

→ God has chosen ALL HUMANS GDS THE FATHER OF ALL HUMANS, NO ONE IS FAVORED. ALL ARE DIFFERENT - SOULS OF Israel and ABRAHAM - ALL HUMANS

The ~~by~~ creation of the cosmos as mentioned was the Tora and Israel

Creation, ^{in essence} consisted by G-d creating the Collective Soul of Israel and those of other ^{nations} ~~Israel~~, everything else was merely an unfolding of these essentials.

By Israel we mentioned we said was meant ~~by~~ the Collective Soul ^{of all to be born as Jews} ~~that~~ ^{as they formed} the medium for Divine Energy to permeate the inorganic mass of time and space - the limitations of the ^{Tora} ~~Tora~~ ^{the Medrash Rabbah Chapter Beraishis}

However, ^{also} it is possible to say that by Israel was meant the spiritual personality of the individual members of Israel. This is the meaning in Medrash Rabbah B'raishis - I. v. 173 אין להם רוח אין להם רוח אין להם רוח

if they observe the Yehudic moral principles through out their lives the thoughts of Israel proceeded everything else in creation.

The question immediately arises how could the thoughts of unborn people exist. The people weren't there how could their thoughts be there? How did G-d know if they would think such thoughts that could serve as medium for Divine Energy? Furthermore if G-d knew for certain doesn't that interfere with freedom of the will?

of all to be born as Jews, and the Collective Souls of the other nations of all those to be born as non Jews. They are considered the heirs of the spiritual heirs of the Patriarchs of Abraham. if they observe the Yehudic moral principles through out their lives the souls of the other nations will be referred to as those of the Patriarchs since such is found in Medrash Rabbah Beraishis Chapter I.

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The Answer to (a) is the following:

We must remember that we are now discussing G-d's ^{Capabilities} ~~Knowledge~~ ~~Drawings~~. G-d is beyond time and space. The fact does remain that He created the Neshomas of all Israel before creation as the Medical Brain Lab Chapter 1 states:

Two things did G-d create that were of a total spiritual nature - the Torah and the L'isai Hakoved. Four other things did He create ^{Benahsovo} ~~ידעו~~ in thought.

The ^{patarchs} ~~Fathers~~ - Abraham, Isaac and Jacob, the Holy Temple, the Name of Mesial and Repentance. One Sage claims

that the thoughts of Israel preceded everything in creation. Thus, it is evident that the ~~the~~ souls of Israel contained in the

~~צו~~ - the Fathers were created. By ~~ידעו~~ - thought - is meant the spiritual aspect of the soul of the four things mentioned since all only later after

creation did or will, the four things entities materialize. Therefore, the souls of all of Israel ^{and man rest of mankind} were created before creation of the Cosmos. However the Cardinal question remains, true the souls were created but their bodies weren't there. So how could there be any thoughts?

(a) Since there could be ~~no~~ thoughts of and thinking of Israel unless there were souls.

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The answer is that Neshomas without a body do think and do learn Tora. as is mentioned at the very end of Maad Katon. פ.נ.י פ.נ.ו י.נ.י
and many other places in Shaas and Medroshim.

The souls of the unborn are taught the entire Tora when they are in their mother's womb.

There is It is therefore logically logical to assume that the neshomas of the Patriarchs and Israel did think. They being souls they were receptive to the Divine Wisdom. and fathered the ~~Tora~~. Their thoughts were the and meditations of ^{between} ~~make~~ the inorganic boundaries of time and space - that formed the limitations of the Tora - and the Divine Wisdom (we have already dealt with at length in the previous - Maamen ^[Essay] Tora.) Thus, the thoughts of the ~~Oras~~ ^{and} Israel was the bridge that enabled the Divine Energy to ~~flow~~ Flow through to the inorganic entity of time and space - the limitations of the Tora.

Idawever these meditations of the present

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The question nevertheless persists:

How could G-d realizing that man falls prey to the carnal temptations, entrust the entire phenomena of the creation of the cosmos upon the uncertain contingency of Israel observing G-d's Tora at some future date?

(B) to be differentiated from the souls of all the rest of mankind who are considered the spiritual heirs of Abraham if they observe

The answer is that G-d ^{themselves} knows that the Ovos - the Patriarchs, ^{themselves} certainly would observe the Tora and that Israel collectively likewise would observe

the Noahide principles.

And your nation [Israel] are all righteous. As a group collectively, throughout history they are righteous in the net

Balance:

However if G-d knew, didn't that fact ^{it} effect their \neq individual will to be free to do wrong?

The prime answer is that G-d Being beyond time and space can know the outcome of events, ~~without~~ the sequence of events is only a phenomena true to man not to G-d. However the question remains but the event didn't take place yet? We are dealing with events of man not those of G-d. Man's events are subject to time and space.

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The answer is that the ~~see~~ all ~~events~~ future events of man have already taken place in a sense.

וְיָמָא דְּאַרְמַתָּא דְּפִשְׁתִּי פִּי
The final event was in originally in the mind. The final realization and translation of man's thinking finds expression in a material act. However the act is really an unfolding of the thought.

~~These~~ since the Neshomas, the souls, of Israel ~~was~~ were created before the process of creation, these souls, as previously pointed out, were meditating and their intellect ~~was~~ were fully functioning. G-d with His Supreme Power of Knowledge was able to fathom into their innermost chambers and ascertain the extent of their original willingness to observe His Mitzvos. Thus G-d knew their thoughts and ~~to~~ knew what ~~to~~ these ~~men~~ souls would do later when they would be in a mortal body surrounded by carnal temptations. G-d wasn't influencing the soul's discretion of choosing to meditate what was or was not desirable to G-d's ~~eye~~ or the extent of their fervor as souls to do G-d's Will.

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Man's knowledge bounded by space and time

Man, on the other hand, can't really feel what is in the heart of another man unless he sees the final material act. Then can he ascertain at times, what originally the performer of the act really thought.

Only if man would have Divine Inspiration can he ascertain what really is in the minds of others as the Gemora Megilla 14a indicates that Esther had Divine Inspiration because she had the gift of knowing or divining the mind of others.

Thus G-d knew that the strength and extent of the fervor of the Patriarchs and Collective Israel was potent to withstand any carnal temptations in the future. Therefore the delegated to these souls ^{and their thoughts or spiritual personality} the function of serving as the bridge between the limitations of the lifeless limitations of time and space - the inorganic Tora - and Divine Radiance, Wisdom and life. Through their souls Flawed Divine Energy and brought ~~to~~ life the ~~to~~ into the limitation of time and space thus the inorganic Tora was permeated

2. Israel

with the Names of G-d or the Radiance and Life Giving Power of G-d that is One and the same as the Wisdom of G-d - the Wisdom in the Tora. [See Ashik Parshas Braishis brought down in Medrish Tanchuma Anfai Joseph Parshas Braishis toward ~~beginning~~] beginning]

~~שְׁמֵי שָׁמַיִם וְשְׁמֵי אֲרֶצֶת~~
~~וְשְׁמֵי מַיִם וְשְׁמֵי עֵצִים וְשְׁמֵי בְּרֵיתִים~~
~~וְשְׁמֵי חַיִּים וְשְׁמֵי מְתֵיבִים וְשְׁמֵי~~
~~וְשְׁמֵי מְשֻׁבְּבִים וְשְׁמֵי מְשֻׁבְּבִים~~
וְשְׁמֵי מְשֻׁבְּבִים וְשְׁמֵי מְשֻׁבְּבִים
- פ' ל"א נ"א נ"ב י'

From the beginning of creation of the cosmos G-d desired to make a partnership with those destined to occupy the earth - Tachtonim [who would be subject to the carnal desires] G-d wanted the ^{forwards and the} Collective ^{and their spiritual knowledge} Soul of that He called Israel, to serve as a medium for Divine Energy for the elements of the foundation of creation time and space.

Returning to G-d's knowing that the Patriarchs and Israel Collectively were reliable. ~~What~~ ^{How} did the Patriarchs and Israel Collectively ~~think~~ ^{think} and show will power?

It is possible to say that they thought what they ^{would do} about all possible situations and contingencies

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what they would do would they be created. They thought of the different contingencies and situations that could happen and what they would do.

Now, the question comes to mind how could they think about situations and contingencies since the world and in fact the entire cosmos was non-existent. However, you can see it is possible to answer with the Medrash Rabba to Parsha Braishis on the sentence of scripture

וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ
וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

The sages had a tradition that they related to the sentence there was morning there was evening. Why is it phrased in the past tense instead of the future since the order of ~~creation~~ to create is being given by G-d. It therefore should say let there be in the future. Instead it's stated in the past and there was day and evening. On this ~~sen~~ clause did the sages relate the tradition that

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G-d created ~~an~~ ~~multitude of~~
worlds prior to the creation of
our present universe, and

He destroyed them, ^{the souls of} the Patriarchs and
The answer is ^{that} the Collective Israel that preceded all
worlds obtained their primary
knowledge about situations and
contingencies from Divine Wisdom.
Their thinking was based on
theoretical spiritual matters. ~~That~~
The way they meditated and reflected
in of their minds, what they
would do, was sufficient to
satisfy G-d, that they were
reliable. [When the other
worlds, that later were
destroyed, were formed, they
meditated in terms of the
experience related to these
worlds] The crux of the matter
is that man's mind and willpower
can overcome and conquer all
temptation. The strength of
resolution man sets as his
goals will predecide how he will
react in the future in the face of
temptation and ~~to~~ If he shows weakness

"/ Israel

when in the face of temptation it is because his resolution of conviction was never really strong. This is the meaning in Medrash Tanchuma Parsha Beraishis. There a dialogue is carried on between G-d and man. Man tries to defend his weaknesses of falling prey to temptation. He blames it on the Yetzer, the Angel who germinates temptation in the minds of man. G-d replies, that in the final analysis it is man who has the freedom of decision as to what his course of action will be. True, there is a Yetzer who accompanies him from the date of birth (Luchdim 2913). However, as a child he usually doesn't sin, ~~he~~ he doesn't commit those wrongdoings and sin and violate G-d's will until he is more mature and understanding. Thus, \neq as he matures and learns the difference between right and wrong, then usually, ~~it is~~ ^{he is responsible,} when he sins, thus, ~~it is~~ man is given a fair chance by G-d.

12/ Israel only when he is mature is he held responsible
for his acts.
The yetzer, though, accompanying
him since birth, does not induce
him to commit gross violations of
G-d's Will, until man is
capable of more mature understanding.

At that time he knows what
is right and wrong. If he sins it
is because he himself has so
chosen. Thus, the blame for man's
acts can't be shifted to a
yetzer - an outside uncontrollable
factor. [The same is true that
man's behavior can't be blamed
on complexes or irresistible
biological or ~~psychiatric~~ psychiatric
factors.] In the final analysis,
it is man and man alone who
carries all responsibility. Would
his original resolve be strong,
then there would never be
any yielding to temptation. If he
realized that he was weak he
should ~~would~~ avoid ~~temp~~ bringing himself
into such situations that
make him ~~vulnerable~~ ^{VULNERABLE} to falling
prey.

Now it is possible to understand
how G-d was satisfied that the Patriarchs'

Israel

and Collective Israel's souls were reliable to withstand all future temptations. ~~He knew~~ G-d clearly ~~he~~ knew the fervor and strength of their will power demonstrated by their thinking - how they would react in given circumstances.

see (13A)

The question arises why did G-d choose the Patriarchs' and Collective Israel's soul instead of any other nation or people?

The answer is that the souls that fulfilled the function of serving as bridge between G-d and inorganic entities, were the souls that later was primarily given to the Patriarchs and the people of Israel. ~~Originally there was no label. However,~~

~~Only~~ when Abraham proved himself to embody those qualities possessed by the Original soul ~~did~~ G-d ~~decide~~ to invest him with the Original Soul. When Abraham's name was changed from Abram to Abraham there was a change, an addition of the Original Soul was given him.

The answer is that G-d knew ahead of time, that the souls of the other nations were not reliable and would refuse to accept the Torah. However, this knowledge didn't influence the course of future events.

(13A) Israel The answer to © that G-d's knowledge does not interfere with free will is the following: ~~the solution given~~ that the souls were created, and that they were engaged in meditation and reacting thus giving G-d a crystal clear knowledge of their ~~past~~ future action. However, in reality this solution is given only to adapt the reader to the real concept. In reality G-d knows the future thoughts of everyone though he be not created. How and why remains a mystery. But as Maimonides in *Yoad Hachayoka Yesode Dabara Maada* Chapter III indicates, the human can have an iota of understanding why he can't comprehend. Maimonides ~~also~~ relates the basic difference between G-d and created in reference to the acquisition of knowledge. All creatures are separated from the object that they study and obtain knowledge. Thus there are three separate entities: (a) the one seeking knowledge, (b) the object being studied, (c) and the thought process of the one seeking the knowledge. With G-d, all the three mentioned entities are One. G-d and His thoughts ~~and~~ process are One. Since everything existing owes its existence every instant to G-d, who is the Only Source ~~of~~ ^{for} Life and Form, G-d has only to know

13b Israel

Himself to Ascertain all the knowledge in reference to the object that ~~to~~ He ~~will~~ ~~or~~ ~~to~~ Did or Will create in the future. ~~Since all~~ ~~possible reactions~~

The explanation ~~to~~ what Maimonides ~~may~~ ^{say} be the following: All possible ~~conting~~ reactions of an object to any contingences are known to G-d. The reason is that He ~~has~~ ~~has~~ ~~given~~ ~~the~~ or Will give the object or creature those characteristics and qualities that can react in any given way to stimuli. One of the basic distinguishing marks of humans is the degree of free will that G-d ~~has~~ ~~has~~ ~~given~~ Man. By free will is meant the state where G-d recedes from controlling the reactions of man. Man is given an opportunity without coercion by stimuli, to a degree, to choose to deny the Creator, if he so chooses. Though G-d recedes from ~~interf~~ interfering in man's decision, G-d, nevertheless, knows what choice man is going to make. An analogy, though far fetched, may be when a ~~man~~ ^{man} is eavesdropping on the decisions conversations of another. By listening to the conversations he will know what future

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course of action the one who was speaking ~~to~~ will take. In this case obviously the one listening doesn't control the actions of the one other who was talking.

~~Now we will take one step into abstract thinking.~~ All this is understandable if the souls are created. However, even when they were created, the knowledge of G-d was based, as we previously related, on the principle that the final deed is merely the end result and the unfolding of the thought.

Now when G-d thinks about creating, the same principle is applied. G-d's ~~thought~~ abstract thoughts, ^{and ideas} already ~~have~~ ^{have} ~~germinated~~ ^{germinated} on the creature.

The creature, though not yet a separate entity, possesses all the qualities he will in the future be attributed with. However, all these attributes are in the form of ~~ideas~~ ^{ideas}, with G-d. (G-d is able to detach His everpresent and all-encompassing influences from these ideas and give these ideas.) Within these ideas, G-d is capable of projecting into the ~~future~~ ^{status} evaluating the reaction that the creature to be created will take. Thus in general the creature is created. G-d ~~possibly~~ ^{possibly} detaches Himself and

(a) possibly
detaches
Himself
and

13.1) Israel G-d possibly detaches Himself and
gives the Creature in the Stage of
only ideas, a form of independence. In
this independent stage, G-d observes
the reactions of the creature - to be.
Thus, the creature is not created. It
is only germ germinated in the Mind
of G-d. However, it has been seen given
by G-d some individuality. Thus, G-d
can know to what the future course acts
will be from the reactions of the ideas.
These ideas, though given for an instant
individuality are a product of G-d.
G-d ~~has to~~ knows Himself and what
creatures He intends to create. These ideas
that are created stem from G-d's thought.
G-d's thinking willfully creates them.

G-d likewise, without giving ~~these~~
~~thoughts~~ ~~individuality~~ creating ideas
that are the germ of the future entity,
can project and ascertain ~~what~~ ^{how} the
future entity would react if created in
the stage of ideas or soul or body.
At this junction point, how it's possible
remains a mystery to man
limited by time and space. However from
our limited comprehension of the cases
up to this point, we know that G-d's knowledge
of the future ~~events~~ actions of the creature do
not influence the course it would take.

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This is what the Rambam (Maimonides) means when he says that G-d by knowing himself, knows what acts every creature will do. However, as indicated, G-d's knowledge does not influence one iota the decision free decision of man.

Man, furthermore, of course does not know what will happen. ~~G-d's Celestial Hosts, the Angels may know celestial hosts, the angels may know the course of future events in an obscure way. Their knowledge though superior to man. The angel, being transcendent for time and space have~~

Thus ~~man~~ G-d knew that the Patriarchs and Israel would have strength of resolution and devotion for G-d's laws. He knew that the other nations would not. He therefore chose the ~~best~~ souls and spiritual personalities of the Patriarchs and Israel to be the bridge between the inorganic entity of time and space and Divine Himself. Thus these souls were the ~~creation~~ one of the pillars of creation.

G-d knew that Israel would accept the Tora only after being coerced as actually occurred. Prior to Sinai G-d threatened them with destruction at the foot of Har Kegigo. Roman centuries later by his decree of persecution

(A) he willing to accept all the Tora as is related in Talmud Avoda Zara 26 and 30 and they ~~the~~ 38. They ~~at~~ could however preserve the Mishnaic laws and be considered the spiritual heirs of Abraham, Isaac and Jacob.

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and annihilation sanctioned by Ahasvarous, brought the Jews back to their faith in G-d. A-d knew that under such pressure the Jews' loyalty to Tora would be rejuvenated. Once rejuvenated his loyalty would be enduring. However, the other ~~nations~~ nations would not adhere to G-d's laws especially those of Sinai even if once coerced. Thus the Gemora Avoda Zara 26 3a 3b. relates a dialogue between G-d and the other nations. They complain why Israel was chosen for their special Divine role and not they. In effect, they question the reliability of the decision of G-d prior to creation. G-d in reply applies the pragmatic test, as they request. He offers the nations ~~an~~ opportunities to observe the Tora and Mitzvos given at Sinai. However, they are tested in a similar manner Jews throughout the centuries have been. Under the strain of suffering, ~~and~~ ^{and} persecution ~~and~~ they abandon the Tora and Mitzvos. Thus, they themselves ~~pro~~ show that their stamina to defend the billions of laws given at Sinai is questionable.

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Reference was made so far only to the Laws given at Sinai. All humans were required to observe the Seven Noahic Principles. However, the Gemora Avoda Zara 20a 2b relates that at the time of Sinai G-d ~~did~~ knew that the other nations were ~~not~~ not observing the Seven Noahic Principles.

וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִיַּד ה' וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׂרָאֵל יִשְׁמַע

Therefore G-d related the application of these Laws to the nations. The ~~probable~~ meaning of "Hiter" or Related is as the Gemora points out ~~is~~

וְהָיָה כִּי יִשְׂרָאֵל יֵצֵא מִיַּד ה' וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׂרָאֵל יִשְׁמַע

Even if a member of the other nations observes the Seven Noahic Principles, he is in the category of one not required to perform a ~~precept~~ Mitzvah and nevertheless fulfills it. Such a man doesn't carry the responsibility ~~and reward~~ ^{or earn the reward} as one

who is obliged. At the same time, if he does fulfill a ~~deed~~ it is out of his own mind and conviction. The deed is performed with greater zeal and enthusiasm

than ~~as~~ one who has no choice in the matter.

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If he is to remain without sin, he must perform the Mitzvah or ~~to~~ abstain from the transgression.

subtly Thus, G-d by removing the direct obligation of performing the seven mitzvahs from the other nations, was in reality, ~~subtly~~ appealing to them that they observe these mitzvahs. His appeal ~~was~~ to the nations was strengthened by applying certain primitive ~~as~~ legislation to those individuals failing to respect and live by the Seven Cardinal Principles. Namely, these are

- (1) Recognition of G-d
- (2) Respect of G-d
- (3) Respect for another person's life
- (4) mate
- (5) property
- (6) Respect for the feelings of dumb brutes. Though their life is permitted to be taken for food or health, cruelty is prohibited.

(7) Establishment of courts of law to implement these Principles.

By making the observance of these laws a matter of choice ^{of conscience} ~~was~~ conscious and not obligation, G-d, may have removed the necessity of Divine Energy of Flowing through the Deeds of the Other Nations. When

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an individual is required to and obligated to perform a Mitzvah it ~~probably~~ means that the Flow of Divine Energy is channelled through the Mitzvohs of this individual. Should the individual fail to perform the Mitzvohs, the Flow of Divine Energy ~~for~~ for the sustenance of the cosmos is stymied. Definite damage then occurs. That is why G-d had to rechannel the Flow of Divine Energy at the time of Sinai. ~~In ~~stead~~ of releasing~~ ~~obligating~~ ~~those~~ individuals from the other nations to observe the seven Noahic Principles

G-d released the other nations from the obligation of being the medium, by their observance of the seven Noahic Principles, for the Flow of Divine Energy. Thus, ~~this~~ the Flow of Divine Energy was rechanneled to the Mitzvohs of Israel. However, if a member of the other nations does observe the seven Noahic Principles, he simultaneously ~~is~~ a medium for the Flow of Divine Energy. If he does not, the Flow is not stymied. Likewise, G-d exempted Jewish women from the observance of most

31 Israel ~~Positive~~ Positive Commandments
that have a definite time for
performance, such as the Mitzvah of
Tefilin, Tzitzit, Succah, ~~Prayer~~
the reading of the Shema. ~~etc.~~,
Prayer at definite times etc. According to the
Ritvo, one of the Rishonim, the
reason is because women were
assigned the ^{main} role by G-d to care
for the family welfare of the family.
Their ^{main} obligation may make it
difficult and at times impossible to
observe with punctuality the above
mentioned Mitzvohs. These Mitzvohs
must be observed within a definite
time limit, otherwise the effect of
the Mitzvah as a conductor - of
Divine Energy is greatly weakened.
Thus, ~~women~~ Jewish women were
released from this obligation. In
case they do have time and desire to
observe the Mitzvohs they do act as
a medium for Divine Energy.
In case they don't, they do not
stymie the Flow of Divine Energy.

(15) 13 12
Israel

~~אברהם~~
~~אברהם~~

though ~~other~~ ~~in~~ G-d rechanneled Divine Energy
to flow through the ~~needs of~~ Israel.
Abraham is called מֵיטְרוֹב מֵיטְרוֹב מֵיטְרוֹב

(A)
~~nevertheless~~
~~the other people of~~
~~the nations~~
~~they~~
~~observe the~~
~~seventeen~~
~~mitzvot~~
~~of~~
~~the~~
~~Original~~
~~Soul~~
~~of~~
~~the~~
~~patriarch~~
~~Abraham~~

The father of a multitude of nations.
Any person or group of people
accepting the principles of Abraham
and the Tora Mitzvot ~~are given~~
~~the~~ Original Soul of Abraham such
people are considered ~~as~~
constructively as though they would
be the disciples of Abraham.
The reason is that Abraham
actively engaged in revolutionizing
the lives of people by bringing
them closer to G-d. Thus,
Abraham is considered as their
spiritual father. אברהם אבינו
If a Rabbi teaches Tora to an
individual

If someone teaches another
Tora it is deemed as if he gave
birth to him - since he enables
him to come closer to G-d in this
world and in the next. Likewise,
all people, all nations accepting
G-d's Law were invested with
part of the Original Soul. It was called
Abraham's Soul because he surpassed
mankind in devotion, self sacrifice and
dedication to G-d. ~~However no one was~~
~~excluded.~~ All men of all nations

NTJ

(32) Israel

accepting the seven Cardinal Nabadic Laws likewise are invested with a part of the Original Soul. ~~that set as~~

However those individuals who chose at Sinai to follow more strictly the Nabadic Principles as spelled out by the Tora given at Sinai in addition to the ~~and~~ other Laws assigned were assigned the

Soul called Israel. ^{the reward for observing the billions of additional laws will be} That after resurrection their bodies will never ~~die~~ NEVER DIE. ^{again}

any other people not present then is are precluded from getting this soul. ~~of~~ provided of course they accept Tora and its rights. The Original Soul was called Israel because G-d knew that the people of Israel would have similar characteristics as the Original Soul and would therefore be invested with it.

The question nevertheless persists - ~~if~~ G-d knew that Abraham and the people of Israel would have similar characteristics as the Original Souls. Doesn't that make it impossible for Abraham and the children & people of Israel to have the freedom to do different than G-d's will?

13th
#6

Israel

13th

Thus when ~~God is discussed~~
man accepts G-d's ~~laws~~
Noahic laws - the seven cardinal
principles, he is invested with the
fragment of the Original Soul of
Abraham. When man accepts the
Tora of Sinai he has given a fragment
of the Original Soul of Israel.

A new convert is considered by
law as a new born. He undergoes
a ceremony of Tevilla to indicate
spiritual elevation as he receives a
new Soul and becomes a new
person. Thus too on Sabbath the
observer receives an ~~greater~~ additional
fragment of the Original Soul of Israel.
The תורה שבת. Thus, he too is
considered like a new man.

He is advised to change his
clothes and cleanse himself. ~~as a~~
~~sign~~ ~~he~~ His change of dress or
Levush is to indicate a change
of role. From the activist in
material worldly matters or weekly
activity he is to become ^a mentally
and spiritually activist - Sabbath activist.
All this is to commemorate, ~~and~~ enhance
his and level of his inner true self and soul.

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God

Israel

The additional soul remains only if he observes the sabbath laws. At the completion of the sabbath the additional soul departs, since this individual is now engaged in weekday activity. Thus, there is no room for the additional soul. That is the reason that Besomim - spices are used in the Havdala ceremony to prevent a traumatic spiritual experience as the additional soul departs. The Besomim are ~~taken~~ smelled after making a blessing and act as a tonic to soothe the loss of the additional soul. ~~Smelling~~ smelling is a mental activity. When man enjoys the fragrance of the spices he is in a sense compensated for the loss of the mental pleasure of having the Neshoma Yesaira. The fact that he makes a blessing and performs a Mitzvah shows that the Neshoma Yesaira, the additional soul, left its effect on him and brought him nearer to G-d. For every Mitzvah man performs the greater is his degree of comprehension of G-d's Torah and the closer to a degree of Divine inspiration he comes.

The reason is that

he comes

closer to a degree

of

Divine inspiration

he comes

17 P

Israel ~~God's~~

Thus the sage and saint who enjoys to a degree Divine Inspiration, in effect has developed his spiritual personality to be responsive to G-d who is all around us. Therefore, such a man is ~~permanent~~ ~~is~~ invested with a greater fragment of the Original soul. His Sabbath soul becomes his weekday soul. And a new Sabbath soul is given him.

Thus the performance of a ~~Mitzvah~~ Mitzvah at the conclusion of Shabbos, in effect is paving the way for the day that this man will have the Sabbath soul all the time. He will then enjoy spiritual pleasure in the weekdays ~~to~~ to the degree he enjoyed it on the Sabbath. That is why the smelling of the Besomim is a consolation to him. That may be the meaning of

Permeate ~~weekdays~~ Turn your ~~days~~ Sabbaths into weekdays - ~~with~~ the pleasure of the Sabbath.

See Parshas
Mishpatim
Leviticus
19:11-12

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The people of the other nations have been given the ^{their} soul to observe these laws. These are laws of Derech Eretz. They are natural laws. Laws which are inherent in the nature of the stability of ^{every} civilization. Respect for G-d, men, and animals calls forth equal respect ~~for~~ one self. Disrespect triggers equal retaliation. Thus, the Medrash Elijah Rabba says that Derech Eretz ~~was~~ ~~not~~ preceded creation. These natural laws were inherently placed into the cosmos. For every action there is a reaction is a well known maxim in physics. Obviously, the Medrash recognizes that ~~the~~ ~~after~~ the Torah brought to our Original Souls initiated the process. These natural laws

25 Israel

however, were part of the Tora. In that sense they preceded creation. Man should have learned from animals elementary rules of behavior. Animals of the same kind will not attack each other. Wolves, lions, snakes, ^{of the same breed,} will not harm each other, but will display a degree of respect for each other. Other animals will remember ^{their benefactors or those who hurt them.} Thus Adam and Eve were held accountable for violating G-d's Will not to partake of the tree of knowledge. They had breached ~~not only~~ ~~the~~ one of the Chukim, not to eat ~~for~~ the fruit of the tree. There was no reason given. ~~The~~ reason was transcendental to human understanding. More important they had breached an ethical law - Respect for G-d. Without knowing a reason for G-d's dictates ^{they should have obeyed.} ~~Necessitates~~, they were guests of G-d in Paradise. They should have behaved like guests and shown consideration for G-d's wishes as ~~an~~ elementary good taste and manners. This they failed to do. That was why they forfeited eternal life ~~as~~ by their ill manners and disrespectful behavior. In summary. The seven Cardinal

26 Israel

Principles are inherent in the natural makeup of every human to observe.

These laws were required by G-d ~~to~~ that every human ^{inherently} observe. However, the other additional ~~&~~ Laws given at Sinai are not inherent in the nature and soul of every human.

~~But~~ The children of Israel ~~are~~ possessors ~~of~~ souls having the characteristics of strong resolution, persistence or obstinacy, ~~were~~ ~~to~~ addition ~~of~~ Consequently, G-d foresaw that if convinced of the paramount advantages of the Tora of Sinai, the children of Israel would be devoted to all its billions of laws. ~~In addition they were invested with a separate entity,~~

~~fragments of the Original soul called Israel that was used to initiate creation.~~

Thus equipped ^{with} ~~with~~ their own soul ~~plus~~ a fragment of the Original Soul, it became natural for the Children of

Israel to observe the Tora of Sinai ^(A) As the seven Nohadic Principles are inherent ~~to~~ the souls of all humans; so is the Tora of Sinai, inherent to the soul of a Jew. Having observed all the Mitzvohs of the Tora, that in effect ~~means~~ ^{means} having his ~~body~~ ^{body} function as a medium

called Israel
(A)
See Book
Zora begin-
ning second
chapter.

37 Israel

for Divine Energy to feed and sustain the universe and cosmos. In effect, over a period of time, his ~~body~~ ^{personality} undergoes a metamorphosis and becomes spiritual. He is a different person. His spiritual personality among other things has ~~to~~ certain Divine Powers to a degree. He ~~has~~ can alter natural events by his prayers. His insight is ~~is~~ and comprehension is clearer and ~~his~~ he understands ~~the~~ the secrets of the Torah and cosmos ~~as~~ ~~are~~ ~~to~~ in accordance with his spiritual status. ~~When~~ ~~his~~ ~~soul~~ ~~and~~ ~~spiritual~~ ~~personality~~ ~~depart~~ ~~from~~ ~~his~~ ~~body~~, he enjoys infinite pleasure as ~~the~~ he re-experiences his past Mitzvot and study of the Torah. ~~His~~ His body and soul are reunited while he is in the masculine grave when the people in this world learn and repeat his teachings. He is in the company of the wisest of men and angels and learns the mysteries of the cosmos unknown to those living in this world. He observes all Mitzvot that the mind and soul independent of the body can perform. In the Messianic era he will be resurrected

Note: anytime the masculine gender is used, ~~it~~ it is equally applicable for women as well; similarly, as many Torah injunctions through using the masculine gender ~~is~~ ^{is} applicable to both sexes.

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Israel
never to die again. The reason is because the Flow of Divine Energy through his soul, spiritual Personality and body transformed them to a status that he is higher than Angels.

However, anyone who does not have this flow of Divine Energy through him, obviously ~~does not~~ can not have himself transformed to this high status.

That is the reason that those people who ~~do not observe the~~ observe only the Seven Mitzvot of Noah or Seven Cardinal Principles will die after resurrection. It is not as punishment. They simply don't have the body that can live eternally. True, G-d forced only the Jews by threatening them with destruction if they don't accept the Tora. There were many non-Jews among them, ~~as an~~ "Ezer Jew" who also accepted the Tora; then. ~~The other~~ other humans, if they wish can accept the Tora. Judaism was not a closed personal affair. However, a condition is made the convert Jew must either accept 100% Judaism

in Mizrah he will be invested with a degree of the fragment of
 the Original Soul. The Soul is his and has made by left him
 until he makes himself sociable for the Original Soul. The more
 Jew never. The Original Soul and practices to acquire it. He can't acquire it unless
 he practices
 practices
 in Mizrah
 Mizrah

medium for the Flow of Divine Energy,
 to sustain us transform us to a
 degree of Divinity. However, all this
 is true if taken according to the
 manner prescribed by the Greatest
 of Doctors and Healers - G-d.

Now, if someone decides to
 practice what he foolishly finds
 palatable he is causing harm
 instead of good. As a non Jew he
 could find sustenance and
 Eternity for his soul and Spiritual
 Personality by practicing the
 seven Cardinal Principles. True,
 after Resurrection he will die again.
 But that fact can not be altered
 by practicing only those other
 Mizrahs that he likes. He must
 practice all. Only then will he be invested with
 the fragment of the Original Soul of Israel.
 The Jew however has a different
 law applicable to him. His foreparents
 accepted and practiced all the Torah.
 They were invested and maintained
 a fragment of the Original Soul of
 Israel. Even if he sins and practices little
 of the Torah of Sinai, he still is a Jew by
 virtue of his parents. True, the Original Soul
 has departed from him. But by practicing even one

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with all its laws or none at all. It is
forbidden for any non Jew to single
out any Mitzvah, like the Sabbath,
and only practice it. In fact instead
of being rewarded, he is liable to
very severe punishment. This fact can
be understood by the following analogy.

A doctor prescribes a diet and certain
medicines for a patient to bring him
back to health. According to the
patient's condition he varies the diet
and the drugs. ~~Would the patient~~
Each patient obviously is treated differently.
A patient so suddenly enters the house
of a friend and sees ~~colored~~ many boxes of
pills, each with a different color and a
different taste. He tastes one box takes a
fancy for the taste ^{of the pills} and decides to
~~or take~~ these pills. Obviously, such a
~~patient~~ patient is far from being wise.
In fact his stupidity can cost him
his life. The same is true with
Mitzvohs. Those we ~~can~~ ^{think we} understand are like
the diet, those transcendent to our
understanding are the drugs. They were
prescribed by G-d, ~~and~~ ^{they were} made to sustain
the Cosmos and ~~through~~ by us being the

11) Israel

Mitzvah, he will be invested with a ~~few~~ degree of the Fragment of the Original Soul called Israel. At ~~birth~~ ^{conception} if his parents are Jewish he (or she) receives his ~~predetermined soul~~ ~~in addition to which he also receives~~ his share of the Original Soul called Israel. When she reaches ~~the age of thirteen~~ adulthood [thirteen for a boy and twelve for a girl] and he sins, he ~~loses his Original~~ the Original Soul departs to the ~~to~~ extent of his willful transgression. Until such time that the individual mends his ways and in a sense make himself sociable to his Original Soul, the Original Soul is separated from him. When the individual repents, G-d in His Great Mercy, eradicates the sin. The reason is that a sin is essentially a matter of intention. It essentially is a spiritual entity. Action without intention doesn't cause damage to the cosmos. When an individual repents, G-d ~~also~~ Causes this new intention that of repentance to transcend time. He attaches this new intention to the old ~~out~~ physical act. In that manner the damage to the cosmos, caused by man's sin, is eradicated.

42 Israel

בכך נקרא אדם נקי

In that manner, man is washed clean from his sins and makes himself sociable for his portion of the Original Soul called Israel.

The non Jew, however, ~~was not~~ ~~born with~~ ~~an~~ ~~Original~~ upon conception receives his predetermined soul. Since his parents did not accept Tora and Mitzvohs of Sinai they obviously could not transfer to him his portion of the Original Soul called Israel. In the same manner as they cannot transfer to him wealth

~~and~~ ~~characteristics~~ they do not possess. ^(A) However if the non Jew wishes to

receive ~~the~~ a portion of the Original Soul called Israel he must undergo a process of Gairus, - conversion. If he be a

male he must be circumcised by an authorized Mohel ^(A) ~~and~~ ~~immersed~~ in a Mikvah in the presence of three

observant Jews. ~~And an~~ ~~accept~~ These physical expressions of conversion must be the end result of a thorough spiritual transformation based on the learning of the basic

principles of the Tora from Sinai. Only then can the new convert receive his portion of the Original Soul of Israel

(A) תורה
לקראת
"תורה" תורה
The Tora and Original Soul are called an inheritance to Jacob

(B) Both male and female must immerse

(C) Taking proper measure to insure the privacy and sensitivity of the woman.

13/ Israel ^{דוסי פתח פתח}

As to the argument by the non-Jews why G-d didn't force them as a group to accept the Tora like He forced the people of Israel the following can also be answered.

The Gemora Bava Kama relates in Perak ^{אין ענין}

that at the time of Sinai G-d realized that the non-Jews were not even observing the seven Cardinal Principles of Noah. When He offered them the new Tora of Sinai the different nations inquired about its content. When they were informed that the Tora of Sinai contained the old Cardinal Principles with a stricter interpretation and more elaborately formulated, they immediately refused to accept it. At that moment G-d instituted a preconceived procedure. ~~the~~ law of nature, the law of that for every reaction there is a counter action.

Since they refused to respect all the rights ^{by courts of G-d and men} of G-d and men, their property rights were forfeited ^{under} certain circumstances. This punitive measure ^{applies} only to those people who don't observe the seven Noahic Principles. It does not apply to citizens who are law observant. ~~see~~ Most countries today ^{have} a judicial system based on the Noahic ^{law}

(2) by courts of G-d and men of law.

PRACTICE

47 Israel ^{do" a, r' nne} instead of

Thus, ~~before~~ forcing them to accept laws not inherent in their natural makeup, ~~and for~~ such as the other laws ~~given~~ given at Sinai, G-d forced them to accept the Seven Noahic Principles, that are inherent ~~in~~ to their natural nature.

(The realization by G-d that the other ~~was~~)

Israel, on the other hand, always practiced the Seven Noahic Principles, even when in slavery in Egypt as the Talmud states that they maintained their identity of ~~some~~ and Hebrew name and language and ideology.

Even their names were not Egyptianized. Certainly did they maintain the tradition of their parents - the ~~Seven~~ Seven Noahic Principles. True, there were was a wicked element among the Israelites who were smitten by G-d during the plague of darkness. However, the majority of Jews were G-d fearing and observant. It was possible for G-d to segregate and eliminate the wicked ones among the Jews therefore G-d knew from the reaction of their souls ~~at~~ before Creation that if ~~there~~ threatened with destruction they would accept the Torah. Once they would accept,

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Israel

The Tora, they would stubbornly defend it ~~now~~ together with all its millions of inter-related laws to the very last drop of their blood.

G-d knew from the reaction of their souls before creation that the greatest argument of Anti Semites would be how different Jews were as a result of their loyalty to Mitzvot. Thus the arguments of Haman against the Jews that they were different in their eating habits, sleeping habits, resting and dress habits - Megilla

24, 25

was repeated by Apion & another anti semite in the era of Josephus. The same diff Jewish differences

17, Romans see Megilla, Christians, Muslims, and Modern Antisemites.

20th Century Antisemites including the Arabs. Thus, the loyalty of the Jew to G-d was demonstrated before the world was created. The ~~not~~ ^{power} of the other nations as a group did not display such steadfastness for the multitude of detail in G-d's Sinai Law.

G-d knew that they if forced ~~to~~ ^{they} could really recognize the importance of the Seven Cardinal Principles, ~~but not the~~ Sinai Additions. Thus, the Spiritual

accepting the seven cardinal Noahic laws
which are embodied with a part of the
Original Soul of Abraham
§ 11' 2, IV' (12)

37. Israel The seven Noahic principles are:

- 1) Belief in G-d
- 2) Respect for G-d. Having G-d as the center in their philosophy and as the ultimate goal in their life
- 3) Respect for other people's life
- 4) Respect for other people's mate
- 5) Respect for the feelings of dumb creatures. Though their life is permitted to be taken for the sake of food or medical purposes, cruelty to animals is forbidden.
- 6) Establishment of courts of law to ensure the fulfillment of above.
- 7) Respect for other people's property

There is a conflict of opinion if the above Cardinal Principles can be used ^{only} as a basis ~~for only~~ for legislation. According to one opinion in the Gemora, ~~the~~ each group or nation can enact legislation as they feel ~~it~~ will best satisfy the order of their socio economic civilization. As long as the seven Cardinal Principles are maintained, each ~~group~~ community ~~&~~ can have different laws. These laws the details of these laws can be changed and developed to meet new conditions. According to another

ש"ס" א"ת" (N.P.)

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by the Kame
the Agency's authority of the
Shulchan Aruch in the
responsa, that the Tora had
also has jurisdiction for non-Jews.

Israel
opinion in the Gemora, once the Tora at
Sinai was given. ~~That~~ ^{the Tora} has definite
jurisdiction for all ~~of~~ the nations;
circumstances. All ~~the~~ laws must be
patterned in accordance. All changes
in patterns of living for different
civilizations are recognized by the
Tora of Sinai. ~~Nevertheless~~ In accordance
with ^{changing} changes of fact there is a different
~~conclusion~~ ^{conclusion}. However all the
billions of different contingencies are preserved
~~presented~~ in the Tora, the latter opinion is followed

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According to the *Laws of a Law* has jurisdiction providing the non-jew is willing to accept its jurisdiction. If he is a law observant citizen and observes the seven Mosaic principles, he can choose to be governed by such Civil Law that he legislates.

See Rashi
beginning
Avoos
vov

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have been given the "Soul" to observe these ^{new} laws. These are laws of Derech Eretz. They are natural laws. Laws which are inherent in the nature of the stability of ^{every} civilization. Respect for G-d, men, and animals calls forth equal respect ~~for~~ ^{to} one self. Disrespect triggers equal retaliation. Thus, the Medrash Elijah Rabba says that Derech Eretz ~~was~~ ~~not~~ preceded creation. These natural laws were inherently placed into the cosmos. For every action there is a reaction is a well known maxim in physics. Obviously, the Medrash recognizes that ~~the~~ ~~after~~ the Torah brought to any Original Souls initiated the process. These natural laws

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ש"ס" א"ת" (NPL)

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Israel

by the Kano
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~~conclusion~~. However all the
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~~presented~~ in the Torah. The latter opinion is followed