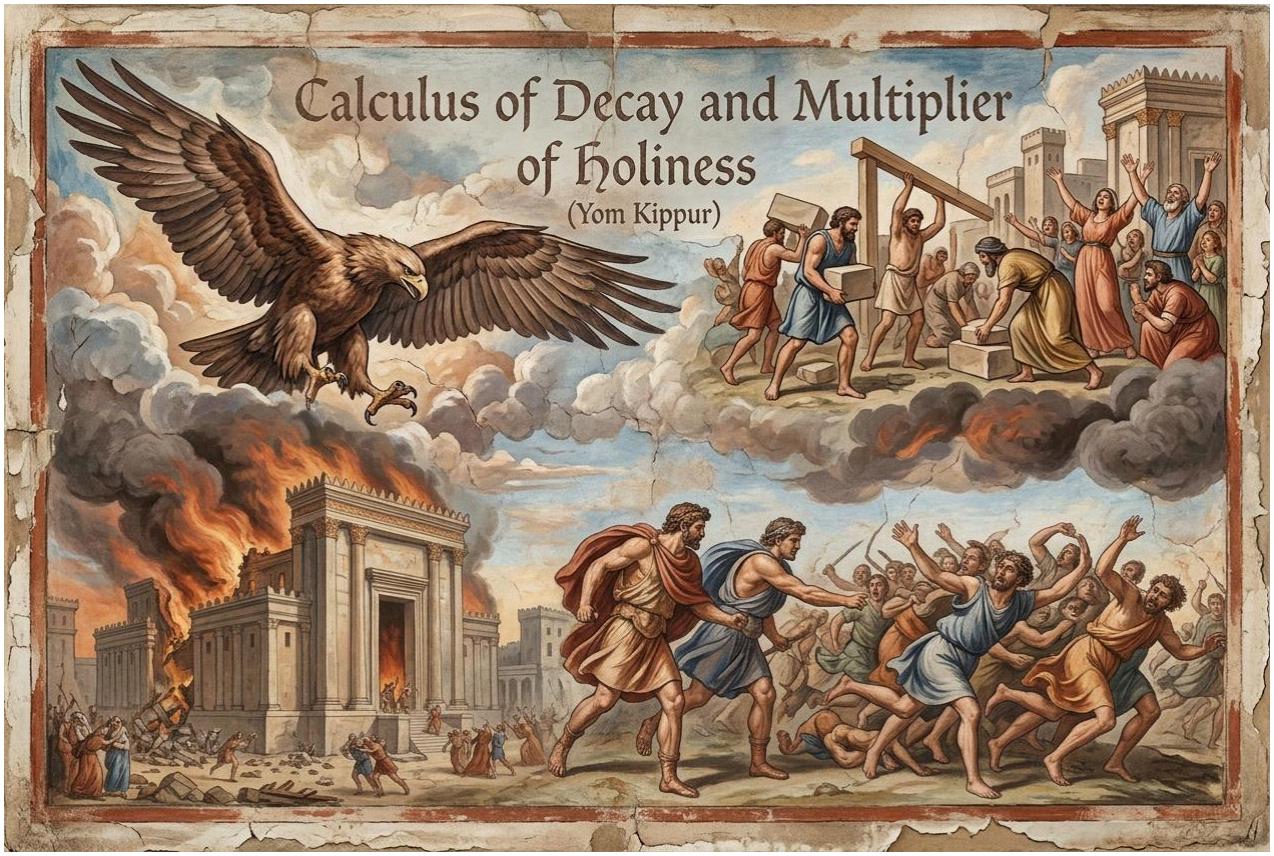


Calculus of Decay and Multiplier of Holiness (2026)

(Yom Kippur)

My nephew who is a genius scientist was marveling at the formulas and geometries of all of creation. I agreed with him and added that even greater than all of this perfection is the Jewish people and Israel which go against nature and all of these equations. Other nations are conquered, assimilated and vanish, while the more we assimilate like oil and water we are separated and labeled Jew or Zionist no matter how we try to explain and educate the toothless beast with a pitchfork in his hand.

King Shlomo famously declared, *"There are three things that are too wonderful for me, four that I do not understand,"* [Mishle (Proverbs) 30:18–19] placing **"the way of an eagle in the sky"** at the top of his list. In classical Midrashic commentary (*Shir HaShirim Rabbah* 2:5; *Midrash Tanchuma*), Chazal explain that Solomon was not merely marveling at aerodynamics, but at the allegorical mystery of Israel's spiritual path:

"Why is it that the trajectory of Israel is like the way of an eagle in the sky—rising to the absolute heights of heaven, yet swooping down into the lowest depths so suddenly that no human intellect can trace or understand its path?"

To understand this eagle-like trajectory, one must first analyze the baseline mathematical engine of Divine Providence. The Sages formulate an unshakeable law of creation: *Middah Tovah Merubah MiMiddat Puraniut*—the measure of Divine goodness and reward vastly outstrips the measure of punishment for evil (*Sanhedrin 100a*, *Sotah 11a*). The baseline calculation of Heaven is not a balanced scale; it is an overwhelming 500-to-1 ratio in favor of holiness.

We see this supernatural synergy explicitly in *Parashat Bechukotai*. When five righteous Jews go out to war, they pursue 100 enemies—a 1-to-20 ratio. But when 100 join together, they do not merely pursue 2,000; they chase 10,000 into flight—a 1-to-100 ratio. As Rashi underscores (citing *Torat Kohanim*), you cannot compare a few who fulfill the Torah to the many who fulfill it. When the nation unites under the banner of the Master of the Universe, an exponential multiplier is triggered. It is not simple addition; it is spiritual compounding.

The False Paradox: Sheva and the Seven-Step Descent

A sharp question immediately arises. If the measure of good is so infinitely greater than the bad, why do the terrifying rebukes of the Torah seem to dwarf the blessings on paper? In *Bechukotai*, God warns of consequences escalating by "seven times" (*Sheva*), repeated in brutal succession. Worse still, in *Parashat Ha'azinu*, we face a catastrophic collapse: one enemy pursues 1,000 Israelites, and two chase 10,000. Superficially, an enemy soldier subduing 5,000 Jews looks numerically far harsher than five holy soldiers subduing 100 enemies. How can we claim that goodness holds the upper hand when the math of defeat appears so overwhelming?

The error lies in confusing **Active Empowerment** with **Divine Concealment**. The ideal baseline is always the blessing of *Bechukotai* – the pillar of fire that goes before us when we are united. When we stray, Hashem does not instantly bring down the iron curtain. He institutes *Sheva*—sevenfold warning speed bumps designed to jar us awake before we hit the wall.

Rashi clarifies that "seven times" does not mean a mathematical multiplication of physical torture but rather a measured, step-by-step discipline tracking the seven precise stages of spiritual degeneration:

1. Neglecting the study of Torah (Passive detachment).
2. Abandoning the practice of the mitzvot (Disengagement from the body).
3. Despising those who remain faithful (Moral arrogance).
4. Hating the Sages and spiritual leaders (Assault on memory and tradition).
5. Preventing others from serving God (Active sabotage).
6. Denying the Divine authority of the commandments (Modernizing the libel).
7. Denying God altogether (Total moral inversion).

The seven increments are not an infinite engine of evil; they are compassionate, proportional guardrails meant to halt our descent at every stage.

The Anatomy of the Self-Hater

This exact seven-step descent mapped out by Rashi explains the psychological pathology of modern Jewish self-hatred—the tragic trajectory of Court Jews, anti-Zionist activists, and creators who weaponize media and film to slander their own brothers:

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[ PASSIVE DECAY ]    1. Detachment from Torah & History
                     2. Abandonment of Communal Responsibility
                     3. Moral Superiority over Traditional Jews
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(The Threshold)

[ AGGRESSIVE ATTACK] 4. Rejection of Collective Memory & Historical Lessons
                     5. Weaponized Media & Sabotage ("As a Jew...")
                     6. Modernizing Medieval Blood Libels
                     7. Moral Inversion: Comparing Israel to Nazis
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- **Steps 1–3 (Passive Decay):** Having no access to the depth of Torah, the individual suffers an identity void. Israel is reduced from an eternal homeland to a mere geopolitical actor. Passive ignorance turns into active disengagement, and distance turns into a posture of moral superiority over traditional or Zionist Jews.
- **Steps 4–7 (Aggressive Attack):** Crossing the threshold, historical martyrs and memory are rejected. The individual weaponizes their identity—joining festival circuits or film projects (such as *Naza*) under the shield of "As a Jew..." to grant international legitimacy to the total delegitimization of the Jewish people. They repaint medieval blood libels in contemporary political jargon and reach the ultimate moral inversion: comparing the Jewish State to Nazi Germany to earn total acceptance from the Gentile world.

As Rashi notes at Step 3 (*"Moral arrogance"*), passive disengagement naturally shifts toward hostility toward those who maintain tradition. Psychological commentary on this step notes that when an individual abandons their heritage, the presence of those who carry it proudly acts as an unyielding mirror. Because they cannot reconcile their own internal dissonance or detachment, they direct their frustration outward—despising the visible commitment in others to validate their own departure.

> "When a person strays from the truth, the existence of those who live by the truth becomes an unbearable testimony against them. The observant person acts as an unwitting mirror (*mar'ah*), reflecting to the transgressor what they ought to be. Because they cannot bear the pain of self-rebuke, they must destroy or despise the mirror in order to protect their own self-image and feel justified in their path." (Rabbi Eliyahu Dessler in *Michtav Me'Eliyahu*)

The Vacuum of Ha'azinu and the Sudden Drop

What happens when a people ignores every warning speed bump and pushes straight past the limit? They crash into the terrifying math of *Ha'azinu*. But look closely at the verse: *"How could one chase a thousand... unless their Rock had sold them, and the Lord had delivered them up?"* (*Dvarim 32:30*).

This reveals the answer to King Shlomo's eagle question. The sudden drop of *Ha'azinu* is not God endowing the enemy with supernatural power or handing Divine keys to the forces of

darkness. Evil has no intrinsic strength, no self-sustaining life force, and no compounding logic. This is total *Hester Panim*—the complete withdrawal of the Divine umbrella.

Because Israel's soul and covenantal destiny are anchored directly at the highest spiritual plane, they do not experience a gradual, natural decline like other nations. Rabbi Hirsh explains that what the national soil is to the nations, the relationship to Hashem is to the Jew. Unlike the other nations, our soil is rooted in Heaven, only afterward were we given a nation. When God steps back, the spiritual shield vanishes entirely, creating an immediate, absolute vacuum. The steep, catastrophic swoop of the eagle is simply the inevitable natural drop when we push our protection away.

The math of *Ha'azinu* is not the strength of the enemy; it is the tragic measure of our abandonment. It is the self hating Jews that bring the greatest destruction because they are rooted in the same heavenly place, but they are an infected root. Proud roots that humbly accept the Torah of our King are not motivated by the applause of Jew haters. Kahane Jews like Moshe Feiglin and Itamar Ben Gvir are like fires that will burn the straw of falsehood which are nothing but the tail of a snake that will be turned into a staff; a wave that only polishes the rock of Israel when they come crashing down and are no more.

The Final Triumph

Just as in Bechukotai, this descent into the vacuum carries an inherent expiration date. Evil, no matter how loud, frightening, or arrogant, is merely a shadow that exists in the temporary absence of light. The warnings of the Tochachah exist to shake us out of our apathy, and the sudden swoop of Ha'azinu warns us of the tragedy of Divine withdrawal. Moshe was trained not to fear and to pick up a snake by its tail (Nachash). This enabled him later to pick up the reptile empire (Tanin) by its tail. In Haazinu when we have drunk the same poisonous wine as the reptilian empires (Tanim) we become like the very tyrants we have overturned in Egypt.

The ultimate reality of history belongs to the opening of Bechukotai: when we cast off man-made political appeasement, return to our true King, and march together onto the Har HaBayit, the exponential multiplier of Heaven returns. Five will chase a hundred, a hundred will chase ten thousand, and the compounding light of the initial blessing will eradicate the darkness forever. May the minyans increase a hundred fold on the Har Habyit this year, where every Jew is like a thousand Jews, who will increase the power of Am Israel dramatically and spread its goodness throughout the world.

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