

THE FOLLOWING IS AN EXPLANATION OF TANYA CHAPTER 33

The theory of everything

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Chassidus – The Higgs Field - & - That is all there is -- HIM – G-d Almighty.

The following ideas are not just coincidental similarities of language between Quantum mechanics and Judaism, but as I propose, Quantum science is a genuine reflections of its spiritual undertones.

Abstract:

Faith, the cornerstone and foundation of our religion (Chabakuk¹, placed all of religion on one principle – “a righteous man lives fueled by his faith”²) isn’t easy for everyone. To see and accept that under all circumstances it is G-d and only HIM running the show. “If a man should hide in concealed places and I will not see him, says G-d?”³

To believe accept and relate to, G-d hears instantly, and can respond instantly, is not always easy (“....exceedingly fast his words run...⁴). We are told, “There is no place void of Him”⁵ and “the entire world is filled with his Glory⁶ for many this seems incredulous.

In this essay, we will deeply connect absorb & appreciate what is otherwise ethereal, G-d was, G-d is, and everything is all the same G-d. Notwithstanding appearances, it is ALL, just Him.

G-d is at our side all the time. We are never alone all the time. G-d hears us instantly and can respond instantly in miraculous fashion. There is always reason for hope and never reason to fear.....

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Science explains everything is essentially just energy<sup>7</sup>. The words of the Arizal<sup>8</sup> comes to life in a very current, vibrant and modern way. “Forever G-d it is your word that stands in the heaven and in the earth”<sup>9</sup>.

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<sup>1</sup> Chabakuk 2:4

<sup>2</sup> Makos 24;1

<sup>3</sup> Jeremiah 23:24

<sup>4</sup> Psalms 147: 15

<sup>5</sup> Tikunei Zohar 122;2

<sup>6</sup> Isiaiah 6;3

<sup>7</sup> Rambam introduction to Mishnayos. “ ...The most worthy goal of all intelligence is to picture in one’s soul the Oneness of G-d. All other (secular) knowledge is to acclimatize and (help) lead us and until we reach, (the absolute) knowledge of G-d....”

<sup>8</sup> Shaar Hayichud ve-Emunah Chapt. 1

<sup>9</sup> Psalms 119; 89

This essay will serve the purpose<sup>10</sup> of deepening our appreciation for what is an utmost critical principle of Jewish Faith as explained in Chassidus<sup>11</sup> by noticing the parallels between the teachings of Chassidus and science. Finally, science is getting it right as we approach the time when “the world will be filled with the knowledge of G-d as the waters fill the seas.”<sup>12</sup>

The following essay to reach and deepen our appreciation of its conclusion, will draw concrete imagery<sup>13</sup>, from the current understanding of science<sup>14</sup>. How and what we understand this world to made of, is exactly the spiritual description offered us in the books of mysticism, the books of old. We will see and appreciate how Judaism is always, and has always, been way ahead of the (scientific) curve.

Meditating and absorbing the points made in the following essay during Prayer<sup>15</sup> and meditating on these points while watching the beauty of Nature<sup>16</sup>, will help concretize ones faith, awareness and knowledge in G-d and in His Torah/Toras emes as explained in Chassidus. This will deepen our knowledge and appreciation of, “.... G-d is with me I have nothing to fear”<sup>17</sup> and “He is always my helper”<sup>18</sup> and since “it is all Him, it is all good.”<sup>19</sup>

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<sup>10</sup> Based on the understanding of Likutei Sichos Vol 15 Page 42

<sup>11</sup> Derech Mitzvoisecho Ha-amonas Elokus

<sup>12</sup> Isaiah 11:9

<sup>13</sup> Sefer Hamaamarim Kutreisim Vol. 1 226:b Parables help actualize and make tangible (relatable) G-dliness.... The Nefesh Eloki purifies and refines its portion in the world by seeing and understanding in physical matter the specifics of the nimshal .....

<sup>14</sup> Mishneh Torah Hilchos Teshuvah 10:6

<sup>15</sup> Kuntres Avodas Hateffilah

<sup>16</sup> Reminiscent of Bahya ibn Pakuda's enthusiastic outpourings about the majesty of nature and its relation to divine worship, Rambam/Maimonides was no less passionate in his own pronouncements, even situating them in the beginning of his code of law as a basic principle of the Torah: Mishneh Torah, Yesodei ha-Torah 2:1–2.

... This God, honored and revered, it is our duty to love and fear; as it is said: “You shall love the Lord, your God” (Deut. 6:5), and it is further said: “You shall fear the Lord, your God” (Deut. 6:13). And what is the way that will lead to the love of Him and the fear of Him? When a person contemplates His great and wondrous works and creatures and from them obtains a glimpse of His wisdom which is incomparable and infinite, he will immediately love Him, praise Him, glorify Him, and long with an exceeding longing to know His great name; even as David said: “My soul thirsts for God, for the living God” (Ps. 42:3). And when he ponders these matters, he will recoil affrighted, and realize that he is a small creature, lowly and obscure, endowed with slight and slender intelligence, standing in the presence of Him who is perfect in knowledge. And so David said: “When I consider Your heavens, the work of Your fingers – what is man that You are mindful of him?” (Ps. 8:4–5). In harmony with these sentiments, I shall explain some large, general aspects of the Works of the Sovereign of the Universe, that they may serve the intelligent individual as a door to the love of God, even as our sages have remarked in connection with the theme of the love of God, “Observe the Universe and hence, you will realize Him who spoke and the world was...”

<sup>17</sup> Psalms 118:6

<sup>18</sup> Psalms 118:7

<sup>19</sup> Yiddish folk song

This discussion, drawing from Chassidus regarding the creation of both the spiritual and physical worlds, will help us also better understand and solve some modern day scientific conundrums regarding quantum physics, the wave-particle duality and the definition of time.

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## Reflection #1.

Since the Yetzer Hara is “an OLD (er) foolish King”<sup>20</sup> and his claims come before the Yetzer tov <sup>21</sup> and most of us begin by looking first at our bodies to gain insight on the spiritual, (from my body I perceive G-dliness) <sup>22</sup>, I will begin with the view science has of our Universe at the most fundamental subatomic level.

The standard model of particle Physics.<sup>23</sup> The beginning of the Universe.

Higgs Field of energy <sup>24</sup> Everything and everywhere is filled with energy. (Science never explains how this field(s) ever came to be, and the incredible intelligent architectural influence causing the precise agitations and excitements in the field of energy down to the Max Planck.)

Everything and everywhere are Quantum Vacuum Fluctuations<sup>25</sup>

The wave particle duality. <sup>26</sup> Wave–particle duality is an ongoing conundrum in modern physics. Most physicists accept wave-particle duality as the best explanation for a broad range of observed phenomena.

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<sup>20</sup> Medrash Rabbah Koheles 4,13

<sup>21</sup> Zohar Chelek 1 Vayeshev 179B

<sup>22</sup> Iyov 19:26 The Rebbe Rashab told his Brother in Paris, “ Some spiritual people aware of what is in the spiritual worlds know its counterpart must exist in the natural form of the body created in G-ds image. Others, begin with what they observe in this physical world and apply it to their understanding of G-dliness.”

<sup>23</sup> [https://en.wikipedia.org/wiki/Standard\\_Model](https://en.wikipedia.org/wiki/Standard_Model)

<sup>24</sup> Heilprin, J. (14 March 2013). "Higgs Boson Discovery Confirmed After Physicists Review Large Hadron Collider Data at CERN". The Huffington Post. Archived from the original on 17 March 2013. Retrieved 14 March 2013.

<sup>25</sup> Browne, Malcolm W. (1990-08-21). "New Direction in Physics: Back in Time". The New York Times. Retrieved 2010-05-22. According to quantum theory, the vacuum contains neither matter nor energy, but it does contain fluctuations, transitions between something and nothing in which potential existence can be transformed into real existence by the addition of energy.(Energy and matter are equivalent, since all matter ultimately consists of packets of energy.) Thus, the vacuum's totally empty space is actually a seething turmoil of creation and annihilation, of which to the ordinary world appears calm because the scale of fluctuations in the vacuum is tiny and the fluctuations tend to cancel each other out. Even though they appear calm, they are in a state of restlessness, looking for compatible matter or fluctuations.

<sup>26</sup> Walter Greiner (2001). Quantum Mechanics: An Introduction. Springer. ISBN 978-3-540-67458-0.

Does the particle-wave duality really exist or is it just a theoretical-mathematical element to explain the quantum phenomena?

There is no definitive answer — it all depends on your choice of the interpretation of quantum mechanics.

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Wave function is not an object, it's a mathematical construct associated with the object -- a probability to find the object in a given area. The collapse of the wave function does not create a particle; it does not change the nature of the object at all. The act of observation collapses plurality of possibilities (possible places where we might find the object) into a single value -- where we actually find it. This does not create a particle. On the other hand, the act of observation does affect whether the quantum-mechanical object manifests its wave properties or particle properties more. Take, for example, a double-slit experiment. If we focus our attention on the first screen with two slits, we will see each electron behaving as a particle passing through one slit or the other. If, however, we focus our attention on the second screen behind, we will observe the interference pattern indicating that the electrons pass through both slits at the same time -- a typical wave behavior.

There are several theoretical possibilities:

1. A quantum-mechanical object (e.g., an electron) is a particle;
2. A quantum-mechanical object is a wave;
3. A quantum-mechanical object is both, a particle and a wave; n
4. A quantum-mechanical object is neither a particle nor a wave.

There are interpretations of quantum mechanics that support each of these views. Let's consider each of these possibilities:

1. The first view that a quantum-mechanical object is really a particle was exposed by the discovery of wave-particle duality, Louis de Broglie. In 1925, a year after he postulated wave-particle duality, de Broglie proposed pilot wave theory according to which, a quantum-mechanical object was a particle guided by the pilot wave that obeyed Schrödinger equation. This theory was rejected first, but today, known as de Broglie-Bohm theory; it is a viable interpretation of quantum mechanics. The pilot wave is usually viewed as a wave of matter albeit distinct from the particle. Moreover, the diffraction experiments that give particles the appearance of behaving as waves can be explained as a statistical pattern due to the quantum-mechanical uncertainty. Thus, it is possible to view subatomic particles as indeed particles behaving in ways different from familiar ways of classical mechanics due to the inherent uncertainty of the quantum mechanics.

2. One of the more recent interpretations of quantum mechanics proposed by Carver Mead of Caltech views quantum-mechanical objects as pure waves.

3. Niels Bohr viewed quantum-mechanical objects as both particles and waves. The apparent contradiction did not bother him a bit. In fact, he saw as another manifestation of his principle of complementarity. His motto was *contraria sunt complementa*, "opposites are complementary". Bohr felt that a quantum-mechanical object could be described in terms of contradictory properties depending on the choice of the experiment. Some consider de Broglie-Bohm pilot wave theory as viewing quantum-mechanical objects as both particles and waves. It is hard for me to understand this view. As I said above, de Broglie-Bohm pilot wave theory a quantum-mechanical object is viewed as a particle guided by the pilot wave. While both, particle and wave are present in this picture, the quantum-mechanical object is viewed as a particle, not a wave. The wave — a quantum potential obeying the Schrödinger equation — serves an auxiliary function determining the evolution of the particle in time.

4. It is easy to accept the view that our conceptions of "particle" or "wave" are merely classical approximations. A quantum-mechanical object is neither. It simply does not fit into a classical mold. Quantum-mechanical objects have both characteristics, which play up in different circumstances. When the wavelength is very short, it is natural to view the object as a particle, albeit this is only an approximation. Similarly, if the wavelength of an object is relatively long, it is only natural to view this object as a wave, which, again, is only a classical approximation. Arthur Edington called quantum mechanical objects "wavicles" that have idealized approximations on the opposite sides of the spectrum, where they behave more like waves or more like particles. Quantum field theory takes the view that objects are excitation of the quantized field, which, depending on the shape of the excitation, can appear like a particle or a wave.

Regardless of the interpretation, every object in quantum mechanics is associated with a wave function that satisfies the Schrödinger equation. It is important to remember, however, that this is not a physical wave. The wave function is a mathematical construct that describes the probability of finding the object in a certain area.

Quantum mechanics tells us that light (photons) and electrons can behave simultaneously as a particle or a wave, exhibiting both wavelike and particlelike properties. The photon (for most scientists) has zero rest mass and always moves at the speed of light within a vacuum. Photons are currently best explained by quantum mechanics as wave-particle duality, exhibiting properties of both waves and particles.

Electrons undergo diffraction and can interfere with each other as waves, but, they also act as pointlike masses and electric charges. When UV light hits a metal surface, it causes an emission of electrons.

Albert Einstein explained this "photoelectric" effect by proposing that light – thought to that time to be only a wave – as also a stream of particles.

Quarks (the name for an elementary quantum of energy) are the only elementary particles in the Standard Model of particle physics to experience **all four fundamental interactions**, also known as fundamental forces (electromagnetism, gravitation, strong interaction, and weak interaction).

There are (3) three sets or six types, known as flavors, of quarks: #1, up, down, #2, strange, charm, #3, bottom, and top. Up and down quarks, have the lowest masses of all quarks. **These three sets represent the three levels of energy in the entire Universe.**

The heavier quarks rapidly change into up and down quarks through a process of particle decay: the transformation from a higher mass state to a lower mass state. Because of this, up and down quarks are generally stable and the most common in the universe (it is the one we mostly experience and live in), whereas strange, charm, bottom, and top quarks can only be produced in high energy collisions (such as those involving cosmic rays and in particle accelerators).

In quantum physics, entangled particles remain connected so that actions performed on one, affect the other, even when separated by great distances. This phenomenon so riled Albert Einstein he called it "spooky action at a distance."<sup>27</sup>

At this point, we have covered EVERYTHING there is in the Universe.

**The ENTIRE universe is (MERELY) an expression of the Higgs Field of energy, agitated and directed to form atoms from which there are molecules and cells and everything that is everywhere.**

"Four" essential elements of matter -- Electrons, Neutrinos, Protons, (made of two up quarks and one down) and the Neutron (made of one up and two down quarks). "Three" Levels of energy.

Every atom is made of 3 elements, a positive force (proton) neutral force (neutron) and negative force (electron). **Notice; an atom to be stable and balanced could only survive with both proton and electron. Two positive protons alone, two negative electrons alone, is impossible to result into a stable existence.**

The Electrons move in orbitals which fall into one of "four" broad categories. There are a maximum of 7 "seven" shells. There are no known element that has more than 32 electrons in any one shell.<sup>28</sup> The strongest forces are always at the extremities of the atom **and the most stable are next to the core.**

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<sup>27</sup> <https://www.scientificamerican.com/article/quantum-entanglement/>

<sup>28</sup> Orbitals. Chem4Kids. Retrieved on 1 December 2011.

Matter occupies space and possesses rest mass, as distinct from energy.

Matter is effected by forces or interactions (the terms are interchangeable). There are “four” fundamental forces in the Universe:

Gravitation (between particles with mass)

Electromagnetic (between particles with charge/magnetism)

Strong nuclear force (between quarks)

Weak nuclear force (operates between neutrinos and electrons).

There are “twelve” 12 exchange (mediums/vehicles) particles – the Photon is the name given to a quantum of light or other electromagnetic radiation.

The two W and one Z boson are together known as the weak or more generally as the intermediate vector bosons. These elementary particles mediate the weak force, one of four fundamental forces that govern the behaviour of matter in our universe. Particles of matter interact by exchanging these bosons, but only over short distances.

The 8, Gluons are the exchange particles for the color force between quarks, analogous to the exchange of photons in the electromagnetic force between two charged particles. The gluon can be considered the fundamental exchange particle underlying the strong interaction between protons and neutrons in a nucleus.

DNA is made up of molecules (many different types of atoms) called nucleotides. Each nucleotide contains a phosphate group, a sugar group and a nitrogen base. The 4 (four) types of nitrogen bases are adenine (A), thymine (T), guanine (G) and cytosine (C).

The heart is made of “four” compartments, and hemoglobin, which carries life itself, the oxygen, is a quaternary (4) structure.

Carbon (C), oxygen (O), hydrogen (H) and nitrogen (N) – make up about 96% of the human body. These “four” elements are found in the basic structure of all biochemical molecules.

All life is composed mainly of the four-macromolecule building blocks: Carbohydrates, lipids, proteins, nucleic acids.

Dark energy is thought to contribute 73 percent of all the mass and energy in the universe. Another 23 percent is dark matter, which leaves only 4 “four” percent of the universe composed of regular matter such as stars, planets and people.

**“The heavens recount the honor of G-d” <sup>29</sup>....**

**Now that we realize the ENTIRE universe is just energy, SOMEHOW, precisely calibrated excited waves and fields of energy, mostly dark and unknown, which wonderfully jiggles and vibrates its way into “four forces” “Three energy levels” “12 exchange fields” and evolves intelligently into particles**

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Electron & Shell Configuration. Chemistry.patent-invent.com. Retrieved on 1 December 2011.

<sup>29</sup> Psalms 19:2

within “four” groups of energy and 32 electrons in (the seventh) 7 shells and into hard solid matter, let us take a look at what Chassidus teaches us.

## Reflection #2, The Chassidic understanding.

G-d filled the entire everything.<sup>30</sup> There was only Him.

He created a space<sup>31</sup> in which, in addition to His own presence in the background (which remains constant), there could be a finite world (concealing His Identity). This meant constricting and darkening His total presence (where it always was and remains ) in order that His presence would not be felt there, and therefore there would be place for a world (that is a concealment of/from Him) to exist.

G-d then **extended a measured line of “light”** from the prior reality<sup>32</sup> into this new creation/reality<sup>33</sup>. The “four” letters, Yud and Hei and Vov and Hay are the physical representation (form and shape) of this line of light from the existence that is before the concealment.

Space/Time is created<sup>34</sup>.

The “four” spiritual worlds Atzilus -- Briya Yetzira Asiya.

These “four” finite worlds correspond to its source of creation, the four letters of G ds name (the name that describes the constant underlying energy in everything) which form 12 combinations.

Also the four letter name -- Ado-nai (the way we read (enunciate) and (therefore) infused into the four letters, Yud Hay Vov Hay - malchus) form 12 combinations, and it is through the changing of these combinations, time is created.<sup>35</sup>

Interestingly there are “four” dimensions to the revelation and expression of letters; the musical notes, vowels, crowns and the letter itself<sup>36</sup> and “four” parts of the mouth that enunciates the letters, throat, lips, palate, and tongue/teeth. These letters (forms of energy) have “three” sizes – Big, medium, and small, and “three” forms of presentation, #1, as they are pronounced, #2, their form and #3, their numerical value.<sup>37</sup>

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<sup>30</sup> Mishneh Torah Yesodai Hatorah 1;1 The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought into being all existence. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being.

<sup>31</sup> In the following I am using the words as brought in Chassidus from the AriZal. However we are reminded by the Tanya chap. 48 and in Derech Mitzvoisecho Shioresh Mitzvas haTefillah in the name of the Baal Shem tov, “ ... Anyone (when thinking about Hashem) who is not able to completely separate corporeal imagery, will themselves become awfully coarse by learning these terms, when he draws these forms (of Hashem) in the paucity of his mind....”

<sup>32</sup> Aitz Chaim Shaar 1 Anaf 2 -- The upper part of the Kav is drawn from the Ain sof and touches it and through this Kav the ain sof is drawn and spreads down here below.”

<sup>33</sup> Hemshech Samech Vov Page 22 etc...

<sup>34</sup> Shaar Hayichud Ve Ho emunah Chap. 7

<sup>35</sup> Likutei Torah Derushim RH 61a

<sup>36</sup> Likutei Torah Chukas 57:4 Toras Shmuel 5639 chelek 1 page 120

<sup>37</sup> Sefer (shape) sofer (numerical value) sipur (pronunciation)

Time, being the Roitzoi Veshuv (expiring and re-creation) of every moment in space, as seen in the characteristic and property of “Light” (photons). G-d purposely and with intent, renews the world every moment – to create a new point of space/time.

These combinations of different energies represented by the different order of letters, gives energy to the 12 hours of the day and 12 hours of the night and the 12 mazalot that correspond to the 12 months of the year and the 12 tribes.

The (Yud Bais Gevulai Alachson) 12 angles and dimensions of matter<sup>38</sup> are also created as a result of these different combinations and were all physically represented in the yam (mikvah) shel Shlomo (the water/pool of King Shlomo) in the Temple with 12 animals.

“THREE” (Explained later on; patriarchs – energy) facing all “FOUR” directions (matriarchs 4 forces – 4 essential elements of matter) ( the three and four heads on the shin), and the yam (pool) itself, malchus was on top. This was also the formation in which the Jewish people (12 tribes) traveled in the wilderness.

Let’s get back for a moment to the question, what is time?

Space and time where created together from the same spiritual level (Malchus), they therefore have lots in common. They share many of the same characteristics. This space is not that space. It is a new minute without connection to the past minute. This is a new second a new minute. Similar to defined space, where this space is not where that space is, one segment of time is not like another. Time can only exist where there is space (physical existence), where there is no space there is no need or the possibility for physically measured time.

Vehachayos rotzoi veshoiv<sup>39</sup> -- life energy is pulsating all the time, the heart keeps on beating another new beat, and this is where time comes from.

The energy must be fully connected with the up i.e. is physically exhausted, and a new energy pulsates back.

Everything and everywhere is (in the past in the present and in the future) the existence of the Ain sof – the energy of life. Nothing could exist, if the existence of G-d is not there.

G-d, is always the same “ I am G-d and I did not change ....”<sup>40</sup>, He IS, the place of the world<sup>41</sup> in every sense of the word.

Adam Kadmon (Adam a finite (in spiritual terms) form, head body and legs, Chabad Chagas Nehim i.e. the ten sefirot and tools of finite existence, but still very much connected to Kadmon (primordial existence); the actual (all-encompassing yet specific) will to create a world was now a fait accompli, an actual reality. This manifestation, connected to before the constriction ( the specific level known as -- Atik Yoimin) is also the beginning of the revelation for this world. (the specific level of --- Arich Anpin)

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<sup>38</sup> Perek 5 Mishna 2 Sefer Yetzira

<sup>39</sup> Yechezkel 1:14

<sup>40</sup> Malachi 3:6

<sup>41</sup> Braishis Rabba 68: 9



There is always a wormhole<sup>42</sup> open as part of the design of creation, connected with the infinite, higher than space/time.

Akudim Nekudim Berudim describe the three first (realities) worlds that emanate after the Tzimtzum/concealment. These worlds describe the energies connected with Adam Kadmon.

1, Akudim – everything (the light and the darkness) is still all one --- (Pnimis Keser Elyon -- Atik Yoimin) total bitul<sup>43</sup>

2, Nekudim -- separation distinctions and particles are now created. Oilom Hatohu (disheveled world) which led to Sheviras Hakailim (the rupture of the vessels) – Oirois merubim, overwhelming energy – (aisov) and became the lower worlds of Biya (3 worlds)<sup>44</sup>

3, Berudim -- a balance of the two states above. The kailim (energy from before the tzimtzum) cool down, with bittul (self nullification) to contain the light. The energy for Atzilus. (fourth world after Biya)

Surrounding Arich Anpin there are 3 makifim/orbits-orbitals, shells of energy in which (every one of these 3 makifim) there is the name of Hashem (4 letters/regions of energy) with different vowels<sup>45</sup>, three times, --- plus the inyan itself (the identity of this existence which counts as another field and factor of energy) itself, to create the source of the 13 attributes Mercy. (13 x 3 =39)

Arich (the long face/form) is the originator for the three pairs of Chabad – Chagas - and - Nehi -- (Zeir (the short face) Anpin)

The physical (A) dam is created (adamah Le Elyon -- mirroring the Adam Hakadmon ) – numerical value of Adam is 45 (shoresh/source in Akudim/bitul<sup>46</sup> – forehead of Adom Kadmon). Shem Mah – Pnimius Keser (the name of Hashem as filled with -- Aleph) Connected to --- “A”tzilus --- like a flame always yearning upwards.

Adam is created with “three” inner soul levels - nefesh ruach neshomo – “And G-d blew into him the soul of life.”<sup>47</sup>

Abraham comes along (echod Hoyo Avrohom<sup>48</sup>– Abraham preaches the Oneness of everything) and a krisas Bris<sup>49</sup>- a covenant is made with him.

Yitzchok

Yakov

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<sup>42</sup> connection between widely separated regions.

<sup>43</sup> The name Ayin Bais – 72 from which Chochma emanates

<sup>44</sup> The name Sag – 63 from which Bina and the name Ban – 52 evolved.

<sup>45</sup> Every vowel represents a different Angel and source of power. That is why the Rebbe insisted when children learn the Aleph Bais separate attention should be given to vowels in addition to the letters themselves.

<sup>46</sup> Shem Ayin Bais – ayin and bais 7 plus 2 = 9 and mem hai 4 plus 5 = 9 the number of Emes 1plus 4 plus 4 = 9 a true reflection of Hashem who is emes.

<sup>47</sup> Braishis 2:7

<sup>48</sup> Yechezkel 33:24

<sup>49</sup> Braishis 15 – 17

Sarah Rivkah Rochel and Leah

3 “three” Patriarchs and 4 “four” Matriarchs.

When Sarah dies and Abraham comes to mourn her<sup>50</sup> the Zohar tells us Sarah represents the death of the body consisting of “four” elements. (Sarah and the matriarchs) are mourned by Abraham (the soul)

The 3 Patriarchs represent the soul/ The Oir Chesed. The oir Pnimi inner light. From the Kav Vechut.

The 4 Matriarchs, the nourishment and life force of the body.<sup>51</sup> The Kaili/ Gevurah. From the remnants of the energy before the Tzimtzum. Both come together to form the 12 tribes.

There are Twelve Tribes from which the covenant with Abraham and the original purpose of the world is fulfilled.

These twelve tribes assure Yakov - Hashem Echod. Although there appears so many, we and all there is --- are One.

The giving of the Torah.

G-d lowered all “seven” heavens so they were suspended just above the top of the mountain<sup>52</sup>; the heavens thus appeared as a blanket covering the mountain. G-d then opened all seven heavens so the people could perceive that He is the only G-d that exists<sup>53</sup> G-d then spoke all these words—the Ten Commandments—from out of the 1, darkness, 2, the fire, and 3, the cloud that covered the mountaintop.<sup>54</sup>

The creation of the physical world starts with a Bais<sup>55</sup>, (bayis – a house – Braishis – in the beginning) while the Torah, which is even before the world<sup>56</sup>, and is the “wormhole” to higher than world, starts with an Aleph.

When a woman gets married, she circles her husband 7 times - Nekaiva Tesoivev Gever<sup>57</sup>--- the crown of her husband. The negative force (electrons) surrounding the Positive (protons) force in seven shells.

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<sup>50</sup> Brashis 13:2

<sup>51</sup> Sich Chaya Sara 1951

<sup>52</sup> Sichot Kodesh 5737, vol. 1, pp. 480-482d.

<sup>53</sup> Rashi on Deuteronomy 4:35.

<sup>54</sup> Deuteronomy 5:20.

Deuteronomy 4:33, 36, 5:4, 19, 21, 23.

Deuteronomy 5:19; Rashi on 24:16.

<sup>55</sup> Even Ezra Pirush Al HaTorah

<sup>56</sup> Pesochim 54:1 Rabbi Akivah taught “SEVEN” things preceded the world.

<sup>57</sup> Yirmiyahi 31:21

### #3, The above two reflections as they blend together

"Who is like Your people Israel, One nation in this Universe".<sup>58</sup> Jewish people live and see the reflection and actual manifestation of G-dliness in the universe/earth, so that Spirituality and Materialism is all "One."<sup>59</sup> The TWO FIT LIKE A HAND INTO A GLOVE.

Se-oo morom einaichem uru mi boro eilah<sup>60</sup> ---- lift your eyes and see who created all this. The world helps us appreciate the One who created it. Mibsoni Echzeh<sup>61</sup> -- from my body I perceive G-d Himself.

"...But now inquire of the beasts and they will instruct you, and of the fowl of the heavens and they will tell you. Or speak to the earth and it will instruct you, and the fishes of the sea will tell you. Who does not know of all these? For the hand of the Lord has done this. In whose hand is the soul of all living and the spirit of all human flesh."<sup>62</sup>

It is precisely from the teachings of Chassidus we will get a grasp and better understanding of science. As the Rebbe said many times, only Chassidus can help us<sup>63</sup> understand so many concepts. A student of Chassidus has all the scientific knowledge of physics, on a more spiritual and G-dly level.

Chassidus and Torah anthropomorphize G-ds energy as light why? Because light (photons – as a carrier of electromagnetic force) offers the most spiritual expression of G-dly characteristics.

A Photon allows us to see it and yet it has no mass. The photon transmits information even when the source is not seen.

The sun does not change whatsoever no matter what happens to the light it emits. Whether there are clouds or no clouds the sun always remains what it is. The sun makes no effort to radiate light. Light

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<sup>58</sup> Shmuel 2 27

<sup>59</sup> Sayings of the Alter Rebbe

<sup>60</sup> Isaiah 40;26

<sup>61</sup> Iyov 19;26

<sup>62</sup> Iyov 12 7-10

<sup>63</sup> Atomic Energy Committee Meets With The Rebbe

Reb Reuven Donin had full access to the Rebbe whenever he wanted. It was a Yechidus-night in the 5720's. Reb Reuven was outside 770 when he noticed security guards on all the rooftops surrounding 770. The bushes were newly trimmed, and all was spotless in front of 770.

Suddenly, three Rolls-Royce's pull up with an entourage of security. A few people walked out and entered the Rebbe's room. They were there for 30 minutes and took their leave.

Reb Reuven was overcome with curiosity and went to ask the Rebbe. "These people" replied the Rebbe, "were from the US Atomic Energy committee."

Reb Reuven asked what they wanted from the Rebbe. The Rebbe replied, "They had a question regarding atomic energy which they could not solve, so they came to ask."

"Did the Rebbe help them?" asked Reb Reuven?

"Yes", the Rebbe replied.

Reb Reuven continued by asking, "Why? The atomic bomb is a terrible thing."

The Rebbe explained, "First, their question was for peaceful methods. Second, America is a kind country to the Jewish people and thus my responsibility to help them. And third, that they should know who is in charge."

emanates automatically and naturally from the sun. Light is a testament to “something” and clearly shows it must have a source and without that source, there is no light. It is only when the light goes through some limiting, restraining, and filtering we see the so many different colors within it.

All the above applies to the REAL source of this energy -- G-d Himself.

If someone takes off the switch (of the sun and or) of the universe and there is no (Higgs Field) flow of energy the universe would cease to exist instantly, leaving not even a trace behind. The life force of all existence is entirely dependent on its underlying energy source for existence, because everything in the universe is just different forms and expressions of this energy.

There is a debate between Plato (born May 7, 427 BC) and his student Aristotle (384 – 322 BC) whether the world always existed (Aristotle), or had a certain point when it was created (Plato).

Rambam (1135-1204) leaned towards the position of Aristotle, but he said, he was not convinced there was not more to the picture.

Knowing according to our Rebbes,<sup>64</sup> the Rambam was very much involved with Kabbalah but could not reveal that at the time,<sup>65</sup> and based on the teachings of Chassidus, I would like to propose the following understanding regarding the position of the Rambam, which in essence is the understanding of the wave-particle duality. This is the reason Rambam leaned towards the no beginning theory of the Universe (wave) but would not accept only this position, and also considered the specific point for the existence of the universe (particle), as a/the reality.

The beginning of everything is the omnipresent existence of Hashem. Its physical manifestation when G-d desired a physical world is the Higgs Field, Quantum Vacuum Fluctuations, and the fluid energy wave function. This first actuality and presence of the quantum field into a physicalized energy, displays and indicates very G-dly characteristics and carries the possibility of all possibilities that has no special place or point in time for its existence. In this “time frame”, it is both a wave and a particle, the potential for everything and more.

This physical appreciation and manifestation of Hashem, this field of energy always remains a constant imperceptible state of fluidity (wave). Into this existence – a LINE of light (connected to the source of life and wisdom) was then introduced; giving specific shape and appreciation for the field, and a newly created world with defined measured particles began to exist, on the surface, to the naked eye.

The universe is like an organ taking shape from (stem) cells that carry the entire DNA for all organs<sup>66</sup>.

There is a difference in Melech Yochid Chai (Patach) Ho-Oilomim (Yishtabach) and Yochid, chai (tzairai) Ho-oilomim Melech in Boruch She-omar.

Do we call the week between Rosh Hashanah and Yom Kippur Shabbos Shuva or Shabbos Teshuvah ?

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<sup>64</sup> Toras Menachem Vol. 3 P.1950

<sup>65</sup> Sefer Sichos Kayitz 1940 P. 41

<sup>66</sup> The one who said to oil to light can also tell Vinegar to light. Taanis 25:1 All possibilities are always everywhere, at all times, inside and under the finite surface.

#1,<sup>67</sup> Melech Yochid Chai with a Patach (the vowel BEFORE Tzaireh) and #2, Yochid, Chai with a Tzaireh are the two ways, the two dimensions that exist as the world becomes more physical and defined.

#1, Chai with a Patach in the SECOND Brocho of pesukei DeZimrah - Yishtabach, after we express the 13 praises to Hashem (connected and representing the high spiritual level of the 13 attributes of mercy) is consistent with a connection to the highest of the highest levels, representing the wave function underlying all of energy . The unity and oneness of G-d as THE life force of the entire universe.

#2, Yochid, Chai with a Tzaireh, the first beginning blessing of Pesukei Dezimra is a recognition of the creation as a finite beginning point from the element of malchus from which space and time have a starting point. There is a unity force Yochid, but it is before the comma, and it is beyond, yonder, while the physical world is measured by space/time and the natural order appears separate from the fluid wave function.

Shabbos Shuva or Shabbos Teshuvah?<sup>68</sup> Shuva is the ongoing exhortation and instruction from on high that is constant and flowing with no beginning and no limits. This is the channel always open to the force that precedes the creation of the world. On this tract, there are absolutely no limitations from living in a state of Repentance , rectifying the past and transforming transgressions into merits is a constant.<sup>69</sup>

Another available lower tract is “Teshuvah”, the act itself, a point in time and in action, when the fulfillment of this Mitzvah takes place.

Even after the “act” of teshuvah, which is in the heart<sup>70</sup>, since the heart is always expanding and contracting, the constant flow of the commandment from above (shuva) is the renewable energy for the next higher level of teshuvah. Even after the teshuvah, there is shuva, Tzadikim ain lohem menucha<sup>71</sup> mechayil el choyil. (G-dly people never rest and are always going from strength to strength – there is no end point.) Even after the many days of Teshuvah there is the Aliya/elevation to higher possibilities on the Shabbos, of Shuva.

**Once a person views energy to measure its momentum and position, with a natural finite eye and with measuring rods, his/her selected restricted perspective, constricts the energy for his/her reality. As long as a person puts his/her mind aside, and accepts beyond the possibility of human understanding he/she is interacting with the interaction with the wave possibilities<sup>72</sup>. Both are always true and “there”.**

The underlying truth remains and is always, Ain Oid Milvado it is all Him and there is nothing else but Him. In whatever dimension or expression, there is only Him. Point like or wave like is up to the

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<sup>67</sup> sefer maamorim תש"ח 1948 pg 5 ....

<sup>68</sup> Likutei Sichos

<sup>69</sup> Psalms 51:5 My sin is always before me.

<sup>70</sup> KIdushin 49;2

<sup>71</sup> Brochois 64:1

<sup>72</sup> A person should never know exactly how much money he has because then he limits the possibility for G-d to add what's needed, if/when needed.

observer.<sup>73</sup> This is the power of Bitachon – trust (and connection) in G-d's ability that is not limited to anything, since it is all Him<sup>74</sup>.

Once the Rebbe was sitting at a Farbrengen when someone referred to the Rebbe as the Alter Rebbe. The Rebbe said to this person, "it depends if the Kav Vechut – the line of light introduced into the world is considered a continuous undividable line, or if it is considered a succession of distinct points."

My understanding of what the Rebbe said is that there are two possibilities when looking at the kav vechut of the world. Ultimately, the line of light (kav Vechut) comes from the highest of levels even before the Tzimzum /concealment (darkness). This stream of light is really just more of what is even more powerful energy, from what is not normally seen, in the darkness. Our perception, our acknowledgement of what is real, determines what is true to the observer.

We can see our Rebbe, as is the ultimate truth, one long wave, one actual metzuius (existence/expression) as the Alter Rebbe or, (place boundaries and limitations on) each Rebbe as being his own defined entity. Our level of perception, determines our experience. Limited or unlimited experience of reality.

Rambam, on the very high spiritual level he was on<sup>75</sup>, accepted Aristotle's view over Plato since in essence (mystically al pi Chassidus and) at the subatomic levels, the universe is always an expression of the higher than nature and unlimited infinite G-d. (the wave)<sup>76</sup> At the same time, it is also true the world has a beginning point. This is the ultimate goal, that we see through this limitation and overcome the natural confines of world.

Quantum entanglement (Einstein famously derided entanglement as "spukhafte Fernwirkung" or "spooky action at a distance.") which has been scientifically proven as real, reinforces the hiskashrus/deep link of a chosid with his Rebbe, and the faster than the speed of light connection that exists between the two entities. Science is telling us when two atoms connect and are entangled their influence on one another is even across the universe instantly.<sup>77</sup>

The famous story with Reb Mendel Futerfas having a Yechidus (private audience) with the Rebbe in his mind and the Rebbe responding to his wife in Paris while he was still in the gulag in Siberia.<sup>78</sup>

Rabbi Yoisef Nimutin who was caretaker for the burial place of Rabbi Levi Yitzchok, father of the Rebbe in Alma Ata, before he left Kazakhstan to see the Rebbe, he went to the Tzion and told the Rebbes

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<sup>73</sup> <https://futurism.com/how-does-observing-particles-influence-their-behavior>. The Sanhedrin determines Kidush Hachoidesh.

<sup>74</sup> If any person has the simple bitachon in Hashem they would be able to cross the water on a Gartel like the Baal Shem Tov did.

<sup>75</sup> I would like to also suggest, this understanding in Rambam which explains the beginning of the universe as, both wave and particle, both particles are there for the observer to choose and connect with, is an explanation of Bechira Chofshis Perek 8 of his Shemoina Perokim and in Hilchois Teshuvah see Schrödinger's cat, [https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s\\_cat](https://en.wikipedia.org/wiki/Schr%C3%B6dinger%27s_cat)

<sup>76</sup> That is why in the Holy of Holies the Aron Hakodesh could be measured but took up no space.

<sup>77</sup> The previous Rebbe once told a chosid who complained he was across the ocean and at a far distance from the Rebbe. "The oceans don't separate us, they connect us." The energy in the atmosphere, is the connection.

<sup>78</sup> Baal Shem Tov: In the place a person has his mind that is where he is in actuality. Mishneh Torah Hilchois Shabbos 27:10

father, "I will soon be by your son, and I will tell him, it's not so nice that for so many years he hasn't come to visit you."

When this Rabbi Yosef came to NY and his Yechidus (private audience) was over, the Rebbe asked him "what did you say to my father before you left him? ". He was embarrassed to say and the Rebbe gave him a warm big smile.

The Rebbe Knew, The Rebbe heard, the Rebbe was with his father all the time.

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We wear 4 "four" Parshios Teffilin in a box with both a "four" 4 and a "three" 3 head Shin. (Shin itself being 3 hundred). We should think of the Three Patriarchs, and Four Matriarchs when looking at these two shins.

The brain upon which we wear the Teffilin has "Four" Lobes. The cerebral cortex can be divided into four sections, which are known as lobes. The frontal lobe, parietal lobe, occipital lobe, and temporal lobe.

The brain has "three" main parts: the cerebrum, cerebellum and brainstem<sup>79</sup>. Cerebrum: is the largest part of the brain, Cerebellum: is located under the cerebrum and the brainstem: acts as a relay center connecting the cerebrum and cerebellum to the spinal cord.

Chochma, Bina, and Daas (3) which subdivides into Chesed and Gevurah.<sup>80</sup>

Today we can appreciate the wisdom of our Torah, and our sages, even more strongly (if that helps and was necessary) in light of science more and more.

The Veshochanti Besoichom<sup>81</sup> – dwelling of G-d in this world, was accomplished with 39 Melochois – a number, which embraces all the makifim (encompassing original creative "light") mentioned above, the source for the 13 attributes of mercy three times, making (the mercy in the Mishkan) it a Chazoko!!!

Pi, the ratio of a circle's circumference to its diameter, and symbolizes both the makif (all-encompassing surrounding energy) with the pnimi (inner measured light) is 22 over 7, representing the 22 letters (all the energies involved in the ten utterances of creation) with which the world was created in 7 days.<sup>82</sup>

To establish a Chazokoh a permanence in Jewish Law, "three" is the necessary number.

Practically, a physicist needs only 39 digits of Pi to make a circle the size of the observable universe accurate to one atom of hydrogen<sup>83</sup>!! We see as clearly as possible the concepts of Chassidus, reflected and manifested in the mathematics of the world!

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<sup>79</sup> Corresponding Chochmo Bina Daas.

<sup>80</sup> ספר המאמרים עת"ר ע' קיב

<sup>81</sup> Shemois 25:8

<sup>82</sup> "Three" times seven.

<sup>83</sup> [www.jpl.nasa.gov](http://www.jpl.nasa.gov)

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Mechadesh bechol rega verega<sup>84</sup> -- While Chassidus has taught for hundreds of years based on Kabbalah the world is an energy being renewed in kindness<sup>85</sup> every moment, science has only recently recognized, all mass, is energy. Any energy we generate will have an influence on our personal world and the world around us.

Dovid, Zemirois Kori Lehu<sup>86</sup> -- When Dovid Hamelech realized the power we uniquely were given by Hashem, (only appreciated most deeply through the study of Chassidus) he sang. The thoughts we generate are real in terms of physical energy<sup>87</sup>, and that power comes from the amazing strength G-d gave us through His spark within us, Machshovo (thoughts) and kavono (concentration and intent).

Our ability (which is the only way to change the course of nature, since otherwise everything is pre-determined, operating by the rules G-d, already instilled in them) to influence the entire universe through the study of Torah and the doing of Mitzvois isn't the full praise of either Torah or Hashem<sup>88</sup>. The incredible gift of Torah and Mitzvois is more than we can ever imagine.

Lemaaleh min hazeman means, Hashem has it all and that, He is all.

Time<sup>89</sup> as one portion of renewed space/time, is not and was not the same as the one before. Every space is imbued with another time, and the truth is, when we go back to a space we were in once before, it's not the space we were in, back then and we aren't the same anymore either.

The Rebbe was once sitting at a Farbrengen with his Chassidim and they were looking at their watches not to miss their flights. The Rebbe noticing this, said to them. "G-d renews the world every moment. The only thing a person has is this moment and it is G-ds will whether the airport and/or the airplane will even be there when you are scheduled to leave because as far as now is concerned the airport you are planning to leave from, does not even exist! We should be focused only on what he have now at this moment the togetherness with each other."

Pesach is not like Shavuot and so it is with every holiday every day and every place, they are very different energies. Every time and every space has particular sparks that need elevating.<sup>90</sup>

Says the Alter Rebbe<sup>91</sup> in his code of Jewish Law ".....This resembles the times for reciting Shema and Shemoneh Esreh and the times at which the Shabbos or the festivals commence, which are also [calculated] for each country according to the times of its own day and night. [Time and space inherently related.]

(For the time of Divine favor above, and the Supernal Unions effected by the recitation of Shema and Shemoneh Esreh, and the sanctity of Shabbos and the festivals — all transcend the limits of space and time, though they radiate "downward" into the physical realms to each and every place at the time

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<sup>84</sup> Torah Oir Braishis – Hashem destroys and newly creates the world every single second, infusing new life.

<sup>85</sup> Psalms 89:3 The world is created in Kindness

<sup>86</sup> Psalms 119:54

<sup>87</sup> Between 4 and 25 Hz

<sup>88</sup> Igeres Hakoidesh Tanya Chapt. 6

<sup>89</sup> Time is divided in "four" seasons each season made of "Three" months. Sichu Yud Shevat 1973

<sup>91</sup> Alter Rebbe Shulchan Oruch Chap 1 seif 8



appropriate for it. This also explains why a sublime holiness pervades in the Diaspora on the second day of a festival; hence inhabitants of Eretz Yisrael who are temporarily in the Diaspora are obliged to observe the holiness of that day, even though they intend to return [to Eretz Yisrael]. This will be explained in the laws pertaining to the festivals<sup>92</sup>.

The Alter Rebbe, in his code of Law, is connecting time and space as one, and the very real influence on those who are there in that slot of time and space. “Higher (deeper within) than that”, is the unmeasurable infinite G-d.

Teshuvah (repentance) Torah and Israel are phenomena that existed before the creation of the world and are therefore higher than the finite limited energy of time; they are “wormholes” to experience and reach beyond time.

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<sup>92</sup> This statement provides an example of the cases in which the Alter Rebbe revised his ruling in Mahadura Basra to conform with the ruling of the Kabbalists, even though according to the accepted understanding of the Talmud one might rule otherwise.

To explain: In Hilchos Yom-Tov 496:8, the Alter Rebbe rules that people from Eretz Yisrael who visit the Diaspora for a festival with the intent of later returning to Eretz Yisrael should not observe the second day of the festival (Yom-Tov Sheini shel Galuyos) as a holiday; i.e., they must recite the weekday prayers and put on tefillin. Although they may not perform forbidden labors that is only because this might lead to a dispute if they were seen by the local residents. This ruling is also rendered by most later halachic authorities.

The rationale: Being an inhabitant of Eretz Yisrael, such an individual is required to observe the festival as it is observed in his home. True, he must take precautions not to cause strife in the locale in which he is found during the festival — but for him, its second day is not a holy day.

In his ruling here in Mahadura Basra the Alter Rebbe adopts a new position (though this is also reflected in the responsa of certain Geonim in the post-Talmudic period): a festival is celebrated for two days in the Diaspora, not because of a technical reason, but because at that time its distinctive spiritual light is diffused. The place of a person's origin is thus of no significance. Since on the festival he is located in a place in which its distinctive light is diffused for two days, he must observe it appropriately.

R. Avraham David Lavut, the Rebbe's great-great-grandfather, urges (in Shaar HaKollel 1:2) that the later ruling — of Mahadura Basra — should be followed. In support of this position, he cites sources in the literature of Chassidus (Likkutei Torah on Shemini Atzeres, p. 92c; Toras Chayim on Shmos, p. 349b).

Nevertheless, it was not until recently that the overwhelming majority of Chabad Rabbinic authorities would rule according to this understanding. Indeed, even within the Rebbe's correspondence we find passages, which follow the Alter Rebbe's initial conception. (See letters in Igros Kodesh, Vol. 4, p. 244, dating from 5711 (1951), and Vol. 7, p. 168, dating from 5713 (1953).) However, the last extant letter by the Rebbe on this subject states: “Our custom in fact — and this is straightforward — is that one should conduct himself according to local practice.” (The letter is dated 24 Nissan, 5718 (1958), and appears in Igros Kodesh, Vol. 17, p. 46.)

Summary: --

## **THE MEDITATION TO TRANSFORM AND ENLIGHTEN ONES SELF.**

The teachings of Chassidus illuminates everything into a Grand Unification - understanding.<sup>93</sup>

**Everything in this universe so intricately arranged, can only be explained as an exact precise physical (expression) manifestation of the G-dly energy.** <sup>94</sup>

In the darkness of the underlying energy there is even more power than in the line of light revealed, just on another level.

The highest first levels of the light is the connecting point with the unlimited possibilities of the wave. ***It all begins with the wave.***

The wave before the revelation of the limited finite light, is the same essence as the darkness left behind, from before the concealment.

Electrons (negative energy) circle the protons in 7 orbitals.

The outer orbitals of the electrons (maximum 7 – the seven sefirot) which are the most intense<sup>95</sup> (a concept in Chassidus) carries the most powerful expression of G-dliness in this world, the 32 pathways of wisdom.<sup>96</sup>

The entire world as created is a positive, negative, and neutral energy. The Yetzer tov, Yetzer Ra and Noga (translucent/neutral) The G-dly soul, animal soul and neutral intellectual soul.<sup>97</sup>

**Only through Torah Oir -- “the light” (the fastest travelling energy -- at the speed of light with no mass -- pure energy ) of Torah, a power originating and connected with higher than world (aleph of Anochi), and “The will” of G-d (as expressed in G-d desire for us to do his Mitzvois), can Jews (because they**

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<sup>93</sup> “.....Pnimius Hatorah comes to reveal the simple unity of G-d and the world, notwithstanding there are so many creatures, the “many” are no contradiction to the simple unity of G-dliness, because to the contrary the many, are from/the results the oneness of G-dliness..... Once it was thought that the many fields of energy are separate and independent from each other, the material of every matter in this world is combined from various different elements (Rebbe uses elements in this muga sicha) however as the knowledge becomes more discovered it is being recognized that the diversity and separation regarding the fundamental elements is merely superficial .... World itself becomes a vessel for the unity of Hashem, we see the unity in the world itself. And then we realize that in truth, the unification (in science) is nothing else but the simple Onenes of G-dliness, which is revealed in Pnimius HaTorah.

<sup>94</sup> Likutei Sichos Vol. 15 pg. 42... The Revelations of/in Science are as a result of the further development and appreciation of the ideas in Chassidus.

<sup>95</sup> Lecho Dodi “in the end, is the power of the highest thoughts and energies.”

<sup>96</sup> As quoted in Chassidus from Sefer Yetzirah

<sup>97</sup> Beginning of the Holy Tanya Chapt. 1,2,3, etc.

are) endowed with the powers of G-d, even while in physical bodies, bring out to the surface all the energies, the revealed and what was concealed, and what existed before, as one.

There are 12 tribes (exchange forces) AND the tribe of Levi who transmit the energies of the 3 Patriarchs<sup>98</sup> (levels of soul) and 4 Matriarchs (Levels of actuality)

All our practices – 4 Parshios – in a four and three letter Shin<sup>99</sup> “Black” (Halacha Moshe MeSinai) box, have deep and real significance.

Hashem Echod – 1 aleph 8 ches 4 daled === the 1 Higgs Field (underlying everything) 8 gluons and 3 bosons (w & Z) and 1 photons

-- after all is said and done -- AIN OID MILVADO (it is all the one and the same energy) -- thanks to the teachings of chassidus and the way scientists finally understand the physical world -- we can appreciate this MORE THAN EVER.

***Yud Hay Vov Hay and Eloikainu are one.<sup>100</sup> Higher than anything we can grasp and all that we can understand and see, is all one.***

I will conclude with a story.<sup>101</sup>

There was once a chossid by the name R'Yosef, an intelligent person who would intellectualize in the concepts of Chassidus, and was a sad (moro Schora- black bile) depressed person by nature. Always deep in thought, meditating many hours in the study of Chassidus. In that same city, there was another chossid R'Avraham the teacher, who was always happy. Once after prayers, R'Yosef asked R'Avrohom, “what’s the reason for your joy?” R'Avrohom replied. “You are thinking and thinking for so many hours and still haven’t reached the end of your thinking. (My attitude is) “G-ds glory fills the entire universe “this (realization and fact of reality) obliges us to be Besimcha (all the time).”

**Ain Oid Milvado<sup>102</sup> Efes Zuloso<sup>103</sup>**

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<sup>98</sup> The Minchas Chavirin brought by the highest level Kohen Godol – and the initiating korban of a Kohen Hediote was, “Three” lugim of oil divided into “12” portions with the “¼” hin measurement for the “twelve” loaves. Mishneh Torah Maashe Korbonos Perek 13 Halacha 2.

<sup>99</sup> The Rebbe Rashab would glance at the two Shins of his teffilin when putting them on and taking them off.

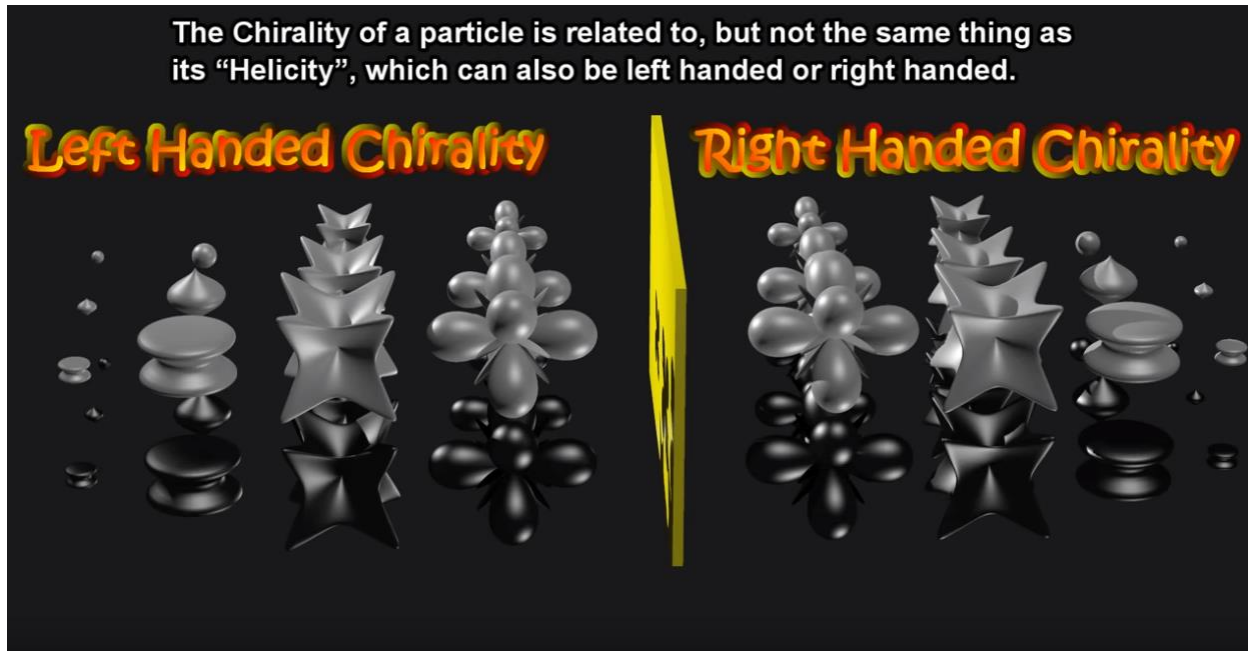
<sup>100</sup> Devorim 4: 39. Tanya Shaar Hayichud Veho-emunah. 6

<sup>101</sup> Sefer Hasichos 1941 Pg 50

<sup>102</sup> Voeschanan 4:35 Keser Shem Tov Pg 362 Tanya Shaar Hayichud Vemunah, sefer hasichos 5752 chelek 2 pg 349 note 46 Ain Oid -- Mamosh there is nothing else.

<sup>103</sup> Yeshayahu 45: 14

Personal added notes



Zeh Leumas zeh -- anti matter and -- dreoya Yamina uSmolo

The water must be placed first before the aifar (particles) Hapara in order to bring purity. The wave before the particles. Sicha based on Rambam

The observation & announcement of the Kohen (and the chochom) makes him a metzairah

If the guy was outside and tomeh his water inside is tomeh -- if he is inside and tohor - his water outside is tohor. Entanglement. Poroh aduma 14: 4

The property of a person and the value/ virtue and or lack of virtue on his possessions.

Not a metzaira until the kohen collapses the wave and announces tomeh