

Final questions for 75.2A
Based on A-6

1. According to RMM, what are the differences between immanence and transcendence? Answer: immanence is differentiated, and transcendence is uniform. Hence, immanence is finite (since it depends upon the absorptive capacity of all existing objects), and transcendence is uniform. From this it follows too, that the En Sof creates by means of transcendence, for only the unlimited can create, and relates through immanence -- whereas as the converse is not true, i.e., He does not create through immanence, nor does He relate through transcendence.

2. Eschatology: according to RMM, what is the difference between Gan Eden and Olam Habah? Answer: GA is attained through Torah, and it consists of the study of Torah (in its mystical aspect, not the halakhic) and this is a function of immanence. OH which includes Techiat Hametim is achieved through observance of the mitzvot rather than study of Torah, and it is then that man will have revealed for him the fullness of transcendence.

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2. Question on A-8 - why is the author so hesitant and apologetic about offering his interpretation? (Answer: because of radical nature of Besht statement that God is present even in sin; possible Sabbatian misinterpretation)
1. 2. Ditto: how does author, R. Moshe Chaim Ephraim interpret the Hebrew word *לֵבָן* to demonstrate the principle of immanentism? (The silent *ל* at end indicates the hidden, concealed presence of *עין נסתר*)
3. Question A-7. How does R. Nahman of Bratzlav interpret the Jerusalem Talmud's passage, that when one is asked, "where is your God?" he should answer, "in Rome." (Answer: to indicate that even in the center of materiality, where the questioner thinks the God is absent, there too God is present.)

Material for final 75.2A

1. Short answers from Minkin, last half of book.
2. Questions on A-6. According to RMM (author of excerpt) imminence by itself is incapable of creation ex nihilo, because imminence according to HaBaD is ~~the~~ defined as differentiated, and therefore contingent upon the absorptive capacity of all existing objects. Since they are limited, the Light of En Sof imminent in them must also be limited, whereas it requires an unlimited and infinite force to be able to effect such creation. Therefore, the transcendental light of the En Sof is the one that can create.
3. A-6 continued: synonym for transcendence: *light* and *2210* ;
synonym for imminence -- *light* and *2210* .