

INTRODUCTION

Shabbos AND
OTHER RITUAL LAWS -
CHUKIM
Questions ADDRESSED

ISRAEL and The NATIONS

1. Why is it necessary to abstain from the מלאכה שש, the thirty nine forms of "work" mentioned in tractate Shabbos - על שיעורם מהו עבודת ארון.

2. מהו - Shabbos is supposed to represent a day during which Jews commemorate the fact that the world was created from nothing. The observance of this day emphasises the ^{cardinal} belief in this principle.

- אין אלוהים אחרים - אין אלוהים אחרים - אין אלוהים אחרים

3. Why don't we have other forms of observance and מצוות that would emphasise other basic principles of faith such as are mentioned by the thirteen אמנות from the Lamban. (at the end of the daily davening) (אין אלוהים אחרים)

4. Since as mentioned in 2. one of the reasons for מהו is to emphasise * אין אלוהים אחרים law does the abstaining from all creative work מהו realise this goal * Shabbos OBSERVANCE SYMBOLIZES BELIEF THAT G-d CREATED THE UNIVERSE.

5. מהו Shabbos is one of the Chukim.

Eating Kosher Food; observing the laws of Family purity; Praying, putting on Tefillin and a Talis, Eating Matzo and abstaining from Chometz leaven on Passover; blowing the shofar on Rosh Hashana; fasting on Yom Kippur;

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Building a Sukkah and staying
 in the Sukkah on Sukkot;
 using a lulav and an
 Esrog Arbot and Hadassim
 on Sukkot - All these
 rituals are checkims
 what benefit and what
 mission's accomplished
 when a Jew performs these
 Mitzvos? All of them
 are created credits
 DIRECTS-PROVIDENCE.

4. What is the meaning of
 the sanctity of the Sabbath. The Sabbath is
 a day. A day is the division of time as a
 concept devised by finite humans to record
 the lapse of a certain measure of time
 during which a distance in space can be
 covered. Since time is in a sense relative to
 finite humans and not existing when
 referring to G-d, it is in a sense a figure
 of speech not existing in reality.

How is it then possible to sanctify time?
 The same question applies to
 sanctifying the holidays of
 Passover Shavuot Rosh
 Hashana Yom Kippur and
 Sukkot.

6. It is stated that G-d
created the Torah and the
souls of all humans
as the first act of
creation. G-d decreed
that observing the laws of
Torah - will become
partners to G-d in
maintaining the universe.
To RA states - humans are
observing the federal
laws - all local laws
of their and jurisdiction
state and country.
Jews in addition all
must observe the
Torah - the Torah and
summarized in the
if parts of the Shulchan
Aruch in that
manner. The universe
will exist. How do
this process take
place? Why 151

earth shattering if a
Jew fails to observe
the Commandments?

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What is the
connection between
observing the
commandments and
the existence of the
universe?

If there is such a
connection why
would G-d stake the
survival of the universe
on the election of
Man?

Man
is given free will to
believe or not, to
obey or not

How then
could G-d

gamble on such an
epistemologist issue
The survival of the
universe on the
ACQUIESCENCE of Man?

We see historically
for the last 5000 years
of recorded history
that Man has
been evil.

Billions of people
have been killed
by competing
religions. What is
gained to one is
propane for an
other.

How could God
stake the universe
on the whims of
Man?

The ANSWER IS 6
That G-d gave
man an opportunity
to elect to become
a partner to G-d in
the survival of the
universe. If man
elects not to obey
G-d's LAWS.

man self destructs.
Other humans arise
to fill his place.

If man does not
elect to be a partner
then G-d has created
other mediums
that channel G-d's
energy to nourish
and provide life
radiance for the
universe

We will explore
This topic in the
following essay.

Remember, I am
not prying to G-d.

What I write is
my interpretation of
the texts in the

Talmud and
commentaries. Any
errors or conclusions
that are outlandish

I take sole
responsibility. They
are the result of
my limited under-
standing on issues
that baffled the
greatest of men -
Moses the law
giver of the Torah.

So how can a ⁵
person like myself
dare write about
such a lofty topic
that only G-d knows?

The answer is
that these questions
have become
standard table
talk and have
been tossed around
for thousands of
years. If what
I write contains
a germ of truth
I have contributed
and done my
mission in
life. If they are
error I apologize
and seek forgive-
ness from G-d and men

It is better to 9
try and fail than
not to try at
all. At least
in the other words
when G-d asks me
why I did not
state the germ of
TRUTH that I
potentially possess I
can answer ~~it~~
in the positive.

If my
position is not
accurate it is
not my fault,

I tried; my
motivation is
pure... I do not
want my thoughts to
die when I no longer
am around.

- Echoing the Rambam -
Maimonides in his guide to
to perplexed - Even if what I
write will help one
INDIVIDUAL and

I will be
criticized by the
whole world I have
accomplished. My
Mission has been
done. Who knows
perhaps I am
right and the
whole world is
wrong? Just
because the
overwhelming
majority state
something, that
does not mean
that they are right.
I am confident
that I possess
God's truth. Let
God decide not me.

M

Judaism since
its inception
4000 years ago
since Abraham
preached Freedom
of thought and speech
As long as one
observes all the
commandments,
one is free to
dissent and
question. Nothing
is taken for granted
Nothing is sacred
that can not be
revised. 6-15
Revelation of
Torah is
continuous. Each
Jew is unique and

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is given the opportunity to contribute and write his Sefer Torah his Holy Book as long as he/she keeps within the parameters of Halacha.

- Jewish ^(Awards) practices all

the com. mandments - It is

not a matter

of concern why ???

he/she keep the commandments as long as they are kept & is satisfied.

FULL TEST

ALL LAWS that transcend human understanding necessary? what are the reasons why G-d requires the p'p'm - those statutes which are not grasped by the intellect such as the laws between man and G-d like Shatnez, the laws of Tumah, the laws of Kashruth, etc.

(A) Aruch Hashulchan
Yorah Dayah
Laws of
Chayim
Parents
Obligations
also Chayim
Lsh.
Laws of
ser Tochas
Haimonides
Halachos
re: one who
receives
moral
Laws
without
the
recognition
of a Creator
is neither
wise nor
righteous.

In essence all Torah Laws are p'p'm. Even the laws between man and man which one might think have a comprehended rational explanation are also basically p'p'm. If the basis for the moral laws between man and man was the human intellect, then if man changes his philosophy sanctioning conduct we consider immoral all morality could be dispensed. Nietzsche sanctioned the super man and frowned upon compassion for the weak. Darwin's theory of survival of the fittest gave brute force the sanctity of rights.

The Gemora Brochos says that p'p'm - those statutes that transcend human are used by rationality - are the laws that the yetzer used as proof to disprove the validity of the Torah. The question arises why are these statutes so ~~irrevocable~~ ^{incomprehensible} and how are they evidence against the Torah.

The answer is that the yetzer - the Angels created by G-d to germinate temptation and rebellion in the minds of man to G-d - is following a very subtle plan. He knows that the Chukim are the very essence of man's acknowledgment of G-d's sovereignty over the world that he wishes to undermine in his skepticism.

Chukim

Man cognizant of the great and uncomparable difference between him and his Maker stands awed. Man realizes that he as the created is limited by the boundaries of time and space. His Maker, may He be blessed ^{יְיָ אֱלֹהֵינוּ} is transcendent to all time and space.

ⓑ Maimonides
Yad HaChazaka
Yesodee
Hatora
Doth
Chapt I.

He is the ultimate Cause of all causes. He is the Original ~~move~~ Power and Initiator of everything. He was the Creator of time and space, that ~~began with~~ ~~the~~ was formulated with the ~~writing~~

ⓐ Medrish
Taana
Debray Elijah
Chapt I.
Medrish
Tanchuma
Parsha
Beraachin

Tora created before the ~~the~~ universe and the cosmos. ~~Every~~ the Tora spelling out the boundaries of time and space was an Emanation of G-d's Word. Within this shell of time and space ~~the~~ that was the beginning of Creation, ~~the~~ G-d

Revealing His various Powers and Wisdom. Created the Cosmos and universe. ~~All~~ The Tora was the blue print of Creation. ~~These manifestations of Force and Wisdom~~

The Cosmos and universe locks within its perfect order and ~~profound~~ profound mystery of Infinite Force and Wisdom. ~~These~~

this Force and Wisdom ~~that~~ ~~is~~ the ~~path~~ Pillars and Unifying ~~at~~ Cause in the entire Cosmos and universe. ~~the~~ ~~at~~ the Revelation of B-1 (NH. 3)

3/

Chukkim
G-d as the first stage of Creation

Creation began by the establishment of time and space. ^{Beraishis} "in the beginning" implied that time and corresponding space was the foundation of Creation. ^{AD} The Emanation of G-d's Word to Form ~~life~~ entities ^{infinitely} limited by given boundaries was the Will of G-d.

(A)
Medrish
Rabba
Parshas
Beraishis

The explanation that G-d Created a World to be able to Reign. Hakol Boru LIKVODO
131257 K12 133

Everything was created ~~for~~ ^{for His Honor} does not in any way explain the reason for Creation. G-d, who is Perfect, did not have to Reign. His Perfection was not increased one ~~at~~ iota by the ~~at~~ His Reigning. Why then did He Create the world? ^{AD} The reason is

(B)
mainimiddo
paad. yesode
Haboda
Daath
Chapt I

as mysterious as the True Essence of G-d. Certainly He didn't need the universe for Himself. or to satisfy His ^{need} ~~ability~~ to be ~~grac~~ Gracious to His creatures. G-d has no needs. He is Perfect. ^{AD} The ~~motivating~~ Prime reasons are a mystery. Once the universe was created, once there was a ^{Beraishis} "in the beginning", certain interrelating laws of the cosmos were established. G-d is the King. He is Gracious and has elevated man to be able to perfect his Nefesh to achieve immortality.

4 Chukim In mortality is won by having all eyes
out to the in common ~~1773 1072 35~~ ~~1675 0 will~~

Everything G-d Created is to be for G-d's honor -
to have G-d as the center of their
daily life and existence in order to
achieve immortality. But the original

key is a mystery as profound as what
is G-d. (A) Just like G-d reveals Himself
to the human intellect by His

Force and Wisdom in the cosmos, (B)
expressed by phenomena of nature. FACETS OF
G-d are certain facets of His Reasons for
Creation revealed to man in the by his
observation of the past and present of the
universe.

The Tora, the blueprint of Creation
set the boundaries of time and space. (C)
Within these boundaries G-d

injected His Force and Wisdom,
revealing Himself to man and those
creatures limited by time and space. (D)

Man, limited by time and space
is limited in his grasp by his intellect.
Therefore he can't comprehend limited
knowledge man does not have the
instruments to successfully receive the

sense the truth of G-d. Would man comprehend
all the mysteries of Creation he would know the
truth of G-d. KI LO YERANI 'N' ~~ADOM PIR VECHAI~~ ~~1773 1072 35~~

For no man - even Moses - was able to fathom
all the mysteries of the Universe. Moses fathomed
49 stages of wisdom, but the fiftieth was
unable to comprehend while also ~~was~~ ~~both~~ an
his soul and Nefesh were in the limitation of time
and space - in his body. (E)

(A) Memora
Haqiga
Erek
Fin Dorshin
20 1/2712/14
20 2/54/1
20 260/5
20 2/10/1
20 2/10/1

(B) Taimonides
Guide to
the
Perplexed
in the
chapter
explaining
that Moses
was
shown
the back
of the
ark of
the Tefilin
from
by
G-d.

(C) Hedrick
Rabba
20 1/2712/14
20 2/54/1
20 260/5
20 2/10/1
20 2/10/1

(D) unless
Beraichis
110 2/10/1
1773 1072 35

5
Chukim

These Chukim are a ^{manifestation} and limitation of man of the above mentioned ^{and limitation} ~~fact~~ Man was made a center of Creation. Man's acts and deeds were ~~limited~~ ^{circumscribed} by G-d to ~~carry~~ ^{act as the medium for} the force of G-d to maintain the life ~~force~~ of the universe. ~~Why we don't know, but how we are taught by the Tora, the Chukim tell us how.~~
By doing the Chukim ~~of the~~ Tora, that represented the blueprint of Creation, contained the Names of G-d - the various Force and Wisdom manifested in various ways but still essentially demonstrating the unity of G-d.
~~At~~ The universe may appear to be governed by conflicting laws to those who are puzzled by its mysteries; to those who are limited in their comprehension by time and space. However, the greater the intellect, the greater One has achieved Holiness and been graced by a ^{degree} portion of the Ruach Hakodesh, Divine Inspiration, of the more ~~spiritual~~ man sees in the universe.

~~Chukim~~ are Chukim are the manifestation of G-d's blueprint of Creation in another form and shell ~~in~~ the form man can adopt for himself to bridge the gap between him and his Creator - the gap of time and space. Chukim enable man to transcend his limitation of time and space, and unite with his Creator in a limited pre-ordained plan. Man united as still a creature but enjoying eternity at the will of G-d.

A Checkum

Man who has reached the status of Divine Inspiration when his soul, nefesh and body are together on earth enjoy the extent the wisdom of G-d. limited by He is traced by certain Powers that enable his prayers to change the ^{physical laws} and transcend the course of natural laws. The extent of his wisdom and power through prayer depends on the extent of the Divine Inspiration he has achieved. His Man's after his soul and nefesh body are separated from his body transcends time and space ~~and~~ finds refuge and is ~~gathered~~ gathered under the wings of the Shechina.

TEHAY NEFESH ^{152 B.} 2 ROR BIZOR
 HACHAIM TAHAS KANFET HASHCINA. ^{152 B.} STAGAS
 man achieves grows and advances
 a higher spiritual status until such time that his ^{to close proximity} Neeshoma and Nefesh are ~~offered~~ brought ^{near} by the Angel Michael

A mysterious vision has occurred. Man has achieved a spiritual bond with his Creator. He is given by his Creator, certain powers and wisdom possessed by G-d. However, the identity of man's spiritual personality is maintained. Man's ~~that~~ has Divine powers and wisdom, contingent upon the Mercy and Grace of G-d - Man's power and wisdom can be compared to the reflected light of the moon on earth that is totally dependent on the Sun. Would the sun cease shining ~~with~~ the reflected light of moon and earth would cease. Similarly man's power and wisdom at all times operate from the Creator's Will.

↳ Chukim all these concepts are embodied in the very nature of Chukim. Their why is transcendent to the mortal mind. Their scope transcends the cosmos. Their origin dates at the 'Beginning' when G-d formulated His Wisdom and Powers in the Torah. The Chukim are a shell a "form" in which man can become a medium for the Word of G-d to be crystalized and transformed into mortal deeds or Mitzvot. These deeds, by Divine Will, are the life force of the Universe. It is G-d's Power and Wisdom Flowing through the medium of man's deeds, as much as scrupulously follows the Chukim, that give life to the Cosmos. Such man serving as G-d's medium simultaneously finds eternal life for his spiritual personality - his neshamah. Just as he enabled life to flow through his Mitzvot to the Universe so too G-d repays him by gracing him with limited power and wisdom while united with his body and then immortality when he represents G-d's will after separating from his body.

~~How that generous explaining the yetzer's argument can that Chukim disprove the validity of the Torah can be understood. The basic concept underlining Chukim is the fact that their real reason is transcendent to man's intellect. In order to know the real reason for Chukim we would have to know the truth of G-d, the Author of the Chukim, and all the mysteries of the Cosmos would have to be understood. A matter defying~~

1) Chukim

a mortal's capacity. Consequently, we ~~are~~ cognizant of man's limitations when his soul is united with his body, we ~~are presented~~ ^{accept} ~~with~~ these mysterious Chukim and can only comprehend, to an extent, what purpose they serve. We accept them, because as mortals limited by time and space we can't fathom the ~~both~~ entire real reason in the Mind of the Author of the Chukim. This attitude about Chukim is facing reality and calling a spade a spade. By definition of being a mortal we are limited by time and space. Being limited it is a physical impossibility to have the ~~the~~ ^{the created} ~~entire~~ wisdom of the One who ~~is~~ ~~transcends~~ time and space. To comprehend the real nature of Chukim, that are an Emanation of G-d, the Word of G-d, it requires ~~knowing~~ fathoming the Mind of G-d that mortals ~~are~~ are not equipped to do. We do know that the Emanation of G-d appeared as Ideas in the Torah created as the first Act of Creation, the same Emanation appeared, in a different form, as the ~~universe and cosmos~~ ^{life} force to the newly created universe and cosmos, and finally, the same Emanation appeared in the form of Chukim given by G-d at Sinai. The same Emanation appears as the Jew translates the Ideas of the Torah into ~~seed~~ seeds - Mitzvot. It is the same Word of G-d appearing only to the Created as ~~is~~ ~~if~~ though they were in variant forms. To G-d who is ~~beyond~~ the Creator of time and space, these variants are essentially one and the same.

8
can be Checked Now the Gemara is understood concerning the yetzer
The ~~yetzer~~ ^{whose} ~~purpose~~ ^{is to those who}
wish to confound ~~him~~ ^{his} attacks. This basic
premise. He ^{has} established a criterion for
truth - rationality ~~of the grasping by the~~ ^{that the mind can under}
stand ^{of} ~~the~~ ^{all} ~~human~~ ^{of knowledge} intellect. ~~to~~ ^{is} this, according to this
false premise, if the mind is incapable
of understanding anything - that thing does not
exist. In that manner they ~~yetzer~~
attempts to undermine the validity of the
Tora. However, as we have previously
pointed out such a definition of truth is
an illusion and unreal. But they ~~yetzer~~
~~by definition~~ ^{was created by G-d} ~~to~~ ^{to} make
people believe that the only real thing
in the Universe is our limited self
of the present. Such an attitude obviously
is unreal.

Torah

The Ramban in his introduction to Chumish states that the Torah created before the universe was essentially the same as we have today. From י'כ'ל'ך to ת'ר'פ' ל'ו י'ט However, though all the letters are present are the same, the grouping of the letters were different. The groupings represent different names of G-d. He quotes Rashi such 45a as an example.

That is why if one letter in the Sefer Torah is missing the the Sefer Torah can't be used, since a name of G-d is missing.

(1) The question is since G-d is One and there exists no unity like His Unity, why are there more than one Name for G-d?

(2) Since G-d is the Creator of time and space and certainly is transcendent to these dimensions, how could the Original Torah contain the names of G-d? Were the Names of G-d, in essence, G-d himself? Is the meaning of that Gemora about the Original Torah that G-d injected himself or Emanated within the framework of the Torah? How can that occur?

(3) Since the Torah we possess today is essentially the same as the Original Torah then the Mitzvot of the Torah should contain the names of G-d. Is this true? What is their effect on the person observing them?

(4) Why was it necessary for G-d in the first place to write a Torah? It is stated in the Gemora that the Original Torah served as a blue print for the Creation of the Cosmos. Why did G-d need a blueprint?

2 Tora Answer to (1)

The Names of G-d are a mystery. However, from the Gemora Zoma 69 B it appears that people, according to the way G-d Manifests himself in their generation, attach a meaning to ~~their~~ ^{this Manifestation} experience and identify it with G-d. Thus the people Moses and his generation experiencing the miracles when they were freed from Egypt, salvation from the pursuing Egyptians, Revelation at Sinai and survival in the desert, attached to G-d the Names of

קַדוֹם, גִּבּוֹר, יְרַחֵם
The Great, The Powerful and The Awful
when the Jews centuries later sinned and were punished by the Temple being destroyed and the people exiled from Eretz Israel and reduced to servitude, the prophets, so contemporary to this era, saw the cessation of Divine Interference for the benefit of Israel. Though they knew why this cessation of Divine help occurred, nevertheless they in fact didn't see the Manifestations of G-d that had prompted Moses to exclaim the Great, The Powerful and The Awful.

Though they knew that these Qualities attributed to G-d existed, nevertheless they personally were not permitted to state them. Thus, the Names attached to G-d are relative to the ~~so~~ experience of man as he ~~sees~~ actually sees the Manifestations of G-d. Obviously, the Names, then, are not objectively stated as to the Real Nature of G-d. that no human knows.

3/ Tora

Thus even Moses desiring to learn the True Nature of G-d was denied that Wisdom.

Because no man can see [know the True Wisdom about G-d] and live.
Man is not equipped - since he is bound by time and space to grasp One that Created time and space. (Maimonides ^{Yesodei Maitora -} Jaad Hachago Maada Chapter 1)

More Nevochin - Guide to the Perplexed.

Now, since G-d created time and space, He realized that His creations would necessarily be bound by certain limitations. Such a limitation is the law of having only one thing in one place at any one time. Another law is the segregation of past, present and future.

Since all human experience of creatures are governed by the limitation of time and space, such creatures necessarily ^{attach to} ~~see~~ all phenomena and all facts similar limitations. Thus G-d and those of His creatures that transcend time and space by Divine Grace, are very difficult to comprehend by the human intellect.

G-d then is comprehended as ^{man} ~~the~~ experiences Him - his Manifestations. Thus, if man sees senses a Manifestation of Greatness, Power or Awe that all Attribute is attached to 'G-d.

That is the meaning in the Ramban who states that we have a Tradition that the letters of the entire Original Tora and our Tora ~~spell~~ spell G-d's names. True, G-d objectively has but One Name. He is One.

4 / Tora
However, relatively, from the ~~to~~
manner, man sees G-d's Manifestations,
there may be thousands of Names.

Not because G-d forbid, G-d is
different. But because different men
see thousands of different Manifestations.

There are no two men having the same
mind (Pirke Avot of Rav Nathan.

(אין שני דעות כגון שני פנים)
like there are no two similar faces so two
there are no two similar minds.)
thus, necessarily, each man according to his
makeup sees a different aspect and
manifestation of G-d.

These Manifestations from the human
point of view are the different
Names of G-d that are contained in the
Tora. However all these Names taken
objectively from the standpoint of
one transcendent to time and space
are One. Thus the Gemara Shekolim
says

אין שני דעות כגון שני פנים
Israel, the Tora and G-d are One.
Thus the Tora containing thousands of
Names of G-d really agrees with the
objective fact that G-d is One.

It may be compared to a ~~single~~
to thousands of people wearing ~~different~~
glasses viewing a color ~~less~~ object. Each
individual will see the object having ~~the~~ as
one of its properties, the color of his glasses.

5 Tora , to a degree,
 is can be compared, to blind men from
 birth who suddenly find an elephant.
 One man touches his trunk and exclaims, why
 this is a snake. Another touches his foot and
~~exclaims~~ thinks he found the stump of a tree.
 Another touches his body and thinks it is a
 tank. So too, in a sense, D-d ~~was~~
 Manifests ~~to~~ himself to man and in the cosmos.
 Man's mind is equipped to see only one
 thing at a time. Thus man sees ~~some~~ some
 phenomena that he interprets as a Manifestation
 of G-d. His limitations prevent him from seeing
 all the related phenomena. All he sees is one
 point of the phenomena. Even if he be
 informed of other ~~phenomena~~ phenomena that are related,
 his mind ~~equipped~~ equipped to see one thing at a time
 in any one place interprets all phenomena
 accordingly. Thus man creates, necessarily,
 in his mind a segregation of different aspects of
 G-d.

G-d, in His Wisdom, Realized that this would
 happen. Accordingly, in the Original Tora He,
 filled it with different Names of G-d.
 In effect, this very act was the first
 stage of Creation, creation of ~~time~~
 time and space. (~~time~~ ~~space~~) ~~reshma~~
 D-d Created space to be measured
 from the Beth of the word Beroishis to
 the Pamed of the word Yisroel. G-d is called
 El Shadai because he ~~held~~ the ordered limit
 tions and dimensions for Creation. ~~The~~
 dimensions are analogous to a shell or a
 form. ~~In this inorganic~~ this may be the meaning
 turn to 6

SA
Tora.

Nishmas Yaakov Joseph

To be better understood, an analogy
from light waves may be
An analogy having some value may be
the following:

Light is colorless. However when light
waves pass through a prism the human sees
multi colors. Thus the specially cut glass of the
prism refracted the light wave and brought out
its colors.

The human mind is like a ~~spec~~ prism
segregating the manifestation of G-d into segregated
manifestations. Since G-d is at once
Past Present and Future, while man is only
present, an optical illusion occurs ~~to~~ to man
at any point of time when sensing the
manifestation of G-d. Man's senses can only
grasp and comprehend a very short sided and
distorted manifestation. Thus, at different
points of time, man thinks he sees
different manifestations and therefore attributes
to them different Names of G-d. In reality
from the point of view of G-d it is all
~~the~~ One Manifestation, since ~~time~~ past present,
future is all One and the same.

This optical illusion in addition to the
fact that G-d created Angels, to whom he
delegates ^{important} ~~important~~ functions of managing
the Cosmos, ^(I-XI.H) was responsible for the
error of paganism. Man thought that he
should worship many deities. Instead of
directing his prayer to the One G-d, man
erroneously short cut the process by directing
his supplications to the Angels or to the different
deities he erroneously assumed existed. (Maimonides God)

Chilchos Avroha Zora.

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and
force

Nishmas Yaakov Joseph

The Optical illusion of man seeing different manifestations of G-d can lead him to paganism is substantiated by scriptures - Exodus Parashas Yitro following the section of the Ten Commandments it says :

"From heaven have you heard G-d; you shouldn't make golden foreign gods..."

The connection of the two clauses substantiates the above mentioned ^{error} ~~error~~ since Israel saw a Manifestation of G-d, they could erroneously think that a different god spoke to them than the One Who ~~performs~~ Created the world, so they ~~are~~ were warned against this error... ~~that is~~ ^{that is} ~~the~~ the heavens were full of the ~~voices~~ ^{sounds} of the Shofar as the clouds and ~~winds~~ darkened and enveloped ~~the~~ Mount Sinai in ~~spec~~ and the winds violently stormed. Mount Sinai and other mountains ~~turned~~ ^{to flames} ^(a)

(a) streaked to heaven

erupted with volcanic blasts, as they physically were ~~split~~ moved by this phenomenal gathering of Celestial energy that ^{caused earthquakes} All this was a prelude to prepare Israel and for the future to understand clearly what they were to hear and see ^(b) Finally they heard and saw the ~~words~~ ^{words} sounds of the voice as they departed from the Mouth of G-d. (Rashi other)

(b) Ramban here.

Nishwas Yaakov Joseph

5/
Q/Tora

~~From the above mentioned~~

Thus G-d wanted to make crystal clear to Israel that there was only One G-d who created and continuously sustains the cosmos. The bringing together of the forces of heaven and earth and the change in the natural laws, were to demonstrate that the Creator of these natural laws could order them changed at His Will. Thus, all these laws were delegated to perform his desires. They could all be abrogated at any time the Creator saw fit. Thus all Manifestations no matter how different, were in reality different from the point of view of man: but the same from the point of view of G-d.

7/2/2016

6. Tora of "Tohu" as the ~~deser~~ description of the original state of matter. The form that was lifeless-inorganic.

Then to Answer to question (v)

G-d then ~~em~~ Eminated this Word and Brought to Life this inorganic form. ~~However this is the meaning that G-d filled the~~ ~~the form~~ lifeless form, the dimensions of the Tora - the shell, that covers the space, ^{from} occupied by the words of ~~our parent~~ ~~the~~ ^{the original} Tora, with His ~~of~~ Names. ~~Not that the Emination means that G-d injected Himself. G-d by definition created space and this can't be bounded by space. G-d's presence is everywhere~~

Therefore His life giving Force illuminated the Shell and gave it life. The illumination by G-d, the act of giving life is called Emination. ~~The life given~~ Manifests an Act of G-d, ^{or a Name of G-d} ~~to~~ ^{those} created, like man, ~~who~~ see only one aspect of G-d or one Manifestation ~~to him what he sees~~ or one Name. Another Manifestation viewed apart from the entire picture is seen as a different Name. However the entire creation of the ~~material~~ cosmos is to G-d one act of creation. To man it consists of billions of different aspects each one manifesting a different Act or Aspect of the Creator requiring a different Name. ~~This G-d's presence, in which~~ Thus the Cosmos is ~~found~~, was illuminated by G-d; that ~~that~~ G-d injected Himself and limited himself within the boundaries of the cosmos

(A) This is the meaning that G-d filled the original Tora with his Names.

לפנת יצוק יוסף

6B

הגופית לכתב רב

אתה גדר וזק בך כל הקבוא וכו' את חיינו ~~כח~~ כל איסי
כחיה וסוף ~~העלוק~~ והואו ~~מפיקה~~ כהוד אלק
כחיה ~~הואו~~ מזהר ~~עם~~ האדם ~~מבין~~
עדות ~~הואו~~ הנה ~~הואו~~ ~~אך~~ ~~אך~~ ~~אך~~ ~~אך~~ ~~אך~~

מבין ערות הואו
ישי ויהי ~~אין~~ ~~ועצוק~~ ~~שכנה~~
כלו ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
מחיה

כחיה ~~שכנה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
במחיה ~~כח~~ ~~הואו~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~

6B

3/3

כוחי אבד ~~אין~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
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מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~

6B

3/3

מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
מחיה ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~ ~~מחיה~~
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2

Tora

~~What~~ What is the illumination or
Emination or Word of G-d?

~~It is a Property attributed to G-d.~~

It is in a sense like the rays of the sun warming or burning those objects found within the range of the sun. The rays of the sun ~~is~~ energy ~~dispatched by the~~ flowing or escaping from ^{an} the sun. In this sense the rays are independent entity, apart from the sun. Similarly it is a law in physics that light travels at fantastic speed. The energy of light traveling from stars is measured in terms of light years, the distance light would travel over a year. The light or energy finally eventually reaching us is considered as having left its source many years.

before. Thus this energy is separated from its source. Similarly, we say in Psalms, 147.
repeated each day in the, ^{Halalim} ~~וְיִשְׂרָאֵל יְהוָה~~ ~~וְיִשְׂרָאֵל יְהוָה~~ ~~וְיִשְׂרָאֵל יְהוָה~~ ~~וְיִשְׂרָאֵל יְהוָה~~

How speedily does His [G-d's] word travel. Thus the word is supposed to travel and cover space. Anything that is within the boundaries of time and space ~~must~~ necessarily be ~~ex~~ created. Thus, it follows that the word or illumination or Emination of G-d is a creation of G-d.

Manifested to him - We are One. See
Words. However from God's point of view this words and the
Alshah brought down Anan Joseph Tanchuma of Paros.
Seraushis

18

Tora

We can also say that the expression in Psalms 147

יְהוָה יִשְׁמַע קוֹלֵנוּ וְיִשְׁמַע קוֹלֵנוּ

How specifically does G-d's word travel was only said figuratively

יְהוָה יִשְׁמַע קוֹלֵנוּ

In the same way that we find human qualities attributed to the Creator that involve movement within time and space. The Lambam in the Guide to the Perplexed as well as in Yaad Hachayon, the Laws of Moada, Daos. Chapter I explains such references to be only figuratively. In essence G-d does not move or travel. It is only man's optical illusion that supposes that movement is involved. However G-d is always present and His word is always present. Only at certain times is man graced to sense G-d's word. Similarly G-d's word is always present always illuminating, always emanating. At G-d's discretion time and space were created as an inorganic shell. This shell was brought to life by the ever present life giving force we call G-d's word or G-d illumination. ~~It is not his word for the same~~ Only man segregates this function from its entirety and calls it by what he sees.

9 Tora

Thus man who is not always ~~Graced~~
Graced to sense G-d's Manifestations
or sense Divine Inspiration, when
he is Graced, erroneously, thinks
that G-d suddenly appears. He
can't imagine that G-d always was
Present, His words or Ideas always
were "audible" but that he - man -
was off tune. It is to be compared
to a radio set that is suddenly
turned on. The program may have
been on previously, but the listener
~~receives~~ since he first begins to
listen, may think that the program
just began. So too with the
words of G-d. They always existed.
However their Effect - their life giving
Force ~~is~~ began on inorganic matter
took place when G-d decided and
willed.

10 Tora

Nevertheless the difficulty exists, how can an inorganic matter that is bound by limitations of time and space make contact with the Creator who is qualitatively in no way to be compared to what the inorganic matter?

Therefore G-d had to create a bridge - a י.כ.נ.ל.

Something from Nothing.

The Rambam interpreting the Mishna end of Taharas explains the Gemara that discusses ל' יצא that these ~~to~~ who are the beloved of G-d will be rewarded - ^{Yaish} "Yaish". He explains "Yaish" to mean the Real thing, life that is eternal - immortality.

Similarly here Yaish means immortality. The quality of transcending time and space. Thus G-d in order to enable the inorganic shell to respond to his Life Giving Force and be sustained gave it a quality of immortality - ~~a form of~~ ^{from} Neshomas. Every inorganic creature - from every specie - has a guardian Angel who acts as an intermediary to receive the Life Giving Force of G-d. (Gemora -

Rambam

" Tora

Thus these "Neshomas" served as a medium for the life giving Force of G-d to breathe life and sustenance into inorganic shells. The first inorganic shell was the dimensions of the Original Tora. This shell was invested with ~~the~~ Neshomas, ~~in the form of the Names of G-d.~~

~~their Neshomas.~~

They were ~~the~~ Names, in the plural, since by definition they were invested into a created object.

In reality it was but One Name of G-d, but for those bound by time and space they appeared as Names.

The Neshomas though transcending time and space ~~is~~ ^{are} eternally subject to the will of G-d for its existence. These Neshomas, attached ~~itself~~ ^{themselves} to the inorganic shell of the dimensions of the Original Tora. Once the Neshomas ~~was~~ ^{were} there ~~it~~ ^{they} could become receptive to the Eternal Everpresent Radiance of G-d. At that point contact was made between Neshomas and G-d. ~~as~~ the Radiance the life giving Force of G-d then ~~for~~ permeated the ~~the~~ dimensions of the Tora. The first Creation had occurred.

What

What followed later was an unfolding ~~of the~~

"A
Tora

of Creation. The ~~realized~~ material realization of the Universe and its manifold details was another form of the Original Creation.

The dimensions of the Tora permeated by the Names of G-d or the Radiance of G-d was ~~like~~ the creation. What followed was another variety of the same. As ice, ~~water~~ gas, ~~water~~ gas, vapor, water and ice are different varieties of the same thing, so too is the Original Tora the cosmos that followed, ~~and all~~ man and the Tora in our hands today the same. They appear different to man limited by time and space but to those transcendent ^{to} time and space they are the same. The Gemora Shekolim

שקלים כי ה' אלהינו ה' אחד

Israel, the Tora and G-d are One.

Similarly the Gemora

שקלים כי ה' אלהינו ה' אחד

The final material act was originally in the mind [of G-d] thus final and original are two ~~qual~~ points in the measurement of time. However to those transcendent ^{to} time and space the final material act and the plan in the mind are the same.

12 / Tora

Thus ~~the~~ the Gemora says that everything was created the first day; the other days they were however not brought forward in concrete form until the specified time decreed by

G-d. It took six days for everything in the ~~the~~ universe to unfold at ~~the~~ ^{G-d's} ~~decreed~~ ^{decrees}. After the Cosmos was created and

the Cosmos was ~~was~~ ^{unfolded} ~~unfolded~~ ^{in a sense similar to the petals of a flower unfolding from the bud.}

brought forward into concrete form, did G-d ~~form~~ ^{form} man. Avos de Law Mason states that man in his spiritual makeup mirrored the functions of the entire Cosmos. Man was the purpose of creation

It was man who was delegated the function of serving as the "Neshoma" of the Cosmos. The Original Dimensions of the Tora had ~~a~~ Neshomas that served as a medium for the shell to receive the Life Giving Force to sustain it. When man was ~~created~~ ^{formed} ~~he was~~ ^{by a fragment of} these Original Neshomas was invested to him. (Thus, the Gemora says that before ~~the~~ ~~Cosmos~~ ~~appeared~~ ~~G-d~~ ~~created~~ ~~the~~ ~~Tora~~ ~~and~~ ~~Israel~~.)

^{By} ~~Israel~~ is meant the Neshoma that served as a medium for the inorganic shell of the dimensions of the Original Tora. This in effect was creation. When man, in concrete form made from inorganic matter, earth, ~~appear~~ ^{was} formed by G-d, he imparted

13

Tora

man with a fragment of this original
Neshoma. Thus, the Gemora soul of the
says in Shabbos 157a. That the righteous
are stored under the Divine Chair.

אין כבוד ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה'

Elsewhere the Gemora

says that the ~~the~~ Neshomas return to the
"tree" ~~place~~ ^{place} where they were ^{cut or} shaped ~~at~~. It
appears that there existed a great
soul that was splintered and formed
into individual souls of all
men and women. Thus all souls
of Jews have a common tendency.

All Jews are responsible for each others
acts. The reason is

אין כבוד ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה' אצל ה'

The souls ~~was~~ were grouped with
common tendencies. All souls ~~the~~
souls of the different nations were
put together into individual segregated
groups. Each ^{group} was assigned an Angel or
Mozel or star of destiny. ~~that~~ Each group according
to its destiny functioned in history.

The children Abraham by the original
and traumatic act of self sacrifice and
found discovering of the ~~the~~ Wisdom of G-d was able

14 Tora

to transcend ~~the~~ ~~law~~ his ~~own~~ destiny.
When G-d changed his name to ^{his wives name} ~~his~~ name
instead of ^{אברהם} instead of ^{אברם} and ^{אברם}
substituted the grouping of Abraham
and Sara's destiny. ~~to~~ ~~from~~ No longer
would ~~an~~ ~~angel~~ Abraham and his future
children ~~to~~ operate in history through
the natural laws of destiny.

G-d was Abraham's destiny. The
laws of G-d or the Tora would
govern him. These laws defy
the natural laws of the world of nature
~~and~~ ~~and~~ ~~and~~ mazales ~~and~~ destiny.

Thus Abraham in order to ~~operate in~~
function in history would have to
practice the laws of G-d, ~~but that~~
in addition to those given ~~to~~ other
men. ~~The~~ Mitzva or the Precept of
Circumcision was formally decreed
to Abraham and his children. Abraham's
~~in his~~ ~~with~~ Nefesh and Neshoma were
very "sensitive" and were able to receive
the "Radiation" of Divine Wisdom that
surrounds everyone and everywhere. As a
result of his Divine Inspiration he learned
all the Mitzvot to be formally given to
his children at a future date. Since Abraham's

15 Tora

transcended human destiny as well as time and space, the ~~differe~~ fact that the Tora was given later, did not deter him from knowing it. Thus the Gemora Yoma says that Abraham learned and practiced all the Tora. Isaac read it so often that his close reading is given as one of the reasons that he went blind in his old age [Thus Abraham had written down the Tora he received by ~~the~~ Divine Inspiration or Prophecy. ~~The Gemora~~ says that the ~~the~~ $\frac{11}{15}$ of ~~of~~ of Abraham served as the medium through which ~~Abraham~~ he received the Divine Wisdom from G-d that was always surrounding him and everyone. ~~Others~~ Other men ~~were unable~~ to did not have the instruments to pick up the Divine Wisdom. Abraham did. The Gemora Avoda Zara says that Abraham had four hundred chapters of the Gemora Avoda Zara that he knew. Many of these chapters have been lost to us today.

at any rate, Abraham's ~~nation~~ ^{children and nation} as long as they observe G-d's Tora are transcendent to natural law and destiny See Gemora Shabbos.

16 Torah children

Like all the other nations ~~they~~^{they} still retain a ~~re~~ an Angel that is delegated certain functions by G-d in regard to Israel. However, when they observe G-d's Tora they transcend the destiny mapped by their Angel and Angel.

~~Thus~~ Returning to our original plane of creation. G-d

Summarizing the following took place G-d's creation consisted of the making of the inorganic shell of the dimensions of the Tora. Thus the Neshomas or Souls ~~was~~^{were} then created and invested to the shell. The Neshomas transcended its limits ~~and~~ responded to the Everpresent Radiance of the life Giving Force of G-d. The Original Tora was then permeated by the Names of G-d or the life Giving Force.

Thus creation was complete. What followed was an unfolding of the original. The Forces in the Tora and the Dimensions of the Original Tora ~~you~~ brought forward the materialistic phenomena of our cosmos.

Man was ~~created~~^{formed} by a special Act of Providence by G-d and invested with a splinter of the Original

17 Tora

Neshomas or souls. Man through his observance of the Mitzvos of G-d was to ~~see~~ serve as a medium for the life giving Force of G-d to continue to Flow and sustain the Cosmos

וְהָיָה אִתְּךָ לְעֵד וְשָׁמַרְתָּ אֶת-מִצְוֹתַי וְשָׁמַרְתָּ אֶת-בְּרִיתִי וְעָשִׂיתָ אֶת-כָּל-דְּבַר אֲשֶׁר אֶמְרָא לְךָ וְשָׁמַרְתָּ אֶת-בְּרִיתִי וְעָשִׂיתָ אֶת-כָּל-דְּבַר אֲשֶׁר אֶמְרָא לְךָ

The Cosmos exists [is given life Force by G-d.] through the medium of these things the study of the Tora, the observance of the Mitzvos between man and G-d, and those Mitzvos between man and man.

All the nations were grouped differently and separately. Each nation has a role in serving as a medium for the Flow of Divine Energy. As soldiers in a battlefield, each nation is assigned a different duty. Each must serve loyally in the fulfillment of its destiny. In that manner the Cosmos will best be served as the Divine Energy and Life Giving Force continues to flow. Thus the Gemore Avoda Tora ^{is} says.

וְהָיָה אִתְּךָ לְעֵד וְשָׁמַרְתָּ אֶת-מִצְוֹתַי וְשָׁמַרְתָּ אֶת-בְּרִיתִי וְעָשִׂיתָ אֶת-כָּל-דְּבַר אֲשֶׁר אֶמְרָא לְךָ וְשָׁמַרְתָּ אֶת-בְּרִיתִי וְעָשִׂיתָ אֶת-כָּל-דְּבַר אֲשֶׁר אֶמְרָא לְךָ

B Tora.

The righteous of all nations who fulfill their destiny in this world and observe the Seven Cardinal Principles of the Children of Noah have a share in the World to come.

Israel, however, having G-d as their destiny are transcendent to the laws of nature. This state exists as long as they are subservient to the ~~additional~~ laws of the Tora given at Sinai. These laws were in addition to the Seven Cardinal Principles of all mankind. These ~~and~~ ~~greater~~ ~~and~~ ~~greater~~ laws were in effect an unfolding ~~and~~ ~~fulfillment~~ ~~fulfillment~~ of the Seven Cardinal Principles of all mankind. Thus the Original Tora, ~~the~~ that was the creation and the Seven Noahic Principles were essentially a different form of the same thing. However the Tora given at Sinai materialized the Original Tora to a greater extent than the laws of the Children of Noah. Thus material acts of ~~observance~~ ~~observance~~ and prohibitions requiring definite cessation of ~~any~~ physical activity ~~and~~ were instituted. Thus Israel chose to serve as the main medium for the flow of Divine Energy to the Cosmos. All men were given a chance

למה זה? כפי שאתה יודע, אולי כן... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...

אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...

אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...

אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...
אולי אתה יודע... אבל חייב להגיד לך את האמת...

19
Member from a mysterious partnership and union with G-d, through retaining their individuality.

Tora
by G-d to accept this greater role of serving as medium for Divine Energy. However they refused as the Gemora Avoda Zara 26l and 3a, 3p. relate.

Thus G-d chose Israel after all the other nations turned away from G-d's ^{offer for an} additional role of greater fulfillment of the Nahadic laws by the ^{Tora giving at Sinai} Israel accepted by saying vayel AS We will practice and then understand. By practicing we will become instruments. Our vesh - spiritual personality will be equipped to pick up the Divine wisdom surrounding mankind and every place.

Thus Israel of today ^{the souls of} ~~being the~~ ~~descendants of~~ Israel of ~~old~~ the unborn - stood at Mount Sinai together with their forefathers and accepted the yoke of the ~~the~~ Original Tora that was ^{formulated} materialized into Mitzvot. Thus Israel, the Tora and G-d are One. Israel in flesh, the Tora ~~is~~ made from inorganic material are brought to eternity by their willingness to serve as medium for G-d and in that

Tora

What happened before G-d gave the Tora at Sinai! How did the Flow of Divine Energy sustain the Cosmos?
 The Flow of Divine Energy, to an extent, passed through the ~~in~~ medium of the mitzvahs performed by the ~~Chab~~ children of Noah in observing the seven Nahadic Cardinal Principles. However, the ~~most crucial~~ ^{most crucial} Flow of Energy, at the time of Sinai, ~~was~~ ^{was} channelled through the medium of the mitzvahs performed by Israel. Prior to Sinai the Original Soul that sustained the cosmos ~~for~~ continued to function together with the Nahadic the mitzvahs performed by the men. After Sinai, Israel by performing G-d's mitzvahs took the role of the Original Soul. ~~That is~~ Other men continued in their supporting role as medium for the Flow of Divine Energy. But the key and most important junction for the Divine Energy ^{to pass} was Israel's performance of the mitzvahs. G-d, the creator of Time and certainly not bound by it, knew that Israel would take the role of the Original Soul, therefore he called ^{one of} the Original Souls, Israel. Thus Israel and the Tora were the ~~the~~ ~~the~~ ~~the~~

21 Tora

That ~~is~~ may be the meaning that the 1st or Angel of Essau acknowledged the spiritual superiority of Jacob and changed his name to Israel. (Parshas Vayishlach ^{וַיִּשְׁלַח})

By changing Jacob's name to Israel, he acknowledges that Jacob's children, who would receive the Tora at Sinai, would be invested with the Original Soul of ^{Israel} the name of the Original Souls was Israel. Thus the child children of Israel shared a common group soul - the soul of Israel. This group soul ~~was responsible for making~~ ~~it~~ would make them transcendent to natural laws. As long as it would make G-d and His laws their destiny. As long as they followed G-d's laws given at Sinai they would as a group prosper, succeed and continue to thrive under all adverse circumstances. If they as a group defy G-d's laws given at Sinai, they would be punished and ~~lose~~ cease to enjoy G-d's special providence. Then they would again be ~~for~~ ~~for~~ governed by natural laws, ~~tipped~~ ~~against~~

each others deeds. The reason is that ~~we~~ we call Jews
have a common soul. When one Jew ~~perishes~~ perishes on the side of
a boat ~~shared~~ shared by many, all ~~driven~~ driven. So too with the common Soul.

large.

In addition G-d would cause events to occur that would naturally be adverse to Israel.

Thus, they would be punished.

Through out history those Jews as a group who departed from the laws of Sinai become extinct. An example are the Jewish pagans, the Hellenists, the Sadducees, the Karaites. There is a very small group of Karaites still remaining.

~~The millions that once~~ a far cry from the ~~hundreds~~ hundreds of thousands who once were

The same fate met the Karaites, Sabehi Ivi, Frankist and the old Reform Jews of the ~~first~~ nineteenth century. Most of them intermarried converted and lost their identity from the Jewish mass. The nineteenth century as well as the twentieth century secularists are met and are meeting the same fate. It came to a point that noted sociologists wondered about the fate of the disappearing Jew. Would any such ~~non~~ miscreant class Jews remain $\frac{2}{7}$ in another century? This Jewish group soul accounts for the concept of $\text{כל יישראלים אחראים}$ All Jews are responsible for