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The Laws of Torah Physics

What Newton Didn't Know, But Our Rabbis Did

A Warning to the Nations!

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***Ben Azzai says,
“Run to fulfill a minor mitzvah as you would to fulfill a more serious one
and run away from sin.
For a mitzvah causes another mitzvah and a sin causes another sin.
The reward of a mitzvah is a mitzvah and the reward of a sin is another sin.
He also said,
“Do not despise any man and do not dismiss anything;
for there is no man who does not have his time
and there is no thing that has not its place.”
(Avot 4:2,3)***

Shimon Ben Azzai was one of the legendary four who ascended to the mystical Pardes. Of the four only he gazed and died. The brilliance of the spiritual world that he experienced was too much for him. He chose to stay where he went rather than to return to where he was.

Unlike other men, Ben Azzai's style of dying is called a “kiss of G-d” in that there was no pain or illness associated with this departure of soul. Ben Azzai was able to separate his soul from his body in order to raise it on high to another dimension. He merely chose to stay. Judging from his remarks recorded in Pirkei Avot, we might speculate that this was not Ben Azzai's first trip. The wisdom and insight in his words reveals that he possessed an awareness of realities hidden from the eyes and understanding of normal men.

There are some important rule in life that all too many of us overlook:

- ✧ Nothing in reality is merely as it appears.
- ✧ Everything has a deeper aspect than what is exposed or seen on its surface.

Those who are wise will make the effort to ascertain the true nature of a thing, to understand how to properly interact with it. Those who are lazy and do not take this initiative will always be disappointed that events do not transpire or conclude as they

thought that they would. This great secret defines and separates those who are successful in all matters in life from those who are not.

As has been amply shown over the past century by the revelations of technology and science, many long held values and beliefs about the laws of nature have been radically altered. Not that nature has in any way changed, but our knowledge of nature has grown so much that previously cherished beliefs of science are no more today than mere myth. This maturity of understanding must not be limited to only that which we believe to be the realm of science, for the laws of nature encompass everything in creation, including human behavior and morality.

Ben Azzai was centuries ahead of his time when he cautioned about cause and effect relationships. Isaac Newton's third law of motion states that "for every action, there is an equal and opposite reaction." This sacred cow of the laws of physics is only now at the beginning of the 21st century being shown to be not completely accurate.

Ben Azzai said 16 centuries before Newton that "a mitzvah causes another mitzvah and a sin causes another sin." In Ben Azzai's words, every action serves as the causal effect for a similar reaction. Thus, we have an equal but NOT opposite reaction.

Newton indeed had it right, but only on the surface of things. Ben Azzai revealed to us a deeper causal relationship. One point not too often recorded in history is that both men Ben Azzai and Isaac Newton shared one common point: both were students of mystical Torah.

Indeed Isaac Newton spent most of his life researching our TaNaKh (Bible) looking for secret mathematical codes therein. A shame for him that he never converted and became a Jew. For then, the Rabbis could have guided him to that which he sought. Who knows, maybe with Torah as his guide Newton could have discovered Quantum Physics hundreds of years before its time?

Ben Azzai states correctly that our perceptions of minor and major mitzvot are inherently incorrect due to our innate human inability to perceive the true nature underlying reality. Human nature dictates to us that we spend more time on important things and less time on matters that we perceive as being less important. Yet, with regards to the Torah of HaShem, Ben Azzai warns us not to apply this general rule of human thinking.

Technological development has shown us that the most minor of changes in an environment can change the entire system. This is true on the grand scale when applied to ecosystems. The same rule holds when applied to mechanical devices. Leave out one or two apparently minor pieces and the entire apparatus fails to function. This same rule holds true with regards to Torah observance. If one is lax about one or two minor aspects of Torah observance (even more so major aspects) then there are pieces lacking from the whole, which disable the whole from functioning in its normal, natural manner.

We must remember that Torah is of extraterrestrial origins. It is not native to this earth. Torah is a living and intelligent organism. It exists in multiple dimensions and serves as the gateway to open these dimensions to human experience. Unless one follows the rules as outlined in the manual, the apparatus will not work properly.

Torah is the “owners manual” for the nation of Israel and ultimately for the entire human race. If we pattern ourselves in accordance to its teachings then we human beings will function with all our parts, (physical, emotional, mental, and spiritual) intact and fully operational. However, when one is slack with regards to Torah observance, even on points which appear to be minor, this is enough to cause a misalignment of fine tuning and the human being will not be able to function as designed and created to be.

While the great rule of opposites attracting is still valid in many arenas, so there is another rule of likes attracting likes. As Ben Azzai said, “the reward of a mitzvah is a mitzvah and the reward of a sin is another sin.” Although Ben Azzai uses the word “reward,” we must understand this as a metaphor. What he is emphasizing is the direct causal relationship between our present actions and our future interactions.

When we act in a certain way, we are thereby setting into motion an entire scenario of behavior. This scenario will surround us and envelop us because we are its creator. When we act with goodness by performing mitzvot, then the pattern we create manifests repercussions the likes of which we welcome and enjoy. Unfortunately, the opposite is also true. When we create patterns of behavior defined by Torah as sinful, then the repercussions caused by our actions will eventually overtake us to our own harm. This rule of behavior is as set a law as any other law of physics.

One of the greatest laws of physics and of Torah is that man is both a dependent and independent being. He is independent in that he can choose his course of action. He is dependent in that once that course has been chosen he is destined and bound to follow it. Being aware of this deterministic aspect inherent within creation Ben Azzai warns us to have all the necessary parts of Torah together and in our service. The lack of one or two minor points can succeed in taking us seriously off life’s straight course.

This can be compared to an airline pilot. When he sets the coordinates of his airplane to fly, he must be exact. A one or two degree departure from where he needs to go can place him hundreds of miles off course. With fuel being a finite matter, such a detour off course could result in deadly consequences. So it is with our actions.

We must not allow surface appearances and deceive ourselves into believing that a minor invariance in mitzvah observance is not important. We must not deceive ourselves into believing that because we observe the important big mitzvot such as Kashrut and Shabat that other mitzvot such as kavanot (proper devotion) in prayer and Kavod LaBriyut (respect for others) are any less vital.

We must not shrug our shoulders uncaringly saying, “I’m doing my best, I’ll try harder.” This lackadaisical attitude will get a pilot lost and possibly killed. This same holds true

for us. If we create a lackadaisical environment around ourselves then that is what we will bring to ourselves from others. As we show no sign of care and caution, so others will respond to us in like kind, without care. What we create is what we draw to ourselves. This is the law of Torah and of nature. G-d does not do this to us; we do it to ourselves! This then brings us to an age-old question.

The age-old question is whether we truly have free will and thus are in control over every aspect of our lives or is our fate actually determined for us by higher powers? The answer is that both are true. It all depends upon an individual's ability to penetrate deeply beneath the surface of the apparently unbending laws of nature.

For the Hebrew word for nature "HaTeva" is numerically equal to G-d's holy Name Elokim. This is the Name in the creation story and signifies G-d's aspect of severity and limitation. Thus, the laws of nature are very strict and limiting. Yet, at the Exodus, G-d introduced into the world an aspect of Himself above the Name Elokim. This is His holy Name YKVK. This name signifies G-d's aspect of grace and mercy and is associated with the Torah. Those who attach to Torah attach themselves to G-d through this His essential Name. Only those who observe the Torah are sure to have greater flexibility of movement here in this universe governed as it is by the laws of severe nature under Elokim.

The Divine attributes of mercy (YKVK) and severity (Elokim) interact with one another on a continual basis in a never-ending changing state of fluctuation, all based upon an individual's actions. How G-d interacts with us and how we interact with life (and the laws of nature that govern it,) all depends upon our actions, feelings, thoughts, and desires.

G-d has enabled us to create our own environment and world. Within this context, Ben Azzai teaches us another great law about Torah physics. He also said, "Do not despise any man and do not dismiss anything; for there is no man who does not have his time and there is no thing that has not its place."

Everything has its place in the great order and scheme of things. Although on the surface we might not understand the value of an individual or an act, a feeling, or a thought, nonetheless, each and every thing in creation has its rightful place. Even evil has its rightful place; it too is a creation of G-d. Yet, its rightful place is outside of man.

When we invite evil into our selves, our lives and thus into the lives of the others with whom we interact, we are placing a great strain of imbalance on the natural order and flow of things in nature. The laws of nature are designed like a spring. You can only stretch them so far, before they spring back into place with a painful snap.

We humans tend to bend nature out of shape by twisting the human heart and mind in ways they were never designed to be turned. When this occurs then even the best products of heart and mind, which are art and science, are blemished by not manifesting the full and true beauty and ingenuity innate within us.

When due to poor spiritual insight we despise a person or a thing, not extending to it its proper place in the universe, we are expressing our disdain for the order created by Elokim. We thus are tempting fate by twisting the proverbial spring out of shape. Eventually it will spring back into place, regardless of our best efforts to prevent it from doing so.

This lesson must now be practically applied to what is occurring in Eretz Yisrael.

Due to their choice of evil over good, the nations of the world first exiled the Jewish people from our Divinely ordained homeland. They persecuted us because of our expressions of individuality when we observed the commandments of G-d's Torah. Now, two thousand years later, the cosmic spring has snapped back into place and the forces of nature have led to the creation of a new Jewish state. Nonetheless, the nations of the world are still trying to twist and turn the cosmic spring again to force Jews out of the holy Land given to us by YKVK.

Every man has his time and everything has its place.

G-d ordained that the Land of Israel be the homeland for the Jewish people and not for any other nation.

For two thousand years, the time had not yet come for the Jewish people to be aligned with the laws of nature and to return to our land. However, once we experienced the Final Solution that the nations of the world (and not just the Germans) had (and have) in store for us, the cosmic spring snapped and nature took its course.

The Jewish people are now back in our land by the force of nature and by the power of the G-d who rules over nature. Both G-d's attribute of severity (Elokim) and mercy (YKVK) are with the Jewish people right now.

Aware of this, the nations of the world are trying their hardest to subvert the Jewish people and make them unworthy of receiving Divine mercy. Therefore, there is a concerted effort on the parts of sinister forces in this world to separate Jews from the Torah and from observing the Divine commands.

While this evil creates many hardships, it is still inherent within the laws of nature that the ones who create sin and stumbling blocks for others will themselves fall under the very things they created for others to fall under. This is the true law of physics as taught by the only proven extraterrestrial source that we have, the Torah.

The wise will pay heed and recognize the old sayings that, "you can't fool Mother Nature" and "your arms are too short to box with G-d." All those who try to subvert the Jewish presence in all of the Land of Israel and all those who support the enemies of the Jewish people are in violation of the laws of nature. Nature (Elokim) itself will respond to them, when the cosmic spring snaps back into place.

There is a natural order to our outer world and our inner world. Although we mess up that order from time to time, there is still a Divinely ordained aspect innate in nature to restore all things to their proper state. Mankind is not now, nor ever will be strong enough to change this. The more man tries, the more he is winding up the cosmic spring to snap back at him.

Let the American and European governments refrain from their subtle attempts to take away Torah and the Holy Land from the Jewish people. Failure to do so will result in their plans falling back on their own heads.

Today is not two thousand years ago.

We are not reliving the Roman Empire.

History will not repeat itself.

Although we create our world and our environment, YKVK intervenes from time to time, to restore balance. It happened before and it will happen again. If not today, then tomorrow.

Do not underestimate the value of small things, they in turn build the large things. Minor mitzvah observances build great merit and open to portals in time and space to manifest YKVK. The time is now and the place is Eretz Yisrael.

Ben Azzai saw all the machinations and deceptions of man and decided to leave mankind behind. He chose to stay above in the world of truth. Yet, he sent to us this reminder. The truth will always be established in the end. Moreover, the end will come, in its time, which is a time that cannot be postponed or changed.

At that time, we will see all matters with corrected vision. Ben Azzai's warning to us is to correct our vision now, so that we be in the right place in the right time and not get caught in the violent snap of the cosmic spring.