

ideas for June 17, 1989 1) 1/6

- 1) general idea: the use of scientific knowledge in Halacha
- 2) Must not, however, be unswerving & prejudiced in our open attempt.
Do not attempt to prove the existence of γ -d or the validity of selection from every new theory, esp. when these theories are still freshly confusing.
[quote ~~Edinburgh~~ Edington proof of γ -d from Principles of Uncertainty & Russell's refutation: "you just a few years ago 'proved' the same thing from the exactly opposite theory"]. $\therefore$, not too hasty. Reserve theory for others.
More fruitful is practical application.
- 3) The contribution of our century to Halacha must lie mainly in its implementation in the light of scientific facts - not theories but fact - the irreducible & stubborn facts

of which our modern philosophers & science speak..

- 4) See ~~B~~ George Foot Moore
- 5) See Sholem's "Major Trends in Jewish Mysticism".
- 6) See James "Varieties of Rel. Exp."
- 7) See Whitehead's chapters on G-d, Emerson's "Philos. Science & Religion in Science & the Modern World". also maybe Huxley
- 8) See Eddington's works.
- 9) Martin Buber, "Tales of Hasidim: Lately Masters" p. 50.

Rabbi Sholem Shachna: Talmud about Soul, paths of the firmament as bright & clear to him as streets in town of Nehardai where he lived.

Now if only we could say about ourselves that the streets of our city are as clear & bright to us as paths of the firmament! For to let the hidden life of G-d shine out in this lowest world, the world of bodiliness, that is the greater feat of the two."

- 10) ... the valley of Holacha ...
- 11) The Talmud, the Shulchan Aruch, the Halacha we have studied here must become an integral part of our lives, both practically & theoretically. Even our secular studies & researches should have, as one of their motivating forces, the idea of the furtherance of Holacha. And it is particularly on this point (?) that ^{such} ~~such~~ great Jews, ~~such~~ as Maimonides & Saadia Gaon, are criticized by later generations (S"e). While representing the zenith of Halachic development these men were ~~but little~~ ~~rather~~ paid but minor attention to it in their philosophical works. It is this one fact which raises in our eyes, from our perspective, the last generation of East European Jewry, which recognized no dichotomy between the sec. Halacha & Jew. Phil., Halacha & Kabbalah or Agadda & Halacha & Jew. life. ~~What~~ To emulate them is a great & arduous task.

12) This is not a reversal of the values stressed by the tradition of the ~~see~~ period of East-European Jewry which preceded our modern epoch, but rather an extension and fulfillment of all that they held holy & sacred in Judaism, a raising of the Halacha to its meridian heights & its establishment on the firm basis of these "stubborn & undeniable facts" of Nature.

13) $\text{וְיִשְׂרָאֵל יִשְׁמַח$ now, not as an apology; but this sentence now assumes the role of a pressing ^{positive} ~~urgent~~ command of the day - וְיִשְׂרָאֵל to do, וְיִשְׂרָאֵל for good!

14) Judaism has never taken ^{a negative} ~~the~~ view of Nature, deeming it unholy. Natural perfection, even when embodied in the form of a beautiful ^{heavenly} ~~progeny~~ woman, drew ~~the remark~~ from Rabbi Shimon ben Gamliel, according to the Talmud in נדרים 31a , the ^{quoting} ~~remark~~ in the words of The Psalmist

$\text{וְיִשְׂרָאֵל יִשְׁמַח}$ $\text{וְיִשְׂרָאֵל יִשְׁמַח}$ $\text{וְיִשְׂרָאֵל יִשְׁמַח}$

"O Lord, How great art thou! In wisdom hast thou made them all"

And if Rabbi Gamliel could see the manifestations of the Divine as the perfection of Nature in the form of a beautiful woman, then we surely

can exclaim the same phrase, $\text{וְיִשְׂרָאֵל יִשְׁמַח}$

$\text{וְיִשְׂרָאֵל יִשְׁמַח}$, when we behold the grandeur of the cosmos through the telescope, the wonders of microorganisms under the microscope and the sheer greatness of a chemical reaction in a mere test-tube.

15) Religion in general, and Halacha in particular, cannot afford to overlook the gigantic ~~pro~~ contributions to human knowledge by 2,000 years of tedious, laborious & painstaking research.

16) not to prove religion (?) from science - that may not be feasible for a long long time - but to reinforce religion through science.

17) My main point is - the achievement of a successful symbiosis of Hol. & Sec.
 Not merely the study of 2 separate & distinct fields but the harmonious mutually beneficial and interdependent coexistence of 2 great spheres of human experience & knowledge.

18) The entire Hol. is based upon the manipulation & expansion of empirical facts (which constitute the bed core of to which the principles of our Torah & Talmud are applicable).
 As such, then, scientific investigation becomes not a luxury but an imperative for the understanding of Torah & Tan.

1- נביא יבוא - Speaks prophesying the Messianic era (which many people believe is now dawning), Isaiah says, וְיָבִיאוּ אֶתְכֶם אֶתְכֶם אֶתְכֶם, וְיָבִיאוּ אֶתְכֶם אֶתְכֶם אֶתְכֶם.

2- וְיָבִיאוּ אֶתְכֶם אֶתְכֶם אֶתְכֶם
 Same spirit than vital which caused Moses to ask G-d to let him know His way, must drive us, individually & collectively, to an ~~unquenchable~~ ^{unquenchable} thirst & ~~unquenchable~~ ^{unquenchable} search for the knowledge of G-d - whether the ethereal & spiritual knowledge of a Moses or the and rational ^{and rational} knowledge of a Maimonides or the organized & systematic ^{organized & systematic} pursuit of the modern scientific pursuit of knowledge.
 And how much more beautiful, how much fuller, is this drive for the knowledge of G-d's way if it is the organized, systematic search of the scientist set in

the lofty mold of religious sanctity
and guided by the strong fineness
of Holache.