life, even as one cannot succeed in transgressing the laws of nature. Increased scientific knowledge must increase knowledge of the Torah; and increased Torah knowledge increases knowledge of man and the world. Fidelity to the truth includes knowing the difference between a lack of adequate knowledge on man's part, and the arbitrary notion that certain aspects of reality are "mystical." What we may never know is not devoid of reason and deep purpose or design.

Reason, Faith and The Norms of Human Life

What follows is the translated content of a discourse by Rav Chaim Zimmerman, delivered in Yiddish more than forty years ago on a Sabbath in Brooklyn, New York.

Nothing in Creation is given to man in absolute measure: Nothing is all good, or all bad, allowed or forbidden absolutely. According to the Torah, the important criterion is correct measure and proportion. When anything is in the correct measure, it is good; anything not in the right measure is bad. The term for measure in the Torah is *mida*, and so human ethics and behavior maxims are called *midot* - "measures." This delineates the very essence of ethics; one is to act in the correct proportion.

The search for an absolute ethics is misguided: there are no actions that are intrinsically and absolutely either forbidden or allowed. Everything - killing, sex, anger, kindness, exploitation

of the environment, pride, joy, envy – is a matter of proportion.

According to Maimonides, anger is an awful trait. Yet there is a time when absence of anger is the greater flaw: when one sees a man about to destroy another, one is supposed to get angry. Murder is a capital crime; and one is obliged to refuse to take a life even if it results in losing one's life. Yet when seeing someone about to be killed, one is obliged to kill the assailant.

GoD conducts the universe with loving-kindness (*hessed*), and we should follow in His "ways" – emulate His measures. Yet the Talmud says that *GoD is angered every day for an instant*. Hence we see that anger sometimes has its place; and we likewise need to utilize anger on appropriate occasions.¹

The Holy One does not suffer those of haughty heart (Proverbs 16:5). Yet the Torah sage should see himself as a most worthy human being.²

"As He is compassionate, you be compassionate," the Talmud teaches. Yet the Sages also teach that King Saul, who spared the king of Amalek, Israel's arch-enemy, was mistaken in his compassion; he later criminally slaughtered the priests of Nob. We can learn from these episodes that if one is compassionate towards the cruel, one ends up being cruel to the compassionate.³

The criterion of proper *midot* applies as well to human mentality. The reliance on logic or reason involves good judgment and the matter of *mida* – proportion. There is no absolute reliance on reason alone; and there is no unique absolute reason-system in the human domain that leads to truth. One must use proper understanding to judge what *mida*-measure of reason applies: where and when it is suitable and reliable, and when it is vulnerable. It follows, in particular, that an absolute demand for absoluteness of human reason violates the given

Faith is likewise a matter of proportion. Faith without reason is in the category described by King Solomon as "a simpleton believes every word" (Proverbs 14:15). Yet reason alone is not sufficient in life situations.

One is not afraid to cross a soundly built bridge, or to fly in a properly constructed airplane that has already made 50 flights without mishap. The absence of fear involves reliance on an act of faith. Reason alone cannot eliminate the [thought and fear of the corresponding] possibility that on the present occasion the

bridge will collapse, or the plane will crash.

A financially sound investment is offered, which one potential investor declines; he is afraid, notwithstanding the sound logic behind the offer. Another investor readily takes up the offer. Why? He has had more experience with investments, and through experience has developed an attitude of faith regarding such financially sound deals. A man “shrewd” in the processes and statistics of life’s situations acts on reasonable faith. The simpleton, on the other hand, will rely on unsound investments, and cross rickety bridges, and embark on creaking aircraft; he relies on faith without reason.

The sun will rise tomorrow. I know and believe it; for through experience I developed confidence in the laws and the calculations that have to do with the rising of the sun. Yet the calculations cannot absolutely guarantee that the sun will rise; tomorrow’s sunrise depends on whether the said laws will continue to operate after today: It is an assumption – the assumption of uniformity in time – that they will continue. Yet I have faith, based on reason and experience, that the sun will rise tomorrow.

The simpleton will believe that today’s flight of 100 geese through the sky will likewise take place tomorrow. His faith is not based on reason or experience.

Reason alone is not necessarily sufficient for engendering faith in human beings. Reason and experience alone can be sufficient. Faith is like a special “click” of the understanding that must take place beyond the end-point of reason’s testimony. The unbiased person takes the “leap” to faith based on the convincing testimony of reason.

The given (fact, *X*, *hefza*) that one is convinced by faith, is a given (*hefza*) of reason. Faith is a tool of knowing reality (I do not know how this works), just as reason is a tool of knowing reality. For one, I assume the future by faith (the sun will rise tomorrow), and I then behold that future come about.

Faith is a faculty of the mind, just as is memory. How else can I explain that I believe in something? Believing is a system of thinking. Why should things happen tomorrow the way I believe today [about those things that happen according to my belief today]? Belief is a faculty that provides insight into the future, into truth, into reality.

What of those who do not take the leap to faith based on

the convincing testimony of reason? The answer is that they are biased. "The withered wretch (*naval*) said in his heart: "There is no GoD." They have dealt corruptly, they have done abominable deeds; there is none that does good" (Psalms 14:1). Why have people like the *naval* denied GoD? For "They have dealt corruptly." People who have been corrupted by what they do, corrupt their understanding.

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On one occasion, Rav Chaim Zimmerman asked: Where do we find in the teaching of the Talmud answers to the great questions that occupy the philosophers? His response was that the Sages incorporate such matters in the elaboration of rulings and applications of Torah law.

If The Jewish People Reject The Promised Land

"Once GoD turns back the captivity of Zion, it will be said among the nations: GoD has done great things with these"; and the Jewish people will say: "GoD has done great things with us." Rav Chaim Zimmerman applied the methods of rigorous reasoning and mastery of the conceptual categories of the Torah, and halachic analysis, to set forth a clear comprehension of the relationship of the Jewish nation to its Land. He explored the return of the Jews to the Land of Israel, the significance of the State of Israel in the redemptive process, its status in Halacha with respect to practical considerations affecting the individual (such as army service), and matters of state.⁴ He also dealt with the question: What if the Jewish people reject the Land?⁵

In the conceptual context of the relational reality sustained through participation by man and GoD, the answer to this last question might be anticipated by reference to what happened when the Desert Generation spurned the Promised Land. Retribution was swift and final: They forfeited the right to enter the Land and perished in the wilderness.

According to the Talmud, "On the Day of Judgment, a man will have to account for the wrong he committed in not having tasted of every fruit at which he glanced in the garden."⁵ Rav Chaim Zimmerman expounded: Since GoD prepared beautiful fruit for man to enjoy, if a man does not try to taste it, it looks

as if he is rejecting GoD's benevolence. This teaching is a universal principle of the Torah. It follows that if one rejects the commandments, not only does one sin by transgressing GoD's commands, but one commits a rejection of GoD's benevolence – like one who refuses to eat the fruit in GoD's world. The greatest benevolence of GoD for the Community of Israel, for humanity, and for Creation, is the Land of Israel and its *kedusha* (holiness), since this is the only place where all the 613 *mitzvot* (commandments) of the Torah can be fulfilled.⁶ This is so from a *ruhaniyut* (spiritual) perspective. From the physical perspective, the Land of Israel is the greatest benefit granted by GoD for the freedom and meaningful existence of the Community of Israel. If the Community of Israel rejects this benevolence of GoD and abandons the Land, then measure for measure there ensues destruction, holocaust and persecution.⁷ Now that the Jews are back in the Land of Israel and are not subjugated by the nations, giving away territories of the Land for political reasons is a rejection of the greatest benevolence of GoD. It is also a lack of understanding of the real situation. Surrendering parts of this precious acquisition that the Jews have received through Special Providence, is also a complete erasing of history. One should fear to go against the law of measure for measure, since that is the most formidable law of Special Providence in history.

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On more than one occasion, Rav Chaim Zimmerman made it clear that the imperative or obligation to violate the Sabbath in order to save life applies solely to situations where individuals are endangered. It does not apply to matters of state and the Jewish nation as a whole. In wars to save the nation there is always danger to human life. We find that King David went to war by consent of the Sanhedrin – and there were many casualties.

Torah law based on the obligation to save lives, does not validate giving away territories in the land of Israel in order to avoid loss of life.

Most of Rav Chaim Zimmerman's teaching took place around his table at home, until deep into the night. He would often remark that he was teaching himself, but all who so desired were welcome to be present. Those who found it difficult to be absent had succumbed to the thrall of the music – the sense of majesty, truth and necessity – which he imparted about the Torah.

The full content of remarkable discourses often recedes from memory, but that sense remains. There likewise remains the profound cumulative effect of the crescendos that would culminate many of the great master's discourses, when the experience of sudden insight carried us away into pure delight.

Truly great Torah teaching results in transformation, as the student is helped to convert inner and outer obstacles into resources. One who toils at the Torah "day and night," becomes "like a tree planted by streams of water that brings forth its fruit in its season" (Psalms 1:3).

The integration of old and new knowledge is a non-linear process. Epilogue is joined to prologue, changing both. Every fruit-bearing tree of apparently independent existence replenishes the world. Yet that same tree has taken from the world; it draws upon the sun and the air and the streams, which in turn are changed; and its roots are intertwined with the roots of many other trees. GoD has planted all the trees in the garden, including black holes and white holes, atoms and galaxies, the tree of knowledge and the tree of life; and from GoD emanates the river that waters the garden and fills all the streams. One's creations do not flow from oneself, but through oneself; and one knows to say: "mine is Yours and Yours is Yours."⁸

"Reb Chaim," as he was known, continues to teach, albeit no longer in person. In the year 5755 on the Jewish calendar, between the hours of 8:30 and 8:50 P.M. in Jerusalem, on the evening that ushered in the seventh day of the (leap) month of Adar, Rav Aaron Chaim HaLevi Zimmerman, son of Rav Yakov Moshe, prodigious in striving at the Torah, returned his soul to his Maker.

He passed away more than ten years ago (1995), and continues to teach. On one occasion at his table, he said: "How

well it is for you – you have a *rebbe* (teacher and guide in Torah). If only I had a *rebbe* right now!” In the poignancy of this outcry, too, he was teaching us, we now suddenly realize.

In some ways he seemed like a guest in his generation. Yet he built his house among us, sat at his own table.

To some more than to others, in every generation, apply the words spoken by Abraham, “I am a stranger and an inhabitant (citizen) here with you” (Genesis 23:4). By then Abraham had lived among the natives of Canaan for over sixty years.

“Reb Chaim” Zimmerman displayed a piercing sense of humor that could demolish the most cherished pomposities. He would refer to King Solomon’s dictum: “If a ruler pays heed to falsehood, all his servants are wicked” (Proverbs 29:12).

When a man great in Torah departs, many people are affected by the consequences of that loss. Those who most felt the impact of “Reb Chaim” on their lives – as person, teacher and guide – cannot but reflect on the drama of human living in the sight of GoD.

“We want so many different ways to be,” says the thoughtful Stein in Joseph Conrad’s tale, *Lord Jim*. “This magnificent butterfly finds a little heap of dirt and sits still on it; but man he will never on his heap of mud keep still.” Rav Chaim Zimmerman never kept still, and he focused our minds for a long glimpse into the higher reaches of the Torah reality where he made his permanent home. He stands before us, not “blurred by crowds of men as by clouds of dust,” nor “silenced by the clashing claims of life and death in a material world.”

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The following tells what brought me under his spell at the very first encounter. I had come to Chicago to pursue graduate study in physics at Northwestern University. It was the second week in September, 1959, and for that first Sabbath I was kindly invited to dine at the home of Rabbi and Rebbetzin Oschry. Following the Friday night meal, as we sat around chatting, the door opened and a man entered. He seated himself across from me and expressed interest in my plans. He asked me if I had any interesting problems in logic to pose to him, and I suggested one, which he solved. Then he asked me if I played chess. Minutes later we found ourselves playing a game. I lost.

What followed puzzled me. He began to tell a story whose point I could not quite fathom. He rose, wished me well, and departed. The next morning, on my way to the synagogue, I recalled the story. Then suddenly I literally stopped in my tracks. In a flash it came to me. The man had spun a tale for my benefit, instantly, brilliantly. The point was that I had no reason to feel badly about having lost the chess game.

During the first years in his presence, I first and foremost responded to his high humanity. I was like an ocean sponge, to absorb the living waters of his teaching. He was large, his words an endless flow that carried me along to sublime regions. There was milk and honey on the tongue; at the age of twenty-five I became a fetus in the womb receiving nourishment to satisfy some primal hunger. Jewish lore has it that every soul was present at Mount Sinai. Today, "Reb Chaim" continues to be my *rebbe*.

I remember an evening at his table, and at some point sharing what I had read about dolphins: that the size of their brains apparently exceeded the size of the human brain. "It must be very tragic for them," he said. "Imagine being so intelligent and having to live inside the body of a fish!" A surge of awe and warmth went through me. The thought crossed my mind, "Was my great *rebbe* that dolphin?!" He would have laughed, had I dared broach this question. Then he would have called me "a poet."

About The Author

Zvi Faier was born in the town of Hrubieszow in eastern Poland in 1934. His childhood years were spent in southern Russia, his family having fled the Nazi occupation. In 1948, they immigrated to Montreal, Canada, where he received a



yeshiva education, and then a B.Sc. degree from Sir George Williams University. He continued on to doctoral studies at Northwestern University in Chicago where he was awarded a Ph.D. in theoretical physics in 1965. It was here that he met his wife, Chaya, and his mentor, HaGaon Rabbi Chaim Halevi Zimmerman, who served as Head Rabbinic Scholar at the Hebrew Theological College.

Dr. Faier pursued a teaching and research career, first as Research Physicist at the Carnegie Institute of Technology in Pittsburgh, and then as member of the physics faculty of St. John's University in New York. Simultaneously, he taught at Touro College and served as editor of INTERCOM, the Journal of the Association of Orthodox Jewish Scientists.

In 1973, he made aliya with his family to Israel. In Jerusalem, he maintained his Talmudic studies with Rabbi Zimmerman at the Harry Fischel Institute, where he received rabbinic ordination in 1976. He taught at the Jerusalem College for Women, BMT Yeshiva, and at Yeshivat Hatefutzot.

In 1977, he embarked on a career of translating classic works of biblical exegesis into English: the Malbim commentary (Bereshit-Shmot, 1978-84), the Me'am Lo'ez anthology (Bamidbar, Trei Asar, Tehilim, Mishlei, Shir HaShirim, Kohelet,

1982-97) and the Da'at Sofrim commentary (Ezekiel, Trei Asar, 2001-5). In addition, he edited other works (The Rav Speaks: Five Addresses by Rabbi Joseph B. Soloveitchik, 1983; To Fathom Darkness: a Torah Perspective on the Holocaust by a Survivor, adapted and expanded from a Hebrew sketch by Rabbi Z. E. Schonfeld, 1983). In 1979, he published his first original work "Burnt Offering: a Return to the Physical and Intellectual Jerusalem", co-authored with Dr. Haim Sokolik. The focus of Dr. Faier's teaching and research activity was centered on clarifying and applying the conceptual links between modern scientific methods and results and fundamental teachings of Judaism, i.e., developing a scientific analysis of Talmudic sources. His aim was to generate an integrated understanding of Torah, man, and the scientific universe.

This book, *Movements in a Dance: A Fresh Approach to Knowing* is the second of two posthumous works by the author; the first, *A Day is a Thousand Years: Human Destiny and the Jewish People*, was published by Mazo Publishers in 2012.

Zvi Faier was a man great not only in mind but also in soul. Though constantly immersed in complex abstract concepts, he possessed the curiosity, eagerness and innocence of a child. Kind and generous, he responded with joy to humaneness and fairness, and with anger and outrage to inhumanity. He reacted intensively to every occurrence on the social, national and global level that impacted on the Jewish people. Blessed with great intuitive psychological understanding, he was intensely aware of the complexity of human nature, and extended support, guidance and unstinting compassion to those around him.

Dr. Faier passed away in 2009 after a long illness, which he bore with faith, dignity and courage. He left behind his wife Chaya, seven children, and many grandchildren.

Notes and References

Notation: BT=Babylonian Talmud; JT=Jerusalem Talmud

Invitation to the Reader as Author

- 1 Compare Exodus 34:32; *Avot* 1, 1. More specifically, see JT *Peah* 2, 4; Exodus *Rabba* 47, 1; Leviticus *Rabba* 22, 1; *Tanhuma Yitro* 11.
- 2 Exodus *Rabba* 47, 1.
- 3 Ecclesiastes 4:12.
- 4 See BT *Gitin* 60b; notes, ch. 2, 1.
- 5 Compare *Sofrim* 16, 7.
- 6 JT *Peah* 2, 6; Exodus *Rabba* 16, 1.
- 7 See notes, Chapter 14, 15; compare BT *Berachot* 6a.

Prologue

- 1 See Chapter 14, the dialogue between R. Elazar and Hegemon adapted from *Zohar Ki Thissa*. Compare Balaam's prophecy about the Jewish people in the future. "What I see for them is not yet, what I behold will not be soon: A star rises from Jacob; a meteor comes from Israel. It smashes the brow of Moab; and breaks down all the children of Seth" (Numbers 24:17). See Psalms 119:142: "Your Torah (instruction) is truth."
- 2 This early impression was reinforced when I found myself responding warmly to these ancient words: "Well to the man who has not...sat in the seat of the scornful" (Psalms 1:1); "A haughty heart is an abomination to GoD" (Proverbs 16:5).
- 3 The theme of truth is pursued throughout this book. See especially chapters 4, 10, 14. What follows is an anthology of reflections and Rabbinic sources on this theme. The Sages taught that "GoD created everything except the measure of falsehood (*Pesikta Rabati* 24); that "the seal (signature) of GoD is truth" (BT *Shabbat* 55a); and that the Word of GoD offers instruction which both liberates and enlightens. One learns to live by the truth through sharing a commitment to be truthful with teachers, family and friends. Truth becomes a covenant of shared aspirations, eventually anchored in the awareness that man's knowledge of the truth shares in the truth accessible to man that is known to GoD. Compare BT *Berachot* 58a: "Blessed be He who has shared of His wisdom with those who are in awe of Him"; BT *Berachot* 64a: Torah Sages are "your builders"

who increase peace in the world.

See BT *Shabbat* 92a: "Divine Presence does not come to rest except in one who is wise, mighty and rich, and a man of stature." In essence, that individual is not suffering from personality flaws – related to privations in knowledge, strength, material possessions, or short stature – which can distort his knowledge of reality. Compare BT *Nedarim* 38a. See BT *Kidushin* 7a: "Anyone who disqualifies, qualifies through the flaw in oneself." Compare Deuteronomy 32:5 and Rashi commentary.

Human mentality is a creation by GoD, and GoD does not falsify (see Jeremiah 10:10); GoD does not mislead man, and man can in principle rely on human determinations of the truth. More generally, compare BT *Avoda Zara* 3a: "The Holy One does not conspire against His creatures"; Ecclesiastes 7:29: "GoD has made man straight, but they have sought many reckonings."

Compare Genesis *Rabba* 8, 5: Said R. Simon: When GoD came to make the first man, the angels formed groups and parties. Some said, "Let him remain unmade." Others said, "Let him be made; as it is written: "*Hessed* (kindness) and *emet* (truth) have met..." (Psalms 85:11). *Hessed* says, "Let him be made, for man will do kindness." *Emet* says, "Let him remain unmade, for he is full of lies." So GoD took hold of the truth and cast it to the earth – as it says, "*emet* was cast to the earth" (Daniel 8:12). Let truth arise from the earth! Thus it is written, "Truth will sprout from the earth" (Psalms 85:12). There will be people eager to know the truth.

The Torah is **referred to** as the Word of GoD; compare: "GoD spoke all these words..." (Exodus 20:1). The Word of GoD is a creation, and it is true. Compare: "The beginning of Your word is truth" (Psalms 119:160). The Word of GoD had a beginning, hence it is a creation; to compare: Torah is called "the beginning (*reshit*) of His ways" (Proverbs 8:22, and see Genesis *Rabba* 1, 1); and it is designated as true. Compare "In the beginning (*Bereshit*) GoD created the heavens and the earth" (Genesis 1:1) – and allow that "The beginning of Your word is truth" specifically **refers to** *Bereshit*, the first Word of the Written Torah revealed to mankind through Moses.

However, the following questions arise: What about, "By the word of GoD the heavens were made" (Psalms 33:6)? What about, "Forever, O GoD, Your word stands firm in the heavens" (Psalms 119:89)? Do not these verses **refer** (as well?) **to** another context? Thus, one might propose that the Torah of Moses is the created Word of GoD adapted for the human domain from a more encompassing created Word of GoD (WORD OF GoD). In corresponding transparent notation: "By the WORD OF GoD the HEAVENS were made."

Compare BT *Pesahim* 54a: For 2000 years, the creation of the Torah preceded the creation of the world. Seven things were created before the creation of the world: Torah...

The proposed conception, that the Torah revealed at Sinai for the human domain is the adaptation of an encompassing creation (TORAH) by GoD, may be seen reflected in the dramatized formulation of Moses encounter with the angels when he ascended to receive the Torah by the Sages in BT *Shabbat* 88b (see Chapter 4).

In the light of these considerations we can explore as well the teaching in the *Mechilta*, cited in Rashi commentary on Exodus 20:1: The Ten Commandments were uttered twice: as a single utterance with no spaces between the words; as it is written, "a great voice that does not cease" (Deuteronomy 5:19) – and as commandments, and with pauses between the words, for Moses to teach his people. Thus it says, "The words that GoD spoke to all your assembly... a great voice that does not cease" (Deuteronomy 5:19).

In the spirit of the that "GoD looked into the Torah (TORAH) while creating the world (World)," one might put the matter as follows: As the inter-galactic physical cosmos is to the physical aspects of human life on earth, so the "Domain of GoD" – CREATION – is to all aspects of life and existence in the human domain. To summarize the above teaching in corresponding notation: The TORAH is to the WORLD, as the Torah is to the World. The TORAH is to the Torah, as the WORLD is to the world.

In the most recent fundamental theories describing the physical universe, our four-dimensional world (three spatial dimensions plus time) is the projection of a many-dimensional world in some abstract sense. The other dimensions are 'hidden' on the scale of human experience.

Compare the emphatic doubled phrasing in the First Commandment, "...from the land of Egypt, from the house of bondage" (Exodus 20:2). This could allude (as well) to liberation from self-enslavement to one's present imperfections. Judaism anticipates this possibility as a human responsibility. Once man acts, however, man is assured of helpful participation by GoD. Compare Deuteronomy 26:17-18, and Ibn Ezra commentary. See Psalms 145:18-19 "GoD is near to all those who call upon Him, to all who call upon Him in truth. He will fulfill the desire of those fearful of him."

"*Mitzva* is a lamp, and *Torah* is light" (Proverbs 6:23). "The *Torah* of GoD is complete, restoring the soul; the testimony of GoD is sure, making wise the simple" (Psalms 19:8). In conceptual terms, Holy Scripture principally signifies Aware Writing.

4 See BT *Berachot* 6a; compare Psalms 120:1-3.

- 5 The prophets spoke of a time when GoD “will roar like a lion.” In his commentary on the Book of Hosea (11:10), Rabbenu Malbim (1809-1879) writes that at times GoD acts through manifestations of nature, and at other times through manifestations of His transcendent voice. Thus it says, “He will roar like a lion,” and it says, “He will roar.”

Translation into an appropriate language is often required in order to adequately convey what Jewish law and learning have to say about the character of reality, knowledge and human life. In any age, this language must overlap and perhaps also extend the currently known vocabulary of concepts that popularly communicate meaning and significance. See Chapter 14.

- 6 To consider one example, “Be you holy, for I GoD your GoD am holy” (Leviticus 1:2). Generally, man is exhorted “to walk in His ways” (Deuteronomy 30:16). In some contexts, as shall be shown, to be “holy” principally signifies to be aware. In relation to GoD (GoD is Aware), GoD is Aware of the truth; and man on earth emulates GoD when discovering truth. As it says (see earlier), “truth will sprout from the earth,” that is, through human endeavor. See BT *Eruvin* 69b.
- 7 *Genesis Rabba* 1, 1.
- 8 Torah knowledge is accessible to man as the content **carried** by the Written Torah, the Prophets and Writings, and by the authentic transmissions of the Sages – the Talmud and other primary sources of the Oral Torah.
- 9 Quantum physics has shown that basic entities in nature appear in different forms. Thus the electron functions as a particle, and as a wave, which is totally different. Human mentality might be described as a quantum which is manifest as different simultaneous states.
- 10 BT *Berachot* 10a.
- 11 BT *Berachot* 54a.
- 12 R. Chaim Zimmerman, *Torah and Existence*, Jerusalem, 1986, page 287. Compare BT *Erchin* 16b.

Chapter 1

- 1 *Yalkut BeHa'alotecha* 719.
- 2 See BT *Pesachim* 107b.
- 3 Consecrated time in consecrated space. See *Letters of Rabbi Akiba, Shin*: “The three upward pointing heads of the letter *shin* (ש) correspond to three holy matters: GoD (the Holy One), the holiness

of the Sabbath, and the holiness of Israel.” Concerning the content of the Kiddush, see Genesis 2:1-3; Exodus 20:11; Deuteronomy 5:14; 29:13-14.

- 4 See Exodus 14:21-22, 19:16, 18; BT *Shabbat* 86b.
- 5 BT *Ketubot* 62b.
- 6 “Tents” is an euphemism for their wives, see Rashi commentary on BT *Shabbat* 87a; BT *Yoma* 2a.

Chapter 2

- 1 See *Tanhuma Shmot* 25: “The voice (at Sinai) penetrated seven screens and separated into seven voices. These then divided into the seventy languages of mankind.” Knowing is content **identified** by awareness. Knowing to read (or hear) involves an awareness of texts (or voices). Knowing the content of what one reads (or hears) involves an awareness that the texts (or voices) **carry** content, and that this content is **identified**. In the absence of awareness, there is no knowing; texts (or voices) do not **carry** knowing. They may **carry** knowledge or information, which becomes knowing when **identified** by awareness. Knowing is a Given in one’s mental domain; and it is not shared. Knowledge may be shared with others by arranging for it to be **carried** by texts (or voices, or other means); once **identified** by the individual awareness, knowledge becomes knowing.

These then divided into the seventy languages of mankind. Perhaps we are to think of words as necessary disturbances in a wiser silence. Though they splinter reality, they are necessary not only because they fill our need for thought and communication, but because of the fact that when they function as echoes of the “still small voice” (1 Kings 29:5), they are also echoing the echoes of the “great voice that did not cease” (Deuteronomy 5:19). But words splinter reality; improperly **identified** content may promote strife and division – “babels.” If allowed to become absolutes, words can lure us into polytheism. However, we can be saved from such follies by understanding. The faculty of self-consciousness can induce the mind to transcend its particular momentary content, have it ponder the origin of its forms and suggest that it consider alternatives. We can also consult other minds.

Informed awareness **identifies** meaning. A text of Scripture is a tiny sub-system of the world, and texts exist independently of constantly attentive awareness by human minds. This would seem to imply the following conclusion: If certain texts are revered as inviolate – ‘sacred’, for instance a Torah scroll – greater reverence is to be accorded to the sage who **identifies** their content. This insight

could be used to explain many Scriptural and Rabbinic quotes and statements: Psalms 119:18: "Uncover my eyes, and I will behold wonders in your Torah"; Ecclesiastes 12:11: "The words of the wise are like goads, and like nails well fastened are [the words of] the masters of collections, given by one shepherd"; *Rambam, Hilchot Tefillin* 1,6: "A Torah scroll is not qualified as 'sacred' unless inscribed by a properly motivated scribe" (Compare BT *Gitin* 45b); BT *Makot* 22b: "How foolish are most people, they stand up before a Torah scroll, but fail to stand up before a man great in Torah"; BT *Eruvin* 54b: "How did Israel study the Oral Torah? Moses learned it from the mouth of the Almighty. Aaron entered and Moses repeated his portion to him... The elders entered and Moses taught them their portion. Then Moses departed and Aaron taught them their portion... Aaron departed and his sons taught them their portion. His sons departed and the elders taught them their portion. So we find that all of them learned four times. Rabbi Eliezer inferred from here that a man is duty bound to repeat for this students four times... Rabbi Akiba said that a man must repeat until it is fluently ordered in their mouths"; Rabbi Abraham ben David (Rabad), commentary on the *Safra*: "Received tradition is everything. If not for the directly transmitted (oral) tradition, how would we know that *bereshit* (the first word in the Book of Genesis) means a beginning; indeed how would we know that *Elo-him* means GoD?"

Text may be invariant, and Judaism **refers to** an ontological invariant: "And the tablets were the work of GoD, and the writing was the writing of GoD" (Exodus 32:16). On the other hand, there is the Oral Torah: "GoD was speaking out of the throat of Moses" (BT *Berachot* 45a). See BT *Gitin* 60b: "GoD said to Moses: Words that I said to you as writing, you are not permitted to state them by mouth; words that I said to you by mouth, you are not permitted to state them by writing." In the spirit of Rabad's exposition, this can be explained that when words *by mouth* are transposed into written texts, the living flux of knowing would be lost if not for the presence of an attending awareness. At Sinai, revelation of the Oral Torah involved the participation of Awareness and human awareness.

Rabad's statement further echoes the story recorded in BT *Shabbat* 31a: A non-Jew came before Shammai: "How many Torahs are there?" "Two – the Written and the Oral." "The Written Torah – I believe you. The Oral Torah – I do not believe you. Convert me on the condition that you will teach me the Written Torah." Shammai sent him away in anger. The man came to Hillel, who converted him. On the first day he taught him: *aleph, beth, gimel ...resh, shin,*

tav. The next day he taught him in reverse order: *tav, shin, resh ... gimel, beth, aleph*. "But yesterday you did not say it to me that way!" the man protested. Hillel replied: "If you relied on me then, so rely on me about the Oral Torah as well!"

Commenting on Hillel's reply, Rashi elaborates: "How do you know that this is an *aleph* and this is a *beth*? It is because I taught you so, and you relied on my words. Regarding the Oral Torah, as well, rely on me." The letters are part of the Written Torah. But the ordering of the letters in an 'alphabet' – the knowledge that *aleph*, and not *tav* is the first letter – comes from the Oral Torah, or direct instruction from one attending mind to another. Hillel tells his novice student: Once you have relied on me and accepted this much, on the same grounds rely on me regarding everything else I teach. Accept that we have two Torahs, the Written Torah and the Oral Torah. It cannot be otherwise for man in this world.

When circumstances warranted, Moses shattered the tablets of the Law. They were replaced. Moses was Moses the Lawgiver through whom GoD – the attending Awareness – would continue to communicate.

- 2 Among other Givens related to those evidently **carried** by Chapter 1: the person in relation to *kedusha*/ $G^{\wedge}(\text{person}^{\wedge}\text{kedusha})$; the community in relation to *kedusha*/ $G^{\wedge}(\text{community}^{\wedge}\text{kedusha})$.
- 3 Among other Givens related to those evidently **carried** by Chapter 1: the person in relation to the Sabbath/ $G^{\wedge}(\text{person}^{\wedge}\text{Sabbath})$; the community in relation to the Sabbath/ $G^{\wedge}(\text{community}^{\wedge}\text{Sabbath})$.

Some other Givens related to those evidently **carried** by Chapter 1: a person in relation to a person/ $G^{\wedge}(\text{person}^{\wedge}\text{person})$; a person in relation to the community/ $G^{\wedge}(\text{person}^{\wedge}\text{community})$; the community in relation to the person/ $G^{\wedge}(\text{community}^{\wedge}\text{person})$; a community in relation to a community/ $G^{\wedge}(\text{community}^{\wedge}\text{community})$.

It is useful to introduce a uniform notation for content that comprises Givens, and the Givens are relationships, respectively: $G^{\wedge}(\text{one-to-one})$; $G^{\wedge}(\text{one-to-})$; $G^{\wedge}(\text{-to-one})$; $G^{\wedge}(\text{-to-})$. Thus one denotes an individual human being; hc denotes a human community. For Givens as relationships in the main text (GoD is denoted One): $G^{\wedge}(\text{One-to-one})$; $G^{\wedge}(\text{One-to-hc})$; $G^{\wedge}(\text{one-to-One})$; $G^{\wedge}(\text{hc-to-One})$.

In the proposed uniform notation, it becomes straightforward to denote relationships sustained through participation by man and participation by GoD. Two examples: $G^{\wedge}(\text{one-to-One::One-to-one})$; $G^{\wedge}(\text{hc-to-One::One-to-hc})$. Other relationships sustained through reciprocal participation: $G^{\wedge}(\text{one-to-one::one-to-one})$; $G^{\wedge}(\text{one-to-hc::hc-to-one})$. These Givens are of course symmetrical – they are *the same* relationships.

- 4 For the reader who does not **identify** the respective content, the Given(s)/Concept(s) **carried** by these terms in the explicit notation are denoted: $G^{\wedge}/C^{\wedge}ish$, $G^{\wedge}/C^{\wedge}adam$, $G^{\wedge}/C^{\wedge}enosh$.
- 5 In this connection, it is noteworthy that there is no Hebrew plural form of the word *adam* (no *adamim*). In addition, it is instructive to recall that the word *adam* appears in the Genesis text (Genesis 1:27) in the context of man having been created “in the image of GoD.” Man as such participates in a relationship sustained through participation by both man and GoD (see Chapter 4). Therefore, *adam* **carries** this content as well.

Chapter 3

- 1 *Tanhuma Tezave* 5.
- 2 BT *Baba Kama* 113b.
- 3 *Mai'ano shel Torah*, Behar portion.
- 4 The previous “riddle” A, plus its solution, was read by 16-year-old Rachel Ziporah. The analysis came to me subsequently. Then she read the following “puzzle,” whereupon her great-aunt Chaya, standing at my side, responded at once: “They were not twins; the mother gave birth to a triplet!” My analysis (see text) followed later. Some points invite further investigation and broad application.
- 5 Compare in juxtaposition Psalms 1:6; BT *Sanhedrin* 65b; see Genesis *Rabba* 1, 1: “GoD looked into the Torah while creating the world”; see notes, prologue, 3.
- 6 See Deuteronomy 10:20; 13:5.
- 7 More than one explanatory Concept may correspond to and help clarify or explain the same Given, and the same Concept(s) may correspond to and help explain or clarify a number of Givens. See Psalms 1:6; BT *Sanhedrin* 65b. Further compare in juxtaposition BT *Berachot* 64a: Torah Sages are “your builders.”
- 8 Compare Psalms 111:10; Ecclesiastes 12:13.

Chapter 4

- 1 With a profoundly appreciative nod to Edwin A. Abbot’s *Flatland*, London, 1884.
- 2 *Rambam*, *Sefer HaMitzvot*, *mitzvot ese* 153. See BT *Horiyot* 3a; Chapter 20.
- 3 Greater awareness in the land of Israel conforms with the teaching that prophecy is restricted to the Holy Land. See notes, Chapter 13, 13.

- 4 See *Rambam, Yad Hahazaka, Hilchot Teshuva* 2,6.
- 5 We may thus **refer to** *Avot* 2, 2: "All who work with the community shall work with them for the sake of Heaven"; *Exodus Rabba* 2, 2: "Moses was tested by GoD only through the flock he shepherded"; *BT Menahot* 65a: "Moses our Teacher loved Israel"; *Avot* 5,18: "Moses brought merit to many...and so their merit is credited to him."
- 6 Compare to juxtaposition of *Genesis* 1:26-27.
- 7 Compare "GoD completed the work which He had been doing, and He rested." His creations are "to do" (*Genesis* 2:2-3).
- 8 Content of *la'asot* is **identified**; man is "to do." Compare *Genesis* 1:26, 28; 2:15; *Job* 5:7.
- 9 See *BT Eduyot* 8, 7: "Your deeds will bring you near, and your deeds will set you far."
- 10 See Rabbi Chaim Zimmerman, *Torah and Reason*, Jerusalem, 1979, page 366.
- 11 See *BT Ketubot* 22a; *Baba Kama* 46b; *Nida* 25a.
- 12 Compare *Torah and Reason*, page 13ff.
- 13 See *Jeremiah* 10:10.
- 14 Compare *BT Avoda Zara* 3a: "GoD does not conspire against His creatures."
- 15 Rav Dr. Aryeh Strikovsky (*Daf LeTarbut Yehudit*, No. 272, Shvat 5767) brings the following biblical instances as demonstrations of Divine participation in helping Israel's participation as a human collective:

Joshua 10:7-14: "Joshua marched...with his whole force, all the trained warriors." Here was maximum human endeavor, whereupon, "GoD threw them (the enemy) into a panic..." "(Joshua) inflicted a crushing defeat on them...pursued them...harried them," whereupon "GoD hurled huge stones on them...more perished from the hailstones than were killed by the Israelite weapons." Following an appeal to GoD by Joshua, "the sun stood still, and the moon halted, while the nation wreaked judgment on its foes... for GoD fought for Israel."

1 *Samuel* 30:6-8: "David sought strength in GoD: Shall I pursue? ...Will I overcome? And He answered him: Pursue, for you shall overcome and you shall rescue." *The Sages elaborate on this Divine promise (Eicha Rabati* 30, *Petiha*): "For two days and one night did the Holy One illuminate the night for him with firebrands and flashes."
- 16 *BT Menahot* 110; See *Tosafot Yom Tov* on *Avot* 2, 16.
- 17 Compare in juxtaposition: "A righteous man is the foundation of the world" (*Proverbs* 18:25).

- 18 Abraham was enjoined to “walk before Me and be complete” (Genesis 17:1). See also Deuteronomy 32:4 “The Rock, His work is complete”; Psalms 18:21,26 “GoD rewards me according to my righteousness, He repays me according to the cleanliness of my hands ... With the magnanimous You show Yourself magnanimous, with the whole-hearted man You show Yourself whole-hearted.” See BT *Sota* 9b; *Sanhedrin* 100a.
- 19 BT *Hagiga* 12a.
- 20 Genesis *Rabba* 1, 1.
- 21 *Avot* 6, 1; BT *Hagiga* 15b.
- 22 Genesis *Rabba* 3, 6.
- 23 Rambam, *The Guide for the Perplexed*, III, 18.
- 24 The following questions can be explored:
 - A.1. Is P(c,na) greater than, less than, equal to P(nc,a)?
 - A.2. Is P(c,na) greater than, less than, equal to P(nc,na)?
 - B. Is P(nc,a) greater than, less than, equal to P(nc,na)?
 - C. Does each of these questions admit a single unambiguous answer?
- 25 See Rambam, *Yad HaHazaka*, *Hilchot Yesodei HaTorah* 2, 10: “He (GoD) is the *yodea* (the knower?); He is the *yadua* (the known?); and He is the *mada* (?); all is one.” A possible reading of this text is that all three words **refer to** GoD Knowing, which GoD does not share. There is no relationship with Creation. They do not refer to GoD’s Knowledge of which GoD does share by creating relationships. It may be noted that when human beings speak about GoD, *Solely* GoD is to be distinguished in principle (we need not know how) from GoD acting as the Creator. See also Chapter 5 and Epilogue.
- 26 This man is a participant in relationships sustained by both man and GoD. However, GoD’s participation might cease, and the relationship be severed. According to the Talmud, the soul “sees”; so for human beings not to “look” at the universe is synonymous with cessation of soul-via-body existence. In consonance with the Biblical narrative, this would explain both the destruction of the Flood Generation and the destruction of Sodom.
- 27 This idea is reflected in multiple sayings of the Sages. See BT *Sanhedrin* 65b: “Through optimal observance and study of the Torah one optimally creates worlds”; BT *Shabbat* 10a: “A judge who even for one hour applies the law in its truth as His truth, it is as if he becomes a partner to GoD (the Holy One) in the work of creation”; BT *Sota* 14a: “Moses wanted to live in the Holy Land, and so keep all the commandments” (see also Chapter 20); BT *Avoda Zara* 19a: “Well to the man ... who desires the Torah of

GoD, and in His (his) Torah he meditates day and night” (Psalms 1:1-2). The Torah is at once His (before one has studied) and his (after one has studied). The statement “GoD looked into the Torah while creating the world” (Genesis *Rabba* 1:1) indicates that the Torah revealed to man at Mount Sinai prescribes for man as soul-via-body existence; by keeping the commandments when one is optimally aware of GoD, one creates harmony between body and soul. Together, the commandments comprise an integrated system in which every *mitzva* is equally vital (compare Avot 2,1). In this specific sense, GoD looked into the Torah while creating the world that accommodates man. Accordingly, the Sages teach that as there are 248 positive commandments and 365 negative commandments, so there are 248 body parts and 365 days of the year. Soul-via-body existence also unfolds in the temporal dimension: the day (rotation of the earth), the week (defined via the recurring Sabbath, a non-nature periodicity), the solar year. The role of the month in human life bears extensive discussion in the overall Torah system, see Malbim commentary on Exodus 12:2, English edition (trans. Zvi Faier), Jerusalem, 1984, vol. 5.

28 Exodus *Rabba* 30, 9.

29 See BT *Rosh Hashana* 17b.

30 BT *Berachot* 7a.

31 The Torah **refers to** Measures and measures. Human measures may be emotions (love), Measures be actions – actions that in the human domain would be regarded as motivated by love; measures may be selective, Measures be indiscriminate; measures may be indiscriminate, Measures be selective; the range of measures may be restricted to finite entities, the domain of action by GoD includes ‘infinite’ entities; measures may be discrete (e.g. “spaces between...”), Measures be continuous; measures may be quantities (a kilo of bread to the hungry), Measures be expressed as qualities or universal ideas (goodness, compassion, love); Measures may differ from measures by orders of magnitude.

32 This symmetry is echoed in the following biblical verses and Rabbinic quotes: “Showing kindness to the thousandth generation of those who love Me and keep My commandments” (Exodus 20:6); “A thousand years in Your sight are as yesterday” (Psalms 90:4); “Dispense a tenth-part to charity, and I will make you rich” (see Deuteronomy 14:22; BT *Shabbat* 119a; *ibid.* *Taanit* 9 and Tosafot commentary); The *tefilin* (phylacteries) of GoD in the GoD’ly Domain (D-G) correspond to the *mitzva* of donning *tefilin* in the human domain (h-d), thereby **identifying** an unbreakable bond with the people of Israel (BT *Berachot* 6a).

- 33 Rabbi Schneur Zalman of Liadi (1747-1812), *Likutei Amarim: Tanya*, Kehot Publication Society, Brooklyn, 1990.
- 34 Rashi on Exodus 20:1, citing the *Mechilta*.
- 35 Compare *Sfat Emet* on Exodus 21:1. The “text” **carries** information that pertains both directly to updated “teaching” of the Torah and indirectly to disclosure of scientific knowledge in every generation, in the spirit of “GoD looked into the Torah while creating the world” applied to the human domain.
- 36 In this context, the verse “The entire people answered with one voice, saying: All the words that GoD spoke, we shall do” (Exodus 24:3) can be understood metaphorically, as relating to time as a process of application of the Word of GoD within the human sphere.

Chapter 5

- 1 Compare Exodus *Rabba* 34, 1. See Rabbi Joseph B. Soloveitchik, *Halakhic Man* (trans. Lawrence Kaplan), Jewish Publication Society of America, Philadelphia, 1983, p. 47.
- 2 Isaiah 2:2-3.
- 3 BT *Berachot* 6a.
- 4 See *Leshem Shevo VeAhalmo* (*Hakdamot* 1, 2).
- 5 See BT *Yevamot* 92b: “The law shall pierce the mountain.”
- 6 Compare *Rambam*, *Yad HaHazaka*, *Hilchot Yesodei HaTorah* 1, 1-3.
- 7 See *ibid.* 1, 7: “GoD is one ... in a unity which is unlike any of the unities found in the world.”

Chapter 6

- 1 Compare Genesis 1:27.
- 2 Leviticus *Rabba* 24, 9.
- 3 BT *Baba Mezia* 62a.
- 4 BT *Shabbat* 31a.
- 5 BT *Baba Mezia* 38a.
- 6 Compare Proverbs 24:16.
- 7 Compare Proverbs 2:4.
- 8 From the Sabbath morning service.
- 9 Compare BT *Kidushin* 20a; *Pesachim* 88b: A bonded servant’s acquisitions belong to his master.
- 10 *Avot* 1, 14.
- 11 BT *Sanhedrin* 45b.

- 12 Compare Isaac blessing Jacob (Genesis 27:28).
- 13 BT *Shabbat* 119a; *Taanit* 9a and Tosafot.
- 14 BT *Taanit* 21a.
- 15 Ibid. 7a.

Chapter 7

- 1 BT *Taanit* 21a.
- 2 Exodus *Rabba* 1, 2.
- 3 See BT *Menahot* 65a; Exodus *Rabba* 2, 11; *Tanhuma, Shmot*. Rabbi Shimon Shkop's statement "The 'I' of the man who adheres to the ways of the Torah, includes the entire people of Israel" is exemplified in Moses words to GoD when the Israelites incurred the sin of worshipping the Golden Calf: "If you will only forgive their sin! If not, erase me from the record which You have written" (Exodus 32:32).

Chapter 8

- 1 Genesis 5:1. What GoD does not change in Creation on other days, He does not change on the Sabbath. Man can emulate GoD, not to affect significant changes within Creation on the Sabbath.
- 2 Compare Genesis *Rabba* 11, 6; BT *Sanhedrin* 58b.
- 3 See Genesis *Rabba* 22, 13: this Psalm was composed by Adam. The intimation of timelessness associated with the Sabbath is linked to the non-mortal Adam.
- 4 See Deuteronomy 20:19 and Malbim commentary on Psalms 1:3.
- 5 Compare BT *Pesahim* 117b.
- 6 Genesis 2:2-3. GoD is free *not* to create change in Creation; hence GoD cannot be identified with anything created. Judaism thus rejects Pantheism, which identifies nature as the sole existence. See note 8 above.
- 7 As the non-mortal Adam in the Garden of Eden. See 2 Samuel 7:24; BT *Berachot* 57b: "The Sabbath is a sampling of the world to come"; Ibid. *Shabbat* 18a: "Whoever takes pleasure in the Sabbath is granted an inheritance without boundaries"; Ibid. *Beza* 16a: "Man is invested with a complement of soul on the Sabbath"; Ibid. *Taanit* 27b: "Mourning is prohibited on the Sabbath; fasting is prohibited on the Sabbath"; Songs *Rabba* 1,36: "I am black and comely" (Song of Songs 1:5). I am blackened all the days of the week, and I am comely on the Sabbath."
- 8 Compare Joshua 1:7-8.
- 9 See Song of Songs 4:7.

- 10 BT *Shvuot* 39a.
- 11 See Exodus 20:10; Deuteronomy 5:14-15.
- 12 Ibid. 29:14.

Chapter 9

- 1 Albert Einstein, *Relativity*, New York, 1952, p.1.
- 2 See E. Squires, *The Mystery of the Quantum World*, Philadelphia, 1994.
- 3 See Brandon Carter, "Large Number Coincidences and the Anthropic Principle in Cosmology," in M.S. Longair, *The Confrontation of Cosmological Theories and Observational Data*, Dordrecht, 1974, p. 291-298.
- 4 Erik Erikson recognized that true ritual is always associated with "spontaneity and surprise: An unexpected renewal of a recognizable order in potential chaos." Erik Erikson, *Toys and Reason: Stages in the Ritualization of Experience*, New York, 1977, p. 113. I am indebted to Neshama Jody Friendlich for this reference.
- 5 See Zvi Faier, *A Day is a Thousand Years*, Jerusalem, 2010, p. 24-27.
- 6 *Genesis Rabba* 11, 7. See *A Day is a Thousand Years*, p. 91-95.
- 7 JT *Hagiga* 2, 1.
- 8 *Genesis Rabba* 5, 2.
- 9 See Genesis 1:3; JT *Berachot* 8, 5.
- 10 BT *Sota* 49a and *Exodus Rabba* 14, 2; see also Malbim commentary on Job 10:22.
- 11 See Chapter 5: the Ten Commandments were uttered twice, once as a single utterance and once as distinct commandments, with pauses between the words.
- 12 The destruction of Solomon's Temple was connected to bloodshed, see BT *Yoma* 9b.
- 13 See *Mechilta Yitro* 7.
- 14 See BT *Berachot* 57b: The Sabbath is "a sampling of the world to come."
- 15 *Mitzva* 173.
- 16 Compare *Avot* 2, 4: "Fulfill His will as you would your will, so He may fulfill your will as if it were His will."
- 17 Yom Kippur is *Shabbat Shabbaton*, "the Sabbath of Sabbaths" (Leviticus 16:31). This phrase can be read as relating to a state of elevated human awareness.
- 18 *Exodus Rabba* 6, 5; 16, 2.

- 19 BT *Yoma* 30a, 34b.
- 20 Ibid. 19b.
- 21 *Orach Haim* 4, and *Beer Hetev*, *Orach Haim* 1, 2. See *Shut HaRashba* 1,191: "every morning one is as a new creature and must wash his hands to be purified."
- 22 The Talmud likens sleep to a kind of death, see BT *Berachot* 57b.
- 23 Ibid. *Hulin* 106a.
- 24 See Psalms 100:3.
- 25 Rav A.I. Kook, *Ain Aia* on BT *Shabbat* 10, cited by Rav Eran Tamir, in *BeAhava UbeEmuna* 588.
- 26 Compare Rambam, *The Guide for the Perplexed* III, 18.
- 27 See Genesis *Rabba* 19, 7: "The essence of *Shechina* was in the domains below. Adam sinned and *Shechina* departed to the first firmament. Cain sinned, and it departed to the second firmament. In the generation of Enosh it departed to the third firmament; in the Flood Generation, to the fourth firmament; in the Babel Generation, to the fifth firmament; the people of Sodom caused it to depart to the sixth firmament; and the Egyptians in the days of Abraham caused it to depart to the seventh firmament. To counter them there arose seven righteous men, and they are: Abraham, Isaac, Jacob, Levi, Kehat, Amram, Moses. Abraham arose and lowered *Shechina* to the sixth firmament; Isaac arose and lowered it from the sixth to the fifth; Jacob arose and lowered it from the fifth to the fourth; Levi arose and lowered it from the fourth to the third; Kehat arose and lowered it from the third to the second; Amram arose and lowered it from the second to the first. Moses arose and lowered it from above to below."
- 28 Rashi commentary on Proverbs 20:25.
- 29 See BT *Makot* 23b-24a. The commandments comprise an integrated system, which the Sages associate with the integrated human being. The view that the commandments constitute a complete and mutually interdependent system, as are, respectively, the human organism and the annual-diurnal cycle in the earth-sun system, is reflected in Rashi's commentary: "Each organ says, 'Perform a (positive) commandment with me.' Each day declares: 'Do not transgress a (negative) commandment today.'" This leads to the more general insight that negative commandments are associated with time. The passage of time is related to *hearing*. One waits to hear for the message, extended in time, to be completed, while one sees the spacial domain instantly. Performing positive commandments, and so creative work, is required to sustain the natural (week-day) world. The Sabbath (time domain) is associated with *refraining* from defined forms of creative work. The negative

commandments can be associated with awe of GoD, while the affirmative commandments are associated with love for GoD (see *Sfat Emet, Bamidbar, Shavuot*).

- 30 Compare BT *Sanhedrin* 56b.
- 31 Consonant with Adam as non-mortal, and with Divine Presence dwelling “within *them*” (Exodus 25:8). See also BT *Hagiga* 12a. One may ponder the following projections: The Third Temple will never be destroyed; People will not die; The Jewish people will dwell forever in the Promised Land.
- 32 This reference is cited by Arthur Green, “The Sabbath as Temple,” in *Go and Study* (eds. Rephael Jospe and Samuel Z. Fishman), Washington DC, 1980, p. 296. See *Tanhuma Pekudei* 2: On the seventh day, “heaven and earth were completed” (Genesis 2:1); in the Tabernacle, “All the work was completed” (Exodus 39:32). Regarding Creation, “And GoD blessed [the seventh day]” (Genesis 2:3); regarding the Tabernacle, “On the day when Moses completed” (Numbers 7:1). Regarding Creation, “And He made it holy” (Genesis 2:3); regarding the Tabernacle, “He anointed it and made it holy” (Numbers 7:1).
- 33 The Relational Reality is sustained through participation by man and GoD. See Chapter 4.
- 34 See Chapter 1.
- 35 Under my tutelage, Neshama Jody Friendlich applied some of the ideas to this area of Jewish life. This section draws on her presentation in the thoughtfully developed report: “Psychology and Judaism: Psychological Aspects of Ritual Immersion (Mikva).”
- 36 See Genesis *Rabba* 68, 4: “A matron asked the Sages what GoD has been doing since creation, and they answered that He has been a marriage broker”; BT *Sota* 17a and Rashi commentary: “The letters *yud, heh* (together Y-H – the abbreviated Name of GoD) are part of the full Name of GoD (Y-H-V-H – the Tetragrammaton). If the *yud* is placed between the letters *aleph* and *shin* that make up the word *esh* (fire), and the letter *heh* is placed after them, the words *ish* and *isha* (man and wife) are obtained.” The ‘brokerage’ continues throughout the marriage, without which it could revert back to *esh-esh* (fire-fire), with all the implied discord.
- 37 BT *Yevamot* 62b.
- 38 BT *Yevamot* 22a.
- 39 See Deuteronomy 7:4; BT *Kidushin* 68b.

Chapter 10

- 1 Preface to *Birchat Shmuel* II.

- 2 See Chaim Rosenthal, *Harav Hadome LeMalach*, Jerusalem, 2005, p. 179.

Chapter 11

- 1 Genesis *Rabba* 68, 9.
- 2 1 Kings 8:27 **refers to** GoD as participant in building the Temple.
- 3 See Chapter 4.
- 4 BT *Hagiga* 12a.
- 5 Compare Songs *Rabba* 1, 36: "The Congregation of Israel says: I am blackened all the days of the week, and I am comely on the Sabbath."
- 6 See Epilogue and Orientation.
- 7 Leviticus *Rabba* 24, 9. See BT *Berachot* 33a.
- 8 These explorations are continued in Chapter 12.
- 9 Another lesson that taught them this was that the manna did not appear on the Sabbath. See Exodus 16:22-27; *Avot* 5, 6; Genesis *Rabba* 11, 2.
- 10 *Yad HaHazaka*, Laws of Idolatry, 1, 1.
- 11 R. H. Dicke, *Nature*, Vol. 192, 1961, p. 440.
- 12 Brandon Carter, "Large Number Coincidences and the Anthropic Principle in Cosmology," in M.S. Longair, *The Confrontation of Cosmological Theories and Observational Data*, Dordrecht, 1974, p. 291-298.
- 13 BT *Sota* 38a.
- 14 See Chapter 4.

Chapter 12

- 1 See BT *Berachot* 10a: the soul "sees but is not seen."
- 2 *Avot* 3, 14.
- 3 Leviticus *Rabba* 2, 1 on Ecclesiastes 10:1. "Folly" is termed "precious" by the Sages because it helps alert man to error and acts as an incentive.
- 4 BT *Berachot* 35a. Otherwise, one misappropriates possessions belonging to GoD.

Chapter 13

- 1 JT *Hagiga* 1, 4.
- 2 *Tanhuma Behukotai* 6.

- 3 Leviticus 27:8 and Rashi commentary; BT *Erchin* 7b.
- 4 BT *Erchin* 20a and Rashi commentary.
- 5 BT *Erchin* 4a. Tosafot emphasizes that the subject has specifically **referred to** each individual object personally.
- 6 BT *Erchin* 20a. Evidently, the object must possess soul-via-body existence.
- 7 Compare Genesis *Rabba* 23, 6.
- 8 Compare Mahar'zu commentary there.
- 9 See Note 5.
- 10 Compare JT *Sanhedrin* 4.
- 11 BT *Sanhedrin* 38a.
- 12 We appear to have glimpsed here what is possibly the main reason that census taking is presented in Scripture as problematic. See Exodus 30:12; BT *Berachot* 62b.
- 13 We may **refer** here **to** the Adam/Anthropic Principle (See Chapter 11). In order to properly assess man's significance, including all the conditions necessary for man's physical presence, one must contemplate the fundamental aspects and structures of the universe as a whole. In order for man to exist physically, it is necessary that there be billions of stars and galaxies. Besides the sun's daily function to provide us with heat and light, the explosion of stars makes available the atomic elements which constitute our bodies.
- 14 The verse "GoD said to Abram: Go (*Lech*) to yourself (*lecha*) from your land, from your birthplace, and from your father's house, to the land that I will show you" (Genesis 12:1) can be read as carrying this meaning. In the **unidentified** land that GoD alone can show man – the Land of potential optimal Awareness – man can attain full stature through participation in a relationship sustained by man and GoD. All other relationships are secondary. The man who was to become "a blessing" and "the father of a multitude of nations" was bidden to begin his journey away from his previous involvements. Compare *Tanhuma*, Bo 5: "There is no prophecy except in the Holy Land." See *Mechilta Piseha* 1, 4 on Exodus 12:1.
- 15 *Avot* 3, 14.

Chapter 14

- 1 Compare BT *Berachot* 55a: "The Holy One only gives wisdom to one who possesses wisdom." On the connection between holiness and wise awareness, compare BT *Berachot* 33a: "Any man who possesses understanding, it is as if the Holy Temple was built in

his day." The correspondence between awareness, Awareness (this Given and this Given), and the holy (this Given) is expounded in BT *Berachot* 33a with **reference** to the biblical phrases "E-L *deot* Y-H-V-H" (1 Samuel 2:3) – GoD is an all-knowing GoD, and "Y-H-V-H *mikdash* A-D-N-Y" (Exodus 15:17) – GoD, sanctuary, GoD. The "sanctuary" (*mikdash*) appears between two Names; and "all-knowing" (*deot*), GoD's all-encompassing Knowing or Awareness, appears between two Names.

- 2 Soncino translation, vol. 4, pages 133-4.
- 3 Exodus *Rabba* 41, 6.
- 4 BT *Eruvin* 13b.
- 5 Compare *Avot*, preface to Chapter 6: "Blessed be He who chose them and their teachings."
- 6 Compare "I have seen an end to every purpose but Your commandment is exceedingly broad" (Psalms 119:96). Every single commandment is immense in its implications and ramifications.
- 7 BT *Nedarim* 41b.
- 8 Compare Psalms 19:8-10; Ecclesiastes 12:13; BT *Shabbat* 30b. Concerning the image of the surging spring, see *Avot* 6, 1.
- 9 Compare Psalms 19:8; Proverbs 6:23; JT *Hagiga* 1, 7.
- 10 BT *Rosh Hashana* 26b and Rashi commentary.
- 11 To his students, and in the unpublished work *Torah and Logic*.
- 12 *Orot*, Jerusalem, 5763, p. 120. This passage is brought in entirety in Chapter 16.
- 13 Quoted by Rabbi Baruch of Shklov, in his introduction to *Euclidus* (a book of geometry in Hebrew), Vilna, 1744.
- 14 Compare Joshua 1:8.
- 15 Rabbi Nahman of Breslau (*Likutei Moharan*, *Torah* 142) explains the verse "Then they who fear GoD are spoken to (*nidbaru*) one (man) to another; GoD listened and heard" (Malachi 3:16) as relating to two GoD-fearing men study Torah at a great distance from each other. GoD "hears" and connects between them. They thus find themselves sharing their explorations to their mutual enlightenment.
- 16 Numbers *Rabba* 19, 2.
- 17 *Ayil Meshulash*, Hrodno, 1833.
- 18 *Yad HaHazaka*, *Hilchot Kidush HaHodesh* 17, 24.
- 19 Exodus *Rabba* 30, 3. Negation of death is associated with the Temple and the associated sacred service by the priests within it (Leviticus 21), as well as with Torah study. Torah study is associated with

Divine Presence, which is unrelated to death. See BT *Avoda Zara* 5a: Israel did not receive the Torah except that the Angel of Death should have no jurisdiction over them; BT *Shabbat* 30b; *Makot* 10a.

- 20 Compare Chapter 11.
- 21 *Halakhic Man*, Philadelphia, 1983, pp. 19-21.
- 22 Ideas and Opinions, New York, 1977, p. 51.

Chapter 15

- 1 *Midrash Tehilim* 19. Compare JT *Berachot* 9, 2.
- 2 Moses and the Torah are emblematic of truth. Compare BT *Baba Bathra* 74a.
- 3 Ibid. *Shabbat* 55a.
- 4 See Chapter 14; Epilogue, note 11.
- 5 See Deuteronomy 29:13-14; note 4 above.
- 6 Compare Ecclesiastes 12:10-11; see Chapter 10.
- 7 Adapted in the present context from a reading cited in the name of Rabbi Elijah of Vilna in his work *Aderet Aliyahu*. See *Meam Loez* on Song of Songs (trans. Zvi Faier), Jerusalem, 1988, p. 327.
- 8 JT *Rosh Hashana* 3, 5; *Genesis Rabba* 1, 6.
- 9 Compare Psalms 93:1.
- 10 See BT *Berachot* 6a.
- 11 See BT *Sanhedrin* 97a and Rashi commentary; Genesis 1:5.
- 12 See BT *Rosh Hashana* 20b; *ibid. Ketubot* 111a and Rashi commentary; *Pirkei deRabbi Eliezer* 8; Zimmerman, *Torah and Reason*, pages 135-146. This person's Awareness of GoD will not overlap the awareness of other individuals; they will also remain indifferent to the new knowledge disclosed by him.

Chapter 16

- 1 Compare Deuteronomy 30:16: "Walk in His ways"; Psalms 1:6: "GoD knows the way of the righteous"; BT *Sanhedrin* 65b: "If the righteous wanted, they would create worlds." See Psalms 97:11: "Light is sown for the righteous," which highlights personal awareness and the unshared domain of knowing where innovation of ideas takes place.
- 2 See Chapter 4.
- 3 BT *Pesahim* 117b.
- 4 BT *Sanhedrin* 98a.
- 5 *Genesis Rabba* 38,7,13

- 6 See BT *Megila* 13a: "One who absolutely rejects idolatry is called a Jew (Yehudi)"; Genesis *Rabba* 42, 8: "Abraham was called *Ivri*." In his thinking, he was "on the other side (*me'ever*)," away from his contemporaries; Micah 7:8: "GoD is a light to me." Abraham set the precedent for his descendants, who would proclaim knowledge of the One GoD to the world; they would be "a light for the nations" (Isaiah 42:6). Also see Chapter 18.

Chapter 17

- 1 *Tanhuma Bereshit* 1, 1.
- 2 See *Rambam, Yad HaHazaka, Hilchot Gerushin* 2, 20. Following a discussion with R. Eliyahu Meir Lifschitz, it became clear that a possible ambiguity be addressed regarding the Rambam text. According to Rambam, does the ruling (L4) pertain to any Jew – (1); hence his inference that Torah law implies the existence of the said "inner will" in *every* Jew? Or does the ruling, and the implication of an "inner will" in this matter, pertain solely to a Jew who in other matters is known to be a Torah observant individual – (2)? With respect to the latter (2) reading, the "inner will" to fulfill the *mitzvot* is generally in consonance with the "outer will" or conduct of the husband; and it is only in this particular situation that he refuses to obey Torah law and grant a *get*. So the court subjects him to lashes, in order to elicit the voice of the husband's "inner will" in this matter as well. Accordingly, it need not follow that Rambam considers *every* Jew to possess an intrinsic "inner will" to fulfill the *mitzvot*. In his exposition of the binding of Isaac (*Mesheh Hochma* Genesis 21:14, page 19), Rabbi Meir Simha of Dvinsk (d. 1926) cites the Rambam text, apparently in support of the view that *every* Jew possesses an "inner will" to heed the Word of GoD: "It having come to pass that Isaac offered his life (*nafsho*) to sanctify the Name of the Holy Blessed One; and from then onward it having become established as the enduring nature of the Israelite nation, that they are drawn after the Will of Providence from the depth of the heart, in that they offer their life (*nafsham*), their spirit, and their possessions, for the sanctification of the Name of the Holy Blessed One; as our forefathers have so done in the fifth and in the sixth millennium... As Maimonides has written in the Laws of Divorce... The life (or soul: *nefesh*) of the Israelite desires truly to comply with the Will of GoD... So [Abraham] said: "GoD will see" – look to the thoughts and deeds [of Abraham's descendants]. For His eyes are open to behold all the ways of man – to give to every man in accordance with his ways...." The subsequent discussion explores related implications and conceptual extensions of this view. The most cogent approach, simply stated, is to consider it *an axiom* that

every Jew possesses an “inner will.” I am indebted to R. Shlomo Lifschitz for bringing this source to my attention.

- 3 *Igeret Shmuel*, cited in *Meam Loez* on Ruth 1:6-7.
- 4 R. Hanan Porat, *Me’at Min Haor* 209.
- 5 Genesis *Rabba* 1, 7. Compare Malbim commentary on Genesis 1:1 on the subject of GoD as *Elo-him* creating laws, variety and multiplicity.
- 6 In Psalm 93, Creation is proclaimed to be an inter-play of physical and non-physical projections by a single Awareness. “GoD (Y-H-V-H) reigns; He is attired in grandeur ... the world is established, it cannot be moved... Your testimonies are most trustworthy. Your house will be resplendent in holiness, O GoD (Y-H-V-H), forever.” This psalm likewise **carries** the content (the Given and Concept) that the One GoD creates multiple realities. Accordingly, the Scripture says symbolically, “GoD (Y-H-V-H) is upon many waters” (Psalms 29:3). A different aspect of this psalm was discussed in Chapter 9 above.

Chapter 18

- 1 Compare *Tanhuma*, *Lech Lecha* 3: “When did the Holy One make Abraham into a great nation? When Israel received the Torah.”
- 2 See 2 Samuel 7:5; BT *Baba Mezia* 10a: “A king has no one over him except GoD”; BT *Horiyot* 9a and Rashi commentary; Numbers *Rabba* 15, 14. Accordingly, the content of the cited verse is thus also **identified** significantly as follows: in the said “kingdom of priests,” every Jew will be a king. Compare *Rambam*, *Yad HaHazaka*, *Hilchot Milachim* 12, 5. Also see Chapter 20.
- 3 I am indebted to my late friend and colleague, Dr. Henryk (Haim) Sokolik, for enlightening discussions on this subject. See Epilogue.
- 4 Genesis *Rabba* 95, 3; 38, 13; 39, 1. One may well consider the following proposition: By correctly unifying the phenomena through conceptual construction, the way is cleared for the philosophical prelude to Judaic Monotheism.
- 5 Genesis *Rabba* 39, 21; See also *ibid.* 13, 5; 84, 4; 42, 8. Compare Maimonides, *The Guide for the Perplexed*, III, 29.
- 6 See BT *Megila* 13a : “Anyone who rejects idolatry is called a Jew.”
- 7 Genesis *Rabba* 38, 13. See Chapter 4: it is contrary to Torah law and the Jewish spirit to passively rely on GoD.
- 8 Genesis *Rabba* 38, 8; BT *Avoda Zara* 14b.
- 9 BT *Nedarim* 32a.
- 10 Malbim commentary, Genesis 6:8.

- 11 *ibid. ibid.* 14:20. "Blessed be GoD the Most High": Through Abraham being blessed, blessed is the Most High who bestows blessing. **Refer to** his commentary on Psalms 134:1: "Behold, bless GoD all you servants of GoD." These statements appear to anticipate the basis for what was independently conceived and otherwise developed in my writings as the "relational reality."
- 12 *BT Sanhedrin* 38a.
- 13 *Genesis Rabba* 49, 20.
- 14 The measure of *din* is associated with (**carried by**) the Name *Elo-him* – GoD as creator of laws. Thus only this Name appears in the story of creation (*Genesis* 1). The measure of *rahamim/hessed* is associated with (**carried by**) the Tetragrammaton, the Name *Yud-Heh-Vav-Heh*. In *Genesis* 2, accordingly, which relates exclusively to man, this Name appears in juxtaposition with the Name *Elo-him*. See *BT Avoda Zara* 3b: GoD "desires partnerships" – relationships sustained through participation by man and participation by GoD; *Tanhuma Toldot* 11a: Jacob was a partner with His Creator in every respect.
- 15 See *Exodus Rabba* 27, 1: "Your friend, and your father's friend, do not forsake" (*Proverbs* (27:10)). On the day of your distress, do not cry out to other gods. Go to the One who is your GoD, and your father's GoD – that is Abraham. As it says: "The seed of Abraham My beloved" (*Isaiah* 41:8). See also *Leviticus Rabba* 2,9: "Abraham fulfilled the entire Torah"; *Genesis Rabba* 1,1: "GoD looked into the Torah while creating the world"; *Genesis Rabba* 12,9: *Genesis* 2:4 alludes to Abraham. In the word *be'hibaram* the letters of *hibaram* – *heh, beth, resh, aleph, mem* – are the same as in *avraham*, albeit in permutation; *BT Shabbat* 27a: "Welcoming guests takes precedence over welcoming Divine Presence"; *BT Sanhedrin* 65b: "If the righteous wanted, they could create worlds"; *Leviticus* 19:18: "Love your fellowman as yourself" precedes "I am GoD."

Chapter 19

- 1 Malbim commentary on *Exodus* 25:8.
- 2 Compare *BT Megila* 31a: "Any place you find the might of the Holy One, there you find His humility." The Almighty attends to matters of this world, including the human sphere.
- 3 See Chapter 4.
- 4 *Isaiah* 61:3.
- 5 *Kol Eliyahu*, page 42.
- 6 See Chapter 11.

- 7 Compare BT *Berachot* 6b, *ibid.* 33b.
- 8 BT *Berachot* 33b. See Proverbs 22:4: "The heel of humility is awe of GoD." Moses was the humblest man on the face of the earth (Numbers 12:3); and the Sages teach that in relation to him, awe of GoD was a simple matter. For this reason, Moses was "trusted in all My house" (Numbers 12:7), which is explained in *Midrash Aseret HaDibrot* 11 as being unsurpassed in wisdom and prophecy. Rav Chaim Zimmerman has commented that Moses' humility is seen manifest in his plea before GoD, when faced with the insurrection of Korah and his band. Instead of calling upon his 'standing' with GoD and as the leader of his people, he said: "Do not turn to their offering. I have not taken an ass from any of them, nor have I wronged any of them" (Numbers 16:15). With regard to King David, likewise, compare Psalms 131:1-2.
- 9 Human mentality is shielded from untruth. Compare Psalms 1:6: "GoD knows the way of the righteous"; Pesikta Rabati 24: "GoD created everything except...falsehood"; Exodus 23:7; Jeremiah 10:10.
- 10 Man's awareness of "Your heavens, the works of Your fingers" – the sublime unifying coherence and the detailed Givens of Creation – is overlapped by, but is necessarily "less than" GoD's awareness (Awareness) of "Your heavens, the works of Your fingers."
- 11 "Let your soul stand cool and composed before a million universes," Walt Whitman, *Leaves of Grass*, in Timothy Ferris, *The Whole Shebang*, Simon and Schuster, 1997, p. 245. Compare Psalms 1:1-3: "Well to the man... his (whose) desire is to strive in the instruction (*Torah*) of GoD...day and night. And he will be like a tree planted by streams of water, that brings forth its fruit in its season, and its leaf does not wither; and in all he does he will prosper."
- 12 A king has no one over him except GoD. See BT *Horiyot* 9a and Rashi commentary; Numbers *Rabba* 15, 14: "Anyone who is in awe [only] of the Holy Blessed One, in the end will be made a king." Compare: "You will be to Me a kingdom of priests and a holy nation" (Exodus 19:6).
- 13 *Torah and Reason*, page 174.
- 14 Compare Leviticus 26:3-13.
- 15 See BT *Hagiga* 12a: When GoD looked at the Flood Generation and the Babel Generation, and saw their defective deeds, He concealed the light of Day One for the righteous in the future.
- 16 Compare to the cardinal teaching of the Sages recorded in Genesis *Rabba* 3, 9: "From the beginning of the creation of the world, GoD desired to make a partnership (partnerships) in the domains below." See BT *Berachot* 6b.

- 17 Once choice exists, it is consistent to speak of “reward” and “punishment”; albeit the Judaic content **carried** by these familiar words must be **identified**, which calls for informed awareness.
- 18 Genesis 4:13-17.
- 19 Genesis *Rabba* 22, 13. Adam did not bequeath to all human beings at birth a so-called “primordial sin,” as Christianity would have it, as a cornerstone of its possibly cardinal message about sin and the need to be “saved.” Adam bequeathed to all human beings the freedom to heed or not to heed – not to heed even the Word of GoD, hence that it is an absolute freedom; and that man can freely choose to repent. His “original sin” was principally that he himself (and Eve) did not repent at once, as this teaching makes clear.
- 20 Genesis 6:11. See BT *Hagiga* 12a: GoD saw the Flood Generation, that its deeds were impaired, and He concealed the light of Day One for the righteous in the future. Compare Psalms 97:11: “Light is sown for the righteous”; Micah 7:8: “GoD is a light to me.”
- 21 See note 15 above.
- 22 The content **carried** by the designation *am k’shei oref* – “a stiff-necked people” – is here properly **identified** in the large. Compare Exodus 32:9; 33:3,5; 34:9; Deuteronomy 9:6,13; 32:5,15-17. Compare Isaiah 49:17: “...your destroyers and your wreckers shall go forth from you.” The straying individuals nevertheless remain an integral part of the collective Congregation of Israel. Compare BT *Kritot* 6b: “Every occasion of (communal) fasting which does not include of the transgressors of Israel is not properly an occasion of fasting.”
- 23 “Thus GoD said: Where is the bill of divorce of your mother” – the Congregation of Israel – “whom I sent away? To which of My creditors did I sell you? You were sold because of your sins, and your mother was sent away because of her offenses” (Isaiah 50:1). GoD’s love for the “stiff-necked” people is not conditional; in keeping with the law of “Measure for measure,” transgression and misconduct can only affect what happens to them in this world. An informed Jew understands that GoD’s love goes hand in hand with man’s absolute freedom to choose. Judaism does not advocate suppression of the spirit of man. Torah education accomplishes its purpose by cultivating in the person love of GoD, and hence love of man, as the highest expression of human freedom.
- 24 R. Clark, *Einstein: The Life and Times*, New York, 1984, p. 287. See Brian Greene, *The Elegant Universe: Superstrings, Hidden Dimensions and the quest for the Ultimate Theory*, New York, 1999, p. 166.
- 25 The etymology of the term *adam* links it to *dome* – “resembles.” According to the Sages, the resemblance is in two directions – man resembles GoD, in consonance with man’s creation as “in

the image of *Elo-him*" (Genesis 1:27); and man resembles other creations in the world. See *Midrash HaGadol, Torah Shlema, Vayeze* 28, 12, section 72. Compare *Midrash Shahar Tov* on Psalms 8:6: "You have made him (man) a little less than *Elo-him* – that is Jacob." From a scientific perspective, it has been verified that the physical ingredients necessary for the human body are the same elements found everywhere in the Cosmos. Compare *Avot deRabbi Natan* 31, 3.

- 26 Every Jew **refers to** Abraham as *Avraham Avinu* – "our father Abraham." See BT *Megila* 13a: "one who absolutely rejects idolatry is called a Jew." In this regard, Abraham is the father of every Jew; See notes Chapter 16, 6; 18, 15. Compare Zechariah 14:10: "On that day, GoD will be one, and His name one." All mankind will acknowledge GoD, as did Abraham. The efforts of science or philosophy to "unify" conceptually the world of phenomena, anticipate Zechariah's prophecy.
- 27 See Genesis 27; 32:23-33; Rashi commentary on Genesis 33:4.
- 28 Compare Genesis 48, 49; see Deuteronomy 6:4; BT *Berachot* 6a. Further compare Genesis *Rabba* 79, 5: "Jacob arrived in the city of Shechem "complete" (Genesis 33:18); complete in his sons, complete in his money, complete in his learning. See note 14 above.
- 29 See Genesis 15:13.
- 30 Genesis *Rabba* 1, 1. When the Word of GoD speaks of "the children of Israel," that pertains to Jews individually. "Israel" in the singular pertains to the Jewish people or nation, or House of Israel, which exists as a human entity. Compare Exodus 19:2: "...the children of Israel encamped (*vyahanu*, plural verb) ...Israel encamped (*vayahan*, singular verb) there in front of the mountain," and Rashi commentary; *ibid.* 19:3: "Thus will you say to the house of Jacob, and declare to the children of Israel."
- 31 Compare BT *Berachot* 6a.
- 32 Biological succession is joined to a spiritual bond that links successive generations. Every Jew is potentially a sanctuary who is joined to other Jews through Divine Presence in the communal Sanctuary – and to all Jews in all generations who constitute the enduring House of Israel.
- 33 On Leviticus 6:1.
- 34 *Amud HaEmet*, Tel-Aviv, 2000, page 30.
- 35 Compare Genesis *Rabba* 56, 8.
- 36 BT *Shabbat* 31a.
- 37 *Ibid.* *Berachot* 28b.
- 38 September 1897 (quoted in *The National Jewish Post & Observer*, June 6, 1984).

- 39 *Einstein: The Life and Times*, London, 1973, p. 37.
- 40 *Ibid.*, p. 623.
- 41 *Albert Einstein / Philosopher– Scientist* (ed. Paul A. Schilpp), New York, 1959.
- 42 We may recall Albert Einstein's intimation of belief, in Max Jammer, *Einstein and Religion*, Princeton University Press, 1999, pp. 39-40: "...Veneration for this force beyond anything that we can comprehend is my religion." Compare: "GoD was not in the wind ... GoD was not in the earthquake... GoD was not in the fire ... and after the fire a still small voice... Elijah heard it..." (1 Kings 19:11-13).

Chapter 20

- 1 JT *Hagiga* 1, 7.
- 2 See Deuteronomy 5:30.
- 3 See *Mechilta Piseha* 1, 4: Until the land of Israel was especially chosen, all lands were suitable for Divine revelation; once the land of Israel had been chosen, all other lands were eliminated.
- 4 *Genesis Rabba* 19, 7.
- 5 *Midrash Tehilim* 31.
- 6 The Land is Israel's collective body.
- 7 Joshua 1. In the wilderness, collectively, the first was missing.
- 8 Compare Isaiah 41:8: "The seed of Abraham My beloved" and Rashi commentary; *Rambam, Yad HaHazaka, Hilchot Teshuva* 10, 2. See *Sfat Emet* on Genesis 12:1.
- 9 Compare Joshua 1:7-9. See Deuteronomy 4:36-7; 32:7, 9: "From the heavens He let you hear His voice to discipline you; ... And because He loved your fathers, He chose their offspring after them; ... Observe His laws and commandments...that it may go well with you and your children after you... Ask your father, and he will inform you, your elders, and they will tell you: ... For GoD's portion is His people, Jacob...His inheritance." Jews in all generations are entries in the family album of the House of Israel, sustained by the GoD of Israel. See BT *Berachot* 6a; Chapter 18.
- 10 See Zimmerman, *Torah and Reason*, pp.62-73. Compare *Lamentations Rabbah* 2, 13: If a man would say to you there is Torah among the Nations, do not believe it.
- 11 BT *Moed Katan* 16b; see 2 Samuel 23:8 and Rashi commentary.
- 12 BT *Sanhedrin* 37a: The Holy One imprinted every man with the seal of the first man, yet not one of them resembles his fellow.
- 13 Genesis 17:5.

- 14 The following symbolic image was evoked by this teaching: The dark throat between head and belly / Is abundant with bread. / Filled with light / Light and honey. // You and I are free to journey / Endlessly / Through clusters of worlds / Mind and spirit / Atoms and stars.

Once GoD fully reverses the captivity of Zion, and the Israelites are great sages – greater even than in the past – their contribution to the welfare and enlightenment of mankind will be, in like measure, great.

- 15 Deuteronomy 6:6; BT *Eruvin* 22a.
- 16 See Proverbs 3:18; Genesis 3:22.

Chapter 21

- 1 This theme is further explored in the Epilogue. In the Hebrew tongue, where the **identified** content or meaning of words and their word structure are often closely linked, “truth” (*emet*) joins the first, middle and last letters of the alphabet (*aleph, mem, tav*), in that deliberate sequence. Truth corresponds to a definite order in reality, it has firm boundaries, and it permits of no fragmentation; a “half-truth” is meaningless. In contrast to “truth” (*emet*), which is closed, “love” (*ahavah*) is open-ended: properly articulated as *a(-a-a...)ha(-a-a...)va(a-a-a...)*. It should therefore come as no surprise that loving oneself and loving another overlap. See Genesis *Rabba* 31, 8: “The Torah was created in the holy tongue. The world was created in the holy tongue.”

Adam, meet Adam

When GoD said, “It is not good for the man to be alone” (Genesis 2:18), and He created the woman, the man began to know himself through another in his image and likeness. “This now is bone of my bone and flesh of my flesh” (2:23). Adam, meet Eve; Adam, meet Adam.

At the same time, the man began to know another through knowing himself. Adam, meet Adam; Adam, meet Eve.

Applied to loving: Adam loves Eve, Eve loves Adam; Adam loves Eve, Adam loves Adam. By implication: Adam loves Eve when Adam loves Adam, Eve loves Adam when Eve loves Eve; Adam loves Adam when Adam loves Eve; Eve loves Eve when Eve loves Adam.

Of mirrors and windows

"Love your fellowman as yourself. I am GoD" (Leviticus 19:18). Because there is GoD, one can love another when loving oneself; one can love oneself when loving another. Besides the plain meaning, as it were 'in macro', "I am GoD" may also be understood 'in micro': as an allusion to the GoD'ly about man. Thus it says, "The soul of man is a lamp of GoD" (Proverbs 20:27). In loving another, love the GoD'ly about the other; in loving yourself, love the GoD'ly about yourself. So in loving the GoD'ly about the other, you love the GoD'ly about yourself; in loving the GoD'ly about yourself, you love the GoD'ly about the other. The one-to-one relationship (man loves man) moves via the one-to-One relationship (man loves GoD 'in micro').

When one's self-love is a stumbling block to loving another, in that self-love there is no love of the GoD'ly about man. One's negation of the one-to-one relationship involves one's negation of the one-to-One relationship: man loves GoD ('in micro'). By implication, one does not love GoD ('in macro').

Narcissus killed himself when he grew too fond of his own image in the water. Joseph was more beautiful than Narcissus, and at age seventeen loved his image in the mirror and the striped shirt his father gave him (Genesis 36:3). Joseph "the lad" also brought to his father the "evil report" about his brothers (36:2). But Joseph the vice-roy "kissed all his brothers" (45:15). When later his brothers, "servants of the GoD of your father," offered to be his servants, he said, "I fear GoD... Fear (me) not, for am I instead of GoD?" (50:17-19).

By transcending one's reflection in the mirror, that blocks out the rest of the human world, one confronts all human beings as extensions of one's own excellence. The mirror is then also a window. Adam, meet Adam; Adam, meet Eve: Eve, meet Eve; Eve meet Adam.

2 This avoids the excesses of self-love.

Properly transformed human beings will have met the challenge of harmonizing what appear as the contradictory demands of love and truth. Applied to wise parents addressing would-be loving children, one might put it as follows:

To our and everyone's children

When they are young

Do not be afraid of our imperfections;
they are there for you to overcome
and grow strong:
To tolerate
your own imperfections.

Do not hate our imperfections;
they are spurs
to our striving
for perfection.

Do not be afraid of our anger
that is not our anger
but our love
striving for the fruit
of your love.

Do not be afraid of our weakness
(all love is weakness).
But make it your strength
(all love is strength).

Take our love,
bury it in your soil
and let it grow.
Water it with your strength
and with your love.

Let it rise out of the ground
to be reaped
and given away

To those you love
and will love.

- 3 JT *Berachot* 9, 5.
- 4 See Chapter 17 and notes Chapter 17, 2. The range of the inference is broadened, corresponding to reading (1) there. In this reading, henceforth considered an axiom, the elaboration that follows in the main text explores the ramifications of that axiom.
- 5 JT *Yoma* 1, 1.
- 6 Compare Psalms 1:6: "GoD knows the way of the righteous" – here, the "inner" reality. Man's loving "inner will" is intrinsically righteous.
- 7 Which is related to man as "in the image of GoD" (Genesis 1:27).
- 8 See BT *Sanhedrin* 56a. With regard to the Seven Noahide Laws, compare *ibid.* 59a.
- 9 BT *Yevamot* 22a. See Chapter 9.
- 10 BT *Makot* 23b. Nahmanides has shown how the 613 *mitzvot* are encompassed by the Ten Commandments.
- 11 In the notation introduced earlier (see Chapter 4):

When commanded (c), one's performance involves a level of endeavor E(c). *When not commanded* (nc), one's performance involves a level of endeavor E(nc).

Text [A] sets forth that E(c) is greater than E(c,na) [See Tosafot there]. Schematically:

$E(c) > E(nc)$.

By the law of Measure for measure in the relational reality: If $E(c) > E(nc)$, participation by GoD (P) corresponding to E(c) – namely P(c) – is *greater than* GoD's participation corresponding to E(nc) – namely P(nc). Schematically:

If $E(c) > E(nc)$.

Then $P(c) > P(nc)$.

In the phrasing of text [A] – the one who is commanded, one(c), is rewarded more than the one who is not commanded, one(nc). By definition, schematically:

If $E(c) > E(nc)$

Then $P[\text{one}(c)] > P[\text{one}(nc)]$.

The literally explicit text [B] sets forth that one(c) is greater than one(nc). Schematically:

$\text{one}(c) > \text{one}(nc)$.

In one reading, the content **carried** by this text is directly related to the content **carried** by text [A]. The person is "greater" when he or she evokes greater participation by GoD. Schematically:

If $\text{one}(c) > \text{one}(nc)$

Then P[one(c)] > P[one(nc)].

The participation by GoD in the relationships sustained through participation by GoD and by one(c), namely P[one(c)], is greater than the participation by GoD in the relationships sustained through participation by GoD and by one(nc), namely P[one(nc)].

See BT *Berachot* 28b: "I toil and they toil. I toil and receive reward, but they toil and do not receive reward." They receive rewards and awards only for the results. Applied here, one might tentatively say, simply: One who is commanded and does – he receives reward both for the striving and for the results of the striving. One who is not commanded and does – he receives reward only for the results. See Chapter 19.

- 12 Compare Genesis *Rabba* 39.
- 13 Like Adam "in the image of GoD," man is to *acknowledge* GoD and GoD's creations; but man is not to worship any creation by GoD. Compare Genesis *Rabba* 84, 4: "...the souls whom they made in Haran" (Genesis 13:5) **refers to** converts to worship of the One GoD.
- 14 See *Rambam*, *Yad HaHazaka*, *Hilchot Melachim* 8, 10: "Anyone who accepts the Seven Commandments, and he takes care to practice them, he is of the righteous of the Nations of the world, and he has a portion in the World to Come. That is so, provided he accepts and practices them because the Holy One commanded them in the Torah, and He informed us through Moses our Teacher that the descendants of Noah had earlier been commanded regarding them." Maimonides rules that non-Jews are righteous when their actions are grounded in devotion to GoD. Concerning their portion in the World to Come, see *Tosefta Sanhedrin* 13. For further elaboration on the theme of the righteous non-Jew see JT *Sanhedrin* 4,9: "Adam was created single into the world ... so the righteous should not say to the wicked: We are children of the righteous one, and you are children of the wicked one"; *Tana debei Eliyahu* 9: "I make heaven and earth testify for me: Whether it be a non-Jew or a Jew, a man or a woman, a man-servant or maidservant – each one in accordance to the deed that he does, so does the spirit of GoD rest upon him." BT *Gitin* 57b: descendants of Haman studied Torah in Bnei Brak; Rabbi Yizhak Zev Soloveichik, *Hidushei HaGriz al HaTorah* on Genesis 26:23: Rebekah was informed that "Two nations are in your womb." Later, when faced with the desperate task to salvage the future, she spoke the following imperative words: "Esau your brother consoles himself by planning to kill you. Now listen to me, my son, arise and escape ... until your brother's anger against you subsides ... why should I be bereaved of both of you in one day"

(Genesis 27:22). Rebekah knew that under the influence of Jacob and his descendants, good and righteous men will arise among the descendants of Esau who will cleave to GoD. But with Jacob dead, no good will come from Esau; she would be bereaved of Esau's progeny as well. Therefore was she anguished over "both of you."

Chapter 22

- 1 Genesis 25:22.
- 2 Genesis 27:19, 31.
- 3 Compare Deuteronomy 32:2-3: "Listen O heaven... May...my speech distill as the dew."
- 4 Genesis 27:39.
- 5 In context, "heaven" is the soul. See BT *Sanhedrin* 91b.
- 6 BT *Sanhedrin* 71b.
- 7 Genesis *Rabba* 63, 6.
- 8 Compare Genesis 2:7. See *Midrash Tehilim* 9.
- 9 Ibid. 25:26.
- 10 Obadiah 1:21.
- 11 Echoes of non-mortal Adam in the Garden of Eden. See Genesis 2.
- 12 Echoes of the mortal Adam having to contend with the "accursed" earth. See Genesis 3.
- 13 Genesis 25:2-34.
- 14 Genesis 25:28. The confrontation between Jacob and Esau (Genesis 25:30-33) might be dramatized as follows:

"*Haliteni na*, Gorge me..." Esau gasped. He did not say: "*Hachileni na*,, Feed me." Food was to be gorged, gulped down, devoured like a beast devouring prey. Esau was "*ish yodea zayid*, a man who knows hunting" (Genesis 25:27).

"What about the birthright?" Jacob suggested, hinting at spiritual food for his brother. The firstborn must excel at serving GoD.

But the hint passed unheeded – and remained generally unheeded for thousands of years afterwards.

"*Birthright????!*" Esau thought, perplexed. "*What is this talk of hierarchies?*"

(Out loud): "I am going to die!"

I am game for another hunter. There are no hierarchies of game.

(Out loud): "Of what use is this birthright to me?"

Then Esau "ate and drank, and he rose up, and he went on his way."

The Sages complete the inferred message: He ate without washing his hands; stood up without a word of thanks; he departed without a nod of acknowledgment. There was nothing here of distinctive human conduct. "Esau despised his birthright." When he ate, it was as the beasts eat. See Exodus 13:2; Numbers 3:12-13; BT *Baba Bathra* 16a; Genesis *Rabba* 63, 12; *Tanhuma*, *Pinhas* 13; Rashbam commentary on Genesis 25:27.

- 15 Genesis 27:39-40.
- 16 Genesis 27:28. See *ibid* 19:31. Again we hear echoes of the Garden of Eden – readily available sustenance is provided in abundance.
- 17 BT *Kidushin* 30b.
- 18 Exodus 20:12.
- 19 As indicated in the story of Adam in the Garden of Eden, unflawed transmission in the open system, between man and GoD, entails non-mortality. Moses, who is "trusted in all My house," "mouth to mouth I speak to him" (Numbers 12:7-8) has unflawed communication with GoD. At the age of one hundred and twenty, accordingly, "his eye was not dim and his moisture unabated" (Deuteronomy 34:8). But they who grow frail before dying, they "die of rust (*heled*)" (Psalms 17:14), which inhibits communication and dulls awareness.
- 20 Genesis *Rabba* 65, 16.
- 21 The laws regarding the Sabbath are part of the reality of relationships sustained by man and GoD: Man keeping the Sabbath "holy," corresponds to GoD 'keeping' GoD's Sabbath "holy." The latter – the cosmic Sabbath, so to speak (the Sabbath of GoD's Domain) – is referred to in Genesis 2:2-3. Both are referred to in the fourth commandment of the Decalogue (Exodus 20). Judaism teaches that the Sabbath is a source of abundance for all other days of the week.

Man's observance of the Sabbath, manifests that man is free not to labor: free not to make significant (lasting) changes in Creation. That GoD "rested" (Genesis 2:2-3), expresses by analogy the necessary truth which Judaism teaches about GoD: the Creator is free not to create. Hence GoD is not to be identified with any creation by GoD, nor with Creation as a whole. This Judaic teaching refutes pantheism.
- 22 The parent is likewise commanded not to profane the Sabbath; and "the words of the Master override the words of the servant." Nor can one appoint another to act as one's envoy to commit a transgression (BT *Kidushin* 42b).
- 23 To see BT *Eruvin* 69b.

- 24 Genesis *Rabba* 65, 11-12.
- 25 Genesis *Rabba* 65, 13.
- 26 In Psalm 27, King David is borne on the wings of Song to reach for unflawed communication that prevailed in the Garden of Eden between man and GoD. The "sweet singer of Israel" (2 Samuel 23:1), his hymns form enduring bonds between the people of Israel and the GoD of Israel. King David is mortal, and he cannot celebrate personal non-mortality. However, he can celebrate the non-mortality of his people.
- 27 Leviticus 23:10; Exodus 13:2.
- 28 The comparison was expounded in a discourse by Rav Chaim Zimmerman.
- 29 BT *Beza* 25b.
- 30 Genesis 27:22.
- 31 The priestly clan, the Levites and the judges were explicitly charged with educating, guiding and judging the people. Compare Deuteronomy 17:9.
- 32 Genesis 27:22.
- 33 Ibid. 25:27 – a reference to the study center ("yeshiva") of Shem-and-Ever. See Rashi commentary on the verse.
- 34 Ibid. 27:22. By reaching for unflawed communication with Divine Presence, hence for optimal grasp of the truth, there is more Divine Presence and greater abundance in the human sphere.

"May my discourse come down as rain, my speech distill as the dew ... For the name of GoD I proclaim" (Deuteronomy 32:2-3). "For the Name..." refers to the creation of a relationship; and in juxtaposition these verses affirm that there would always be Jews to proclaim the teachings of the Torah as the Word of GoD / in the Name of GoD. There is the further implication that penance is accepted, since penance enhances GoD's participation below; for the degree of abundance from On High depends on the level of participation by man below.

Regarding the connection between repentance and participation by GoD, see JT *Makot* 2, 6.
- 35 In the reality of relationships – (1) GoD sustains the ladder; (2) Divine Presence participates in human mentality; (3) Human activity is monitored.
- 36 BT *Berachot* 10a.
- 37 Genesis *Rabba* 77, 3.
- 38 Malbim commentary on Genesis 32:25.
- 39 In one sense, dominion of spirit over matter. Compare to Rashi on "the spirit of *Elo-him* hovers over the waters" (Genesis 1:2).

- 40 Cited by Rashi on the verse.
- 41 In contrast to Jacob's ladder, GoD is not perceived as standing over Mount Seir. At that time, the name *Isra-el* "GoD will rule (*isra*)" would be realized.
- 42 Exodus 17:8-16.
- 43 BT *Rosh Hashana* 29a. They "raised their eyes" to the One who perpetually "stands" over Jacob (the collective Israel) and Jacob's ladder; and this represents their mandate or striving to ascend.
- 44 Compare to Jeremiah 10:25: "pour Your wrath upon the nations that have not known You, and upon the families that have not called in Your Name." In the imagery of the ladder, their worldly ascent will be terminated.
- 45 Rashi commentary on Numbers 31:3.
- 46 Sometimes night serves as a euphemism for exile, human aberration and suffering. The onset of redemption is also termed dawn. See notes Chapter 1, 4. Compare to, as well, "in its (her) time I will hasten it (her)" (Isaiah 60:22). According to the Sages, the reference is to two rates and/or modes of redemption. See BT *Sanhedrin* 98; JT *Taanit* 1, 1.
- 47 Seir refers to the Esau peoples, or their habitat on Mount Seir.
- 48 In Torah sources, "small narratives" are generally indicative of larger realities.
- 49 BT *Megila* 16b.
- 50 *Siftei Hachamim* gloss to the cited Rashi commentary.
- 51 *Mezudat David* commentary on the said verse.
- 52 Numbers *Rabba* 1, 3.
- 53 BT *Baba Bathra* 15b.
- 54 See Note 42, above.
- 55 BT *Yoma* 19b.

Chapter 23

- 1 Or *Hachayim* commentary on Deuteronomy 33:1.
- 2 In the second verse of the Song of Songs, the beloved (Raya) invites her Beloved by speaking of Him in the third person singular: "May He kiss me with the kisses of His mouth." GoD is remote, transcendent. The verse concludes in the second person singular: "Your affections are better than wine." GoD is near, immanent. Human initiative has transformed transcendence into immanence.

To Him who is first and last.
To Him who spoke to us words
Born in Self-contemplation:

“I-Am-That-I-Am.”

Gazing from below
We penetrate the veil
And we see Him as He is:

Alone.

“Be blessed on Your mountain!”
I shout to my GoD.
“But let us meet
In the valley below
Where Your rich black earth
Makes everything grow.”

“Make Me a sanctuary,” GoD said to Moses, “and I will dwell within *them*,” within each and every one of them. The sanctuary that we, as individuals, make of ourselves becomes a home for Divine Presence. GoD chooses to guide us from within our personalities (GoD creates a relationship), and to speak with “the still small voice.” Moses was informed that Divine Presence joins the individual sanctuary to the collective sanctuary. On the pilgrimage festivals, and other occasions, there is a special commandment for Jews to rejoice together in the Temple in Jerusalem, where the Ark of the Law is located in the Holy of Holies.

Ultimately, the sanctuary one builds is within oneself. The external sanctuary, the public Tabernacle or Temple that belongs to the entire Community of Israel, may be spiritually inaccessible – it has never been built, or it remains in ruins – unless it is a faithful replica of the inner sanctuary. The Holy of Holies may be spiritually out of bounds for one in whom there is no corresponding inner holy of holies.

He who mourns for [the destruction of] Jerusalem, merits to see her when she is joyous; and he who does not mourn for Jerusalem, does not merit to see her when she is joyous (BT *Ta’anit* 30b).

He who does not mourn for the destruction of his own Jerusalem, the City of GoD within him, will never see it rebuilt. But he who does mourn is also capable of rejoicing. He can know the joy, joined to awe, of what it means to live in the presence of Divine Presence. "I rejoiced when they said to me: Let us go to the house of GoD" (Psalms 122:1).

At times, love of GoD and man is displaced by self-hatred in the heart of individual Jews. Among these Jews, the "inner will" may remain silent throughout their lives.

We may recall here the teaching that many of the Israelites in Egypt failed to exit from the very first exile; they did not participate in the Exodus. See *Mechilta* and *Tanhuma* on Exodus 13:18; Rashi commentary on this verse.

"This is my GoD and I will enshrine Him" (Exodus 15:2), the Israelites proclaimed following their exodus from slavery in Egypt. To be totally free – man at full stature – the human being must not enshrine any creation. "They are My servants," GoD says about the children of Israel; and the Sages explain: "They are to be My servants, not servants of servants" (BT *Baba Mezia* 10a). Whenever any human being authentically calls out, "Let us meet in the valley below!" there is a corresponding movement in the relational reality for that entreaty to be realized. The one-to-One relationship (man to GoD) elicits a corresponding One-to-one relationship (GoD to man).

3 JT *Baba Kama* 7, 7.

By contrast, we may recall how in the 19th century Jewry as a collective was stricken by the so-called Enlightenment. Preaching personal freedom and opportunity, alienated Jews mimicked gentile anti-Semites, who rejected any idea of a Jewish community with its own historical identity and enlightened purpose. They replaced the covenant of Israel's solidarity by promoting the dogma of "freedom for the individual Jew and nothing for Jews as a people."

Of course, the passion for solidarity would not be denied; the Jews' "inner will" was committed to the truth of Hillel's maxim: "If I am for myself – what am I?" So the passion was diverted. Many children of Israel became ardent believers in socialism, communism and other ostensibly benevolent "isms." The most prominent among them were later murdered under Stalin, and others turned into servants of the state as persecutors of their people.

Once again, however, the inscrutable ways of Providence led to an unexpected development. An alienated Jew, Theodor Herzl, turned his passion for solidarity back to his own people. Modern

Zionism was born. He wrote, and interceded with those in power, urging that the Jews must renew their future as a nation in their ancient homeland.

"I rejoiced when they said to me: Let us go to the house of GoD" (Psalms 122:1). By implication, one might say: When the people are united in love and joy, they are *already* in the House of GoD.

Joyousness before GoD is an inseparable aspect of the system of relationships in the relational reality. To love and rejoice together is a relationship; both loving and rejoicing are renewal.

Divine Presence, as a relationship with the Jewish people, is not uniform in time and place; and it depends on the level of human participation. See BT *Yoma* 21b; Rabbi Yehuda HaLevi, *The Kuzari* II, 24: five things present in the First Temple, among them the Holy Ark, were absent in the Second Temple. The reason is that only a portion of the exiled community in Babylon returned to the Land of Israel and built the Second Temple. The level of Divine Presence depends on the preparation and participation of the people; if less then less, if more than more. The implication for Jewry today is clear.

In the Holy Land, the bond of awareness between GoD and the Jewish people is said to have been most intense in the Temple built by King Solomon. The same bond is expressed in the sublime metaphor of the Song of Songs composed by Solomon. The love between the Beloved One and His Raya (beloved Israel), as depicted in the Song of Songs, was paralleled in the two embracing *keruvim* (likeness of cherubic angels) hovering over the Ark of the Law inside the collective Holy of Holies.

- 4 In the Morning Service, the *Shema* prayer is thus followed by: TRUE and certain / established and enduring / right and faithful / beloved and cherished / delightful and pleasing / awesome and mighty / proper and welcome / good and BEAUTIFUL.
- 5 See Psalms 50:2; Genesis *Rabba* 56, 10; *ibid.* 59, 45.
- 6 Genesis 22:12; Genesis *Rabba* 55, 7.
- 7 Rabbi Elijah of Vilna, *Kol Eliyahu, Vayeze*: The matriarchs of the Jewish people are praised for their beauty of appearance and comely form. Yet, the Book of Proverbs concludes the praise of a magnificent woman, by stating: "Charm is deceptive, and beauty is in vain; but a woman in awe of GoD, she shall be praised" (Proverbs 31:30). Why, then, does Scripture highlight the beauty of the matriarchs? The answer is that when a woman possesses awe of GoD, she is to be praised as well for her beauty and charm.

Epilogue and Orientation

- 1 Genesis *Rabba* 3, 9. See notes Chapter 18, 11.
- 2 To be a “servant of GoD” anticipates the negation of enslavement. See Leviticus 25:55. Compare BT *Baba Mezia* 10a: *they are My servants, and not servants of servants*; Rabbi Chaim Zimmerman, *Torah and Reason*, page 174: To be a servant of GoD is for man’s benefit. Serving GoD for GoD’s purpose is idol worship.
- 3 *Avot* 2, 1.
- 4 Psalms 1:6; BT *Sanhedrin* 65b.
- 5 Ed. Samuel Devons, Columbia University Press, 1969.
- 6 See notes Chapter 19, 42.
- 7 In the spirit of “GoD has made man straight” (Ecclesiastes 7:29).
- 8 Exodus *Rabba* 5, 9; see BT *Berachot* 45a; Psalms 29:4 and Rashi commentary.
- 9 Power and its uses are creations.
- 10 Lamentations *Rabba*, *Petiha* 1, 2: “If only they had forsaken Me, and kept My Torah, which would bring them back to the good,” can be read in this sense.
- 11 See 2 Samuel 7:5; BT *Baba Mezia* 10a; notes Chapter 19, 13.
- 12 In the Biblical panorama generally, giving names, or modifying names, symbolizes some important concept and its corresponding reality. Man is a creature of speech whereby he transcends, through abstraction and symbol, the overwhelming immediacy of sense experience here and now, and learns to soar. See Leviticus *Rabba* 32, 5: One of the reasons given for the Israelites having deserved to be redeemed from Egyptian bondage, is that they did not change their Hebrew names. Moses is *Moshe*, who rises out of the Nile to reach the peak of Mount Sinai; Jacob is *Yaakov*, the Achilles “heel” (*ekev*) of Esau for all time, who then becomes *Isra-el* – “GoD will rule.” Avram and *Sarai* are transformed into *Avraham* and *Sarah*, the letters *heh* and *yud* in their new names now incorporating half the Tetragrammaton (*Yud-Heh-Vav-Heh*), to acknowledge and confirm their transformed destinies.

For much of their lives together in Ur-Kasdin, “Abraham converts the men and Sarah converts the women” about the One GoD (Genesis *Rabba* 39, 21). They saw through the design of the world and the design of man, and caused others to see. To leave no doubt about the difference between the biological norm, and the spirit of man striving for horizons beyond horizons – to become a sanctuary – Abraham and Sarah have no children at first.
- 13 In the acquisition of wisdom, wealth, or children, human endeavor

goes together with appeal to GoD as the source of abundance. See Chapter 4. Regarding Abraham, see Genesis *Rabba* 58, 12.

- 14 Rabbi Elijah of Vilna, *Kol Eliyahu, Vayeze*. See notes Chapter 23, 7.
- 15 See BT *Taanit* 31a; Songs *Rabba* 1, 23; BT *Berachot* 10a.
- 16 What follows responds to the question: How is observance of this commandment by man, simply and directly related to what was said earlier solely about GoD?
- 17 BT *Eruvin* 69b.
- 18 See BT *Sanhedrin* 38a: "...no one is like his fellow."
- 19 See BT *Shabbat* 31b.
- 20 BT *Sanhedrin* 17a.
- 21 Compare, "For My thoughts are not your thoughts..." (Isaiah 55:8-9). Throughout history, man has often imitated the cruelties experienced in this world by ascribing them to "acts of GoD." Misfortunes might thus be seen to justify similar actions by man. As it were, if GoD can be cruel, I am permitted to be no less cruel! Faith in the efficacy of human intervention is a nuclear component of Judaism. Formulated briefly in the negative: In the relational reality, through non-participation, man might evoke corresponding repercussions "from GoD." But man is not meant to increase misery in the world – certainly not in the Name of GoD. This imperative has been violated both by those who profess no faith in GoD, and by misguided zealots of all religions.

In the human sphere, GoD's "ways," which man emulates, are to be "ways of pleasantness" (Proverbs 3:17). In one of the last meetings between David and Jonathan, as described in the Book of Samuel, Jonathan anticipates the worst for himself and his entire family – and he attempts to save them by asking King David for kindness: "Nor will you ever discontinue your kindness to my house, not even after GoD has wiped out every one of David's enemies from the face of the earth (1 Samuel 20:15)." See *Da'ath Sofrim* commentary: "Not even with the passage of time must David discontinue his kindness to the house of Saul. Even if David perceives great anger from GoD against the house of Saul, as if they were not deserving of compassion, he must show compassion. For it is the will of GoD that in such matters human beings should not emulate [how they perceive] Him. All commandments in the Torah that exhort to compassion and help for the needy and the sufferer, may perhaps imply that GoD has afflicted those people. But it His will that the harshness of the Divine decree be made less through human action. Those afflicted benefit, and those who perform acts of compassion are refined."

- 22 See Numbers *Rabba* 3, 1: "The righteous have a passion? What is their passion? The Holy Blessed One! As it says, "At night I yearn for You with all my being, I seek You with my spirit in the morning" (Isaiah 26:9).
- 23 BT *Berachot* 58a.
- 24 Compare Psalms 119:109-117; juxtapose Leviticus 18:5.
- 25 *Yad HaHazaka, Hilchot Yesodei HaTorah* 2, 2.
- 26 BT *Berachot* 33b.
- 27 GoD does not share His knowing; He shares of His knowledge.
- 28 See notes Chapter 19, 10; BT *Rosh Hashana* 21b: "Fifty gates of understanding were created in the world, and all except one were granted to Moses."
- 29 A famous saying by Rabbi Menahem Mendel of Kotzk.
- 30 See BT *Shabbat* 31a.
- 31 Respect for another's autonomy is an aspect of being holy; "you shall be holy..." (Leviticus 19:2) is followed by a sequence of commandments relating to the fellow-man.
- 32 *Avot* 1, 14.
- 33 *Tanhuma, Devarim* 3
- 34 Compare Leviticus 20:27. Sexuality and procreation sustain the biosphere. In a more general sense, see Psalms 89:3: "the world is built on *hessed*."
- 35 The greater one's awareness, the greater is one's knowledge of how the individual functions best within an interacting system of relationships. Human beings are not fully aware of the complexities involved in the created relational reality.
- 36 See related text in Maimonides' uncensored *Yad HaHazaka, Laws of Kings*.
- 37 Genesis *Rabba* 19, 7.
- 38 Ibid. 82, 6.
- 39 BT *Shabbat* 132a.
- 40 See Psalms 109:4: "In return for my love they have hated me."
- 41 After a burial, Jews recite the *Kaddish* that glorifies GoD as the eternal Source of life in the world. Compare Deuteronomy 14:1: "You are children of GoD your GoD. Do not mutilate yourselves and do not make a bald patch between your eyes because of the dead" (in mourning).
- 42 See *MeAm Loez* on Proverbs 27:20; BT *Sota* 9b.
- 43 See Proverbs 3:9.

- 44 Compare Psalms 120:5: "I am peace; but when I speak [peace], they are for war." Judaism does not accommodate hunting as a sport. It permits taking eggs or chicks, provided one first drives away their mother; and one is promised length of days (Deuteronomy 22:6-7).
- 45 *Tanhuma, Balak* 5, 8.
- 46 *Avot* 4, 21.
- 47 *Tanhuma Tazria* 5.
- 48 Cited in Rabbi Elhanan Wasserman, "Maamar Yirat Shamayim," in *Kovez Maamarim*, Tel-Aviv, 1986.
- 49 Compare BT *Yevamot* 64a.
- 50 Rashi commentary on Numbers 31:3.
- 51 *Sifrei Zuta* 10, 35.
- 52 BT *Sota* 42a.
- 53 Compare BT *Shabbat* 89b: *Sinai* echoes *sinah* (hatred).
- 54 The late Haim Sokolik, in our joint book, *Burnt Offering*, Jerusalem, 1979.

The Torah Luminary

- 1 See BT *Berachot* 7a; *Avot* 2, 10; *Genesis Rabba* 34, 11.
- 2 Compare BT *Berachot* 58a.
- 3 Ibid. *Shabbat* 133b.
- 4 Rabbi Chaim Zimmerman, *Torah and Existence*, Jerusalem, 1986, Chapter I; pp. 124-125.
- 5 JT *Kidushin* 4, 12.
- 6 Compare BT *Sota* 14a; *Makot* 23, 24.
- 7 See BT *Sanhedrin* 100a.
- 8 Compare *Avot* 5, 10.

The basic axiom of Judaic epistemology is that human awareness of the truth is mediated by Divine Presence – as it were, GoD's ever-present awareness. Except for GoD as the attentive source of consciousness, we would not be conscious human beings. Every human consciousness is uniquely informed by GoD, the source and creator of consciousness. Every state (new or renewed) of consciousness involves a creation – the creation of a relationship. “Behold, He stands behind our wall, looking through the windows, peering through the lattices” of our individual awareness.

This work is a choreography of ideas, applied to the state of things in the world and in the human domain; a substantial portion of it is devoted to studies in awareness. The explorations are modeled on the quest for lucid speech in Torah study. The text and the notes provide illuminations and detailed connections to Torah sources and to pertinent conceptions of science and knowledge.

This is the second of two posthumous works by Zvi Faier – Torah scholar, theoretical physicist and poet.