

## PRINCIPLES AND LAWS THAT REFLECT THE TRIUMPH OF LIFE PRINCIPLE

1. God = Belief in God; *imitatio dei*; love God, etc.  
God = Source of life [cf. Genesis, chs. 1, 2; Psalms 104; Job 30ff]  
God is pure life, loves life (Remember us for life, Ruler who desires life write us in the Book of Life, for your own sake, God of life = Mahzor, High Holy Days)  
God is the warrior who will overcome death [cf. Isaiah 25, 6-8; Hosea 13; 14; Psalms 48:15]  
Word of God is seminal and pregnant with life [cf. Isaiah 55, v. 10-11]
2. Prohibition of idolatry. Idols are death but God is life. [Whoever followed *baalpeor* ... [is dead] ... But you who cling to God, your Lord are all alive today (Deuteronomy 4, v. 3-4).] Infinite of Divine sustains infinite variety of life. Finitude of idols is source of death because it cannot sustain infinity of life or the infinite value of the image of God (= human).
3. PikuachNefesh: Saving a life overrides all other commandments of the Torah. Except three. (The three: prohibition of murder; idolatry and sexual immorality – such as incest – would undermine the basis/value of life itself if they were committed) [Leviticus 18:5 interpreted by rabbinic tradition]. Do not stand idly by when another's life is at stake [Leviticus 19:16].
4. The temple—the complex and practices. House of God is place where no death may enter. No corpse allowed. Humans who involved or encountered death must undergo ritual rebirth ceremony to be allowed to enter. Priest – full-time servants of God – may not attend funerals, enter cemeteries, e.g., come into contact with the dead. (Only exception is for burial of immediate relatives, loved ones); constant rebirth rituals (immersion). Nazirite (= 'voluntary' priest) has same restriction.
5. Laws of Purity-Impurity. Purity = life; impurity = death; ultimate form of ritual impurity = human corpse = dead form of ultimate life form, dead animals are source of lesser forms of impurity. Some lesser degrees of impurities have to do with routine (= death in life). The holier, the closer to the core of the Temple (= 'closer' to God) the stricter the requirements of purity (= life) and rejection of even lesser degrees of impurity (a greater distancing from all forms of death).
6. Humans (and animals) are blessed/instructed to be fruitful and multiply [Genesis 1, v. 12, 28]. Fill the earth with life. The world was not made to be empty chaos, it was created to be settled (= filled with life) [Isaiah 45:18]. Minimum requirement to have two children; based on Isaiah 45:18 – have three children. Based on possibility of death occurring among children, have four children [Yevamot 62B].
7. Sexuality = impurity of menses (= death of egg); impurity post-semen (death of sperm); special temporary impurity after birth (= exhaustion of life energy); rebirth ritual when entering renewed sexuality; mitzvah of love, marriage (= covenanted love). cf. Third and fourth blessing of marriage ceremony; sexuality nurtures fulfillment of image of God.
8. Requirement to protect life, not endanger it. [Deuteronomy 4:15 – as understood, applied by rabbinic tradition]; prohibition to endanger self, eat bad, poisonous food; requirement to build banister, parapet to prevent falling off roof [Deuteronomy 22:9]; mitzvah to practice medicine, heal [Exodus 21:19 – interpreted by rabbinic tradition].

9. Messianic Age: Ideal world according to Judaism = all life. End of Death [Isaiah 25:8: cp. 65, 20]. Resurrection (= retroactive total triumph of life over death) [Isaiah 26, 19; Ezekiel 37; Daniel 12:2; ShmonehEsrei, Second Blessing; Maimonides, Commentary on the Mishnah Sanhedrin, ch. 10, m. 1]. In messianic age, no war [Isaiah 2:4; Micah 4:4]. No killing, no animal killings [Isaiah 11:6ff]. No evil or destructiveness of life [Isaiah 11:9; 65:25].
10. Kashrut = Reverence for life/in principle, no meat should be eaten (see item 28).
11. Shabbat: Perfect day, anticipates messianic (or: recreates days of creation). The end time and the primordial (initial) time are equivalent. Both are perfect, whole. Day of life, pure living, fullness of life. All elements that restrict life (such as slavery, hunger, excessive work, cold) are abolished.
 

Holidays celebrate victories, redemptions on the way to perfection/triumph of life. Passover, Shavuot, Sukkot, Hanukkah, Purim. Fullness of life. Extra joy, food, pleasure, etc. on holy days.

Rosh HaShannah celebrates creation; Yom Kippur, the renewal of life. Major theme: on trial for life; life wins out through repentance prayer, acts of righteousness and loving-kindness. Renewal of life; break routine. NOTE: On Yom Kippur when life is at stake, no leather shoes (skin of dead animal) are permitted.
12. Sabbatical Year: Extended Shabbat. Slaves go free in seventh year of servitude. Free people are freed from work. The debts of the poor are waived to restore economic basis of dignity.
 

Jubilee Year: All slaves go free. All families are restored to ancestral land – equality and guaranteed source of income.
13. Honor due to parents as creators of me [Exodus 20:12; Leviticus 19:3; Leviticus 20:9].
14. Respect for old age, wisdom of living. [Leviticus 19:32].
15. Killing is considered ultimate crime for it destroys image of God [Genesis 9, v. 4-6]. Degrading, humiliating human is ‘partial’ form of murder [rabbinic tradition]. Capital punishment is highly regulated, restricted [Sanhedrin 37A; Makkot 7A]. Take no money payment substitute for one who is condemned to death (because life is worth more than money) [Numbers 35:31ff]. Accidental killing should not be punished with death [Numbers 35, v. 10-34]. Executed person should be buried at once (exposure is degrading of image of God) [Deuteronomy 21:23].
16. Laws governing speech to prevent degrading, harming, misleading other people [Leviticus 19, v. 16-17, 14].
17. Equality before the law. Gentiles and gentile societies (Noahide Laws) as well as Jews and Jewish societies are required to set up legal systems, courts, administer equal justice to all [Exodus 23, v. 6ff; Leviticus 19:15; Deuteronomy 16, v. 18-20], King (ruler) is under the law [Deuteronomy 17, v. 14-20; I Kings ch. 21].

18. Love the stranger, outsiders; give them equal justice [Exodus 23:9; Leviticus 19, v. 33ff].
19. Redemption of firstborn (life is a gift) [Exodus 13; 11ff; Numbers 18:15-16]. Circumcision of sons (= covenant of perfection; marked on organ of generation; 'improve' life).
20. Preciousness and uniqueness of life. It is prohibited to count people. For census, people give a coin which is counted [Exodus 30, 12ff; cp. 11 Samuel, ch. 24].
21. Show reverence for human life after death (in honor of value of life). No utilitarian usage of dead. Wash, clean, dress, bury dead. Honor dead by escorting to grave. However, life is more precious than dead. Therefore, restrictions on what you can spend on funeral; *kaddish* speaks of God's kingdom (= future perfection, resurrection) not of dead; corpse can be used to heal, save life = autopsy, organ transplant, etc. No worship or attribution of power, prophecy to dead [Leviticus 19:31; Leviticus 20:6].
22. Equality of humans is Ideal. In dignity [Genesis 1:27]; in justice [Exodus 23, v. 1-9; Leviticus 24:22]; in socio-economics (land distribution [Numbers 33:53-54]; land redistribution in jubilee [Leviticus 5:25]; in opening all land and produce to all in sabbatical year); in interest-free loans [ibid]; in tzedakah [Deuteronomy 15, v. 7ff, as interpreted in rabbinic tradition]; in honest weights and measures [Leviticus 19:36; Deuteronomy 25, v. 13-16ff]; on Shabbat [Exodus 20, 10]; in law [so follow majority, Exodus 23:2].
23. Freedom of humans is respected in the assumption of free will and freedom of action [Genesis 8, v. 21ff; Exodus 24, v. 3 and 7; Deuteronomy 29, v. 9ff]. Someone forced to act is not held responsible [Deuteronomy 22, v. 23ff esp. 26, and Maimonides]. On Shabbat all are free; in jubilee, all are free, see above; prohibition to return fugitive slave to master [Deuteronomy 23:16-17].
24. Process of upgrading women toward long term (and initial, Garden of Eden) equality [Exodus 21, v. 7ff; Deuteronomy 21, v. 10ff; Deuteronomy 22, v. 13ff, v. 28ff; Deuteronomy 24, v. 1ff; cp. Hosea 2:18].
25. Central commandment of Talmud Torah-study equips individual to voluntarily and freely choose life, good [rabbinic tradition].
26. Mitzvot of human kindness are fabric of this life and great reward for the future life [Peahch. 2, m. 1] – example: marrying off brides, hospitality, visiting the sick, escorting the dead, bringing peace between people, etc.
27. Reverence for animal life. Part of continuum of life – no inflicting pain (*tzaarbaaleichayim*); no wasting of animal or vegetable life [Deuteronomy 21:19 – rabbinic interpretation]. Kosher killing is highly restricted; no eating of blood (= life) allowed [Gentiles also, Genesis 9:4ff]. [Deuteronomy 12, v. 23-24]. Blood of slaughtered animals, birds must be covered [Leviticus 17, v. 10-14]; the higher the form of life, the more restrictions on its being killed or eaten. However, animal life may be used for human needs, human life is more sacred.
28. Special dignity of living creatures (non-human). Jew is forbidden to eat non-kosher dead animals (or improperly killed kosher animals). But eating live animals, insects, creatures

involves multiple violations. Eating meat from a live animal has special prohibition which applies to all people – [Noahide laws]. If non-kosher food is mixed in with kosher food (and not separable) then if there is a volume 60 times more of kosher (i.e., non-kosher is diluted to less than 1-3/5%) then it is considered dissolved and so diluted as to be null and void. The food may be eaten. But if a creature, even a bug, falls into kosher food (and not separable), then even if the volume is 1,000 times more of the kosher, then it is not considered dissolved, diluted or null and void. “A creature is never nullified, not even in (by) a thousand.”

29. In the struggle of life and death Jews must choose life [Deuteronomy 30:19]. Life and good, death and evil are yoked together in confrontation pairs. Jews must choose life [Deuteronomy 30:15] – to love God and walk in God’s ways is to choose life [ibid, v.16], to follow idols and/or to disobey is to choose death [ibid, v. 17-18]. The reward of a good life is long life on this earth [Exodus 20:12; Deuteronomy 4:19ff; 4, 40ff; 6:3ff; 11, v. 8-9; 11, v. 13-21; 30:20].
30. Since the battle for life cannot be won in one generation, the covenant to perfect the world is established with families [Noah’s family – Genesis 8, v. 15ff; 9, v. 1ff; 9, v. 8ff. Abraham’s family – Genesis 12, v. 1-3; ch. 15, ch. 17, ch. 18, v. 18-19]. Families must create life and pass the vision and the mission on through the chain of life. Therefore, the covenant is open to and established between all the generations [Deuteronomy 29, v. 9-14; 30, v. 5-6; v. 19-20].