

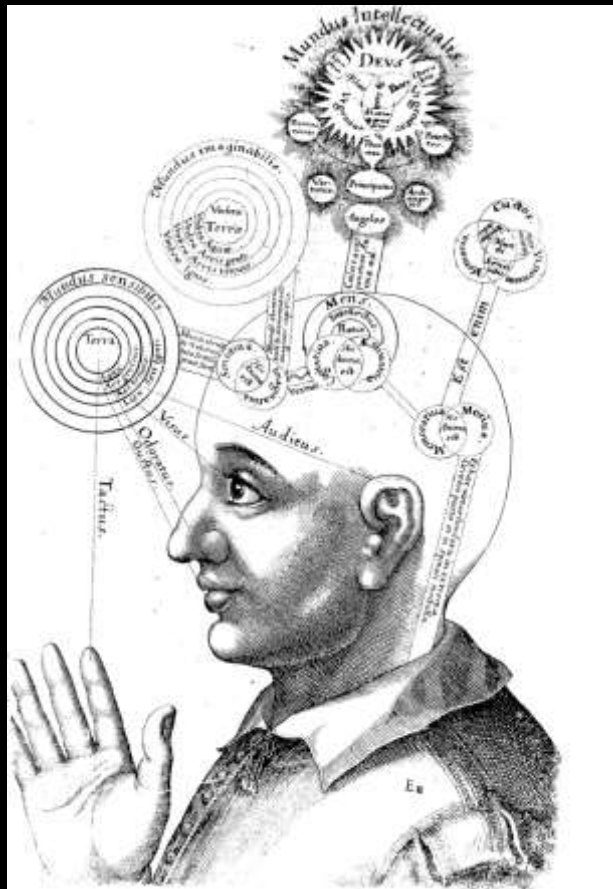
THE SIGNIFICANCE OF THE
HIGGS MECHANISM
IN
JEWISH THOUGHT AND THEOLOGY

Daniel Turgeman



מכון ויצמן למדע
WEIZMANN INSTITUTE OF SCIENCE

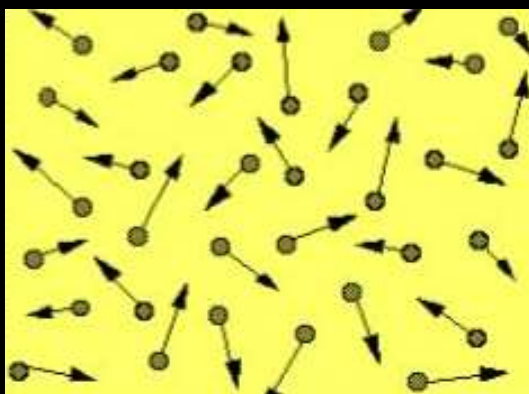




Matter/Spirit
Body/Soul



“In truth, only atoms and the void”





“The common conception is this: The Creator created all out of complete nothingness [...] and, so to speak, removed His hand from them. Only if He wishes at some point in time, He changes them, and when not, He governs them with the forces they were given at the time of creation.

Yet, the true belief, in my eyes, is: The blessed Name rejuvenates in his goodness always the acts of genesis. With aimed intent He bestows His abundance, and if, for one moment, He were to withhold - everything would be as if it never were, void of existence. That is the explanation of the verse (Deuteronomy 4, 39) ‘Know this day, and lay it to thy heart, that the LORD, He is God in heaven above and upon the earth beneath; there is none else.’ **The explanation is not that there is no god other than Him... rather it wishes to state that there is no reality in the world other than His reality”.**

Shlah



“The force of He who acts, on he who is acted upon, is perpetual to vitalise and keep in existence. [...] This is what the Ari said that **also in the inanimate such as rocks, soil and water is a type of vitality**”

Tanya



“according to the false opinion of eternal matter... there couldn't be a way for the creations to have an internal relation to their Creator, may He be blessed,

because the materialistic basis, according to this mistake, is existent without Him, and it [materialistic matter] is the internal basis of existence of the creations.

It turns out that he who is wrong with this mistake is similar to one who doesn't have a God, because he cannot elevate his soul to recognise its Owner from its internal existence”

Rav Kook





Understanding



Believing



Light

Matter



Light

No Mass

Matter

Mass



Light

No Mass

Does not occupy space

Matter

Mass

Occupies space



Light

Matter

No Mass

Mass

Does not occupy space

Occupies space

Created and absorbed

Conservation of matter



Light

No Mass

Does not occupy space

Created and absorbed

Matter

Mass

Occupies space

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Light

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Light


Matter

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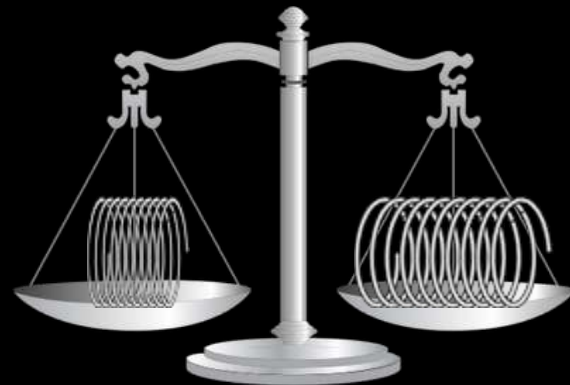
Does not occupy space

Created and absorbed

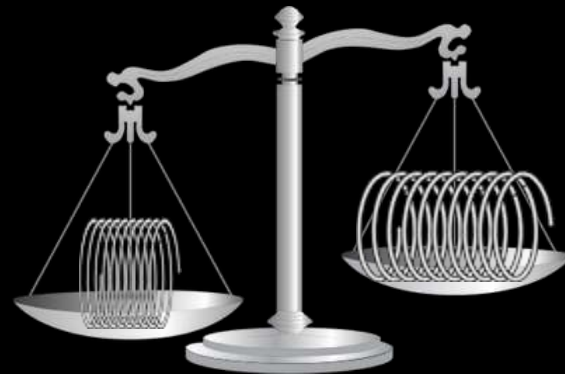

$$E=mc^2$$


$$m = \frac{E}{c^2}$$

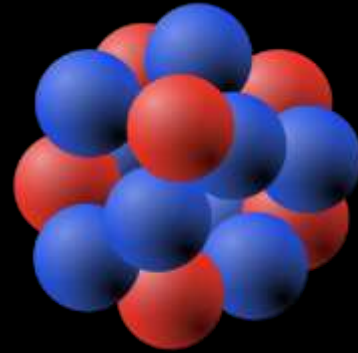
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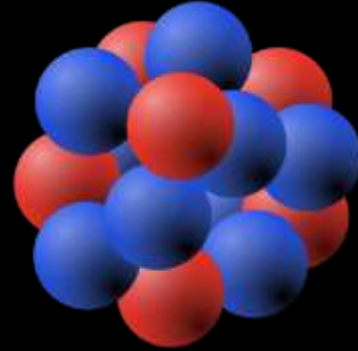
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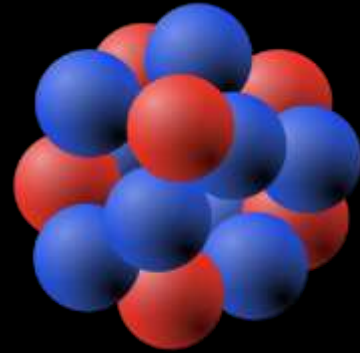
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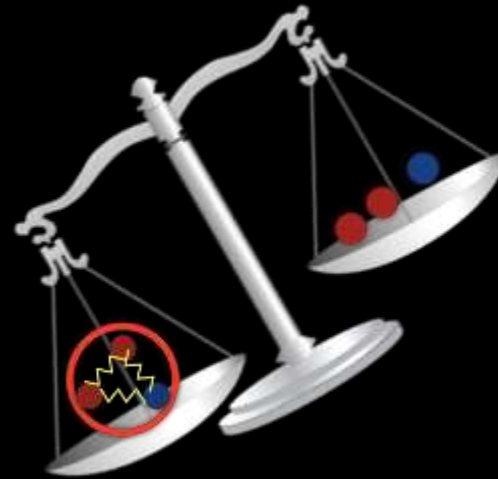
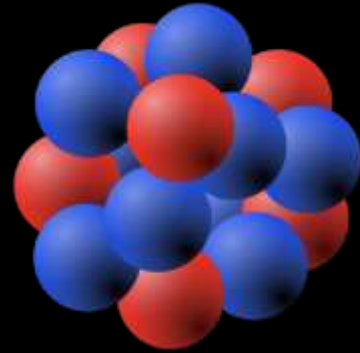
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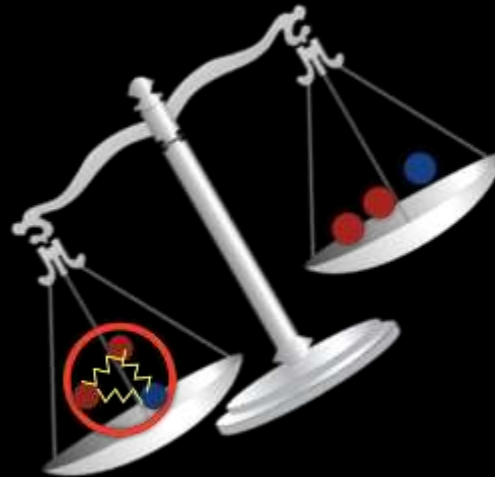
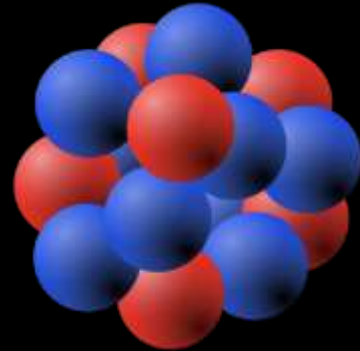


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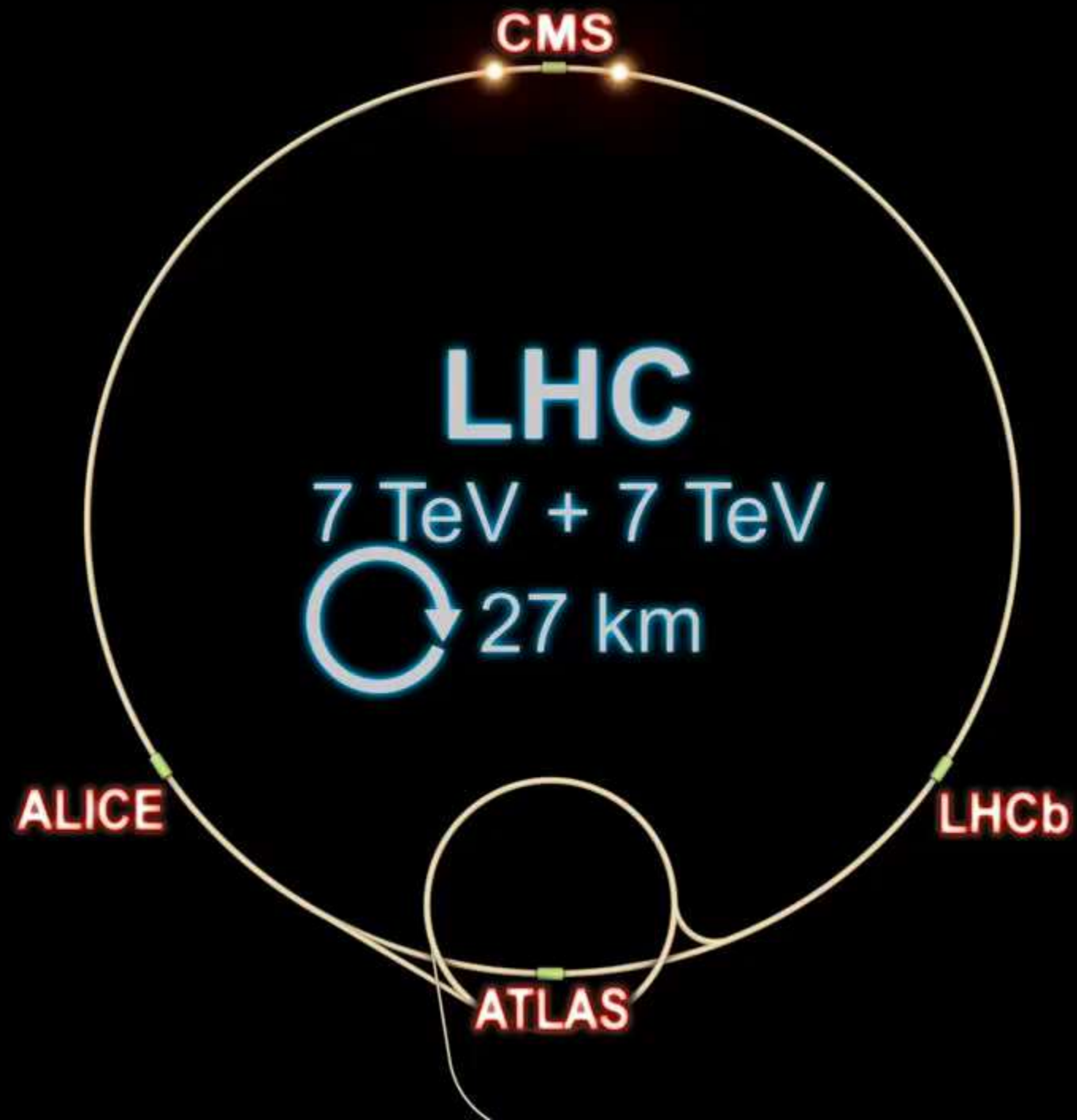


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99%

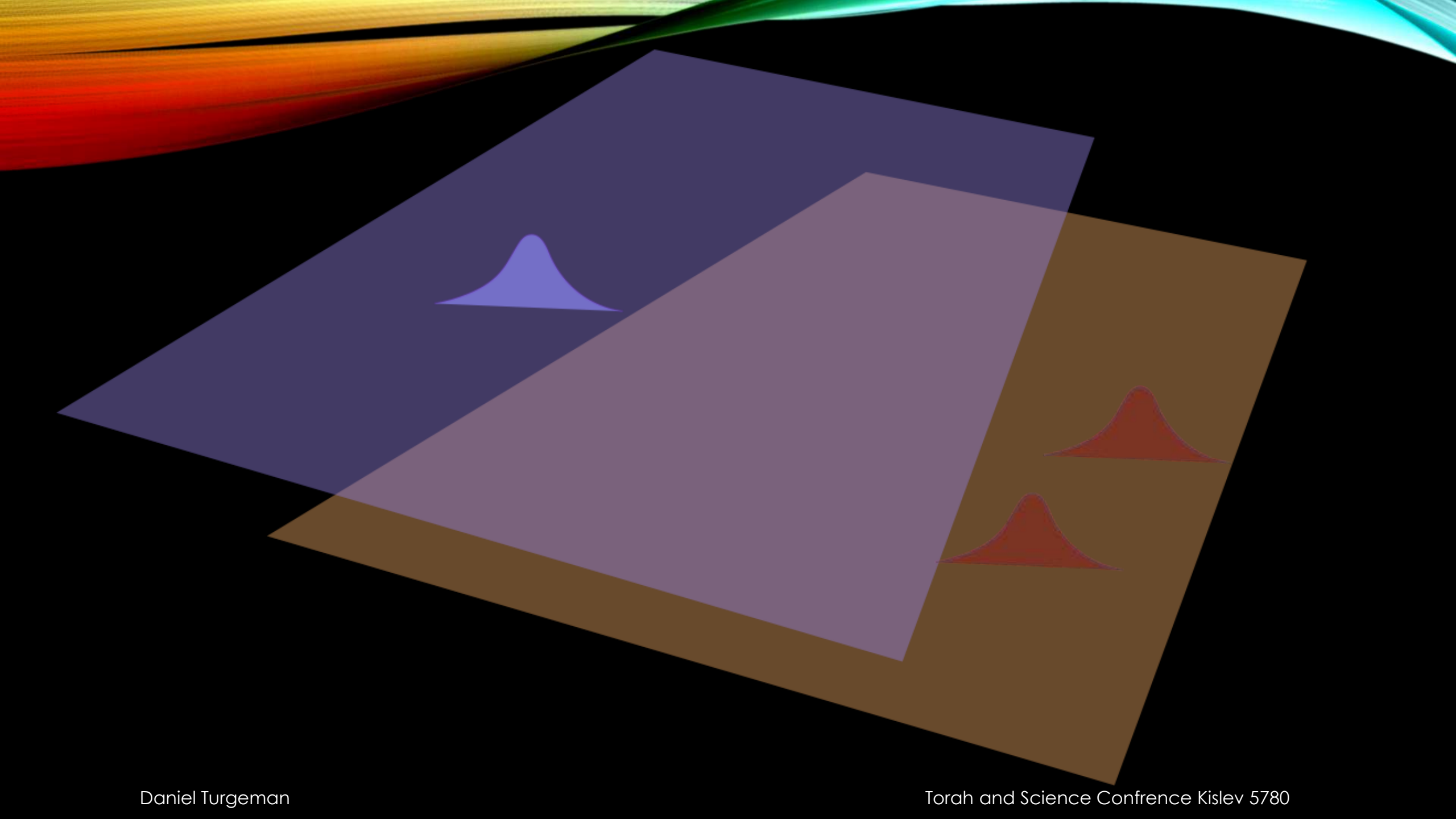


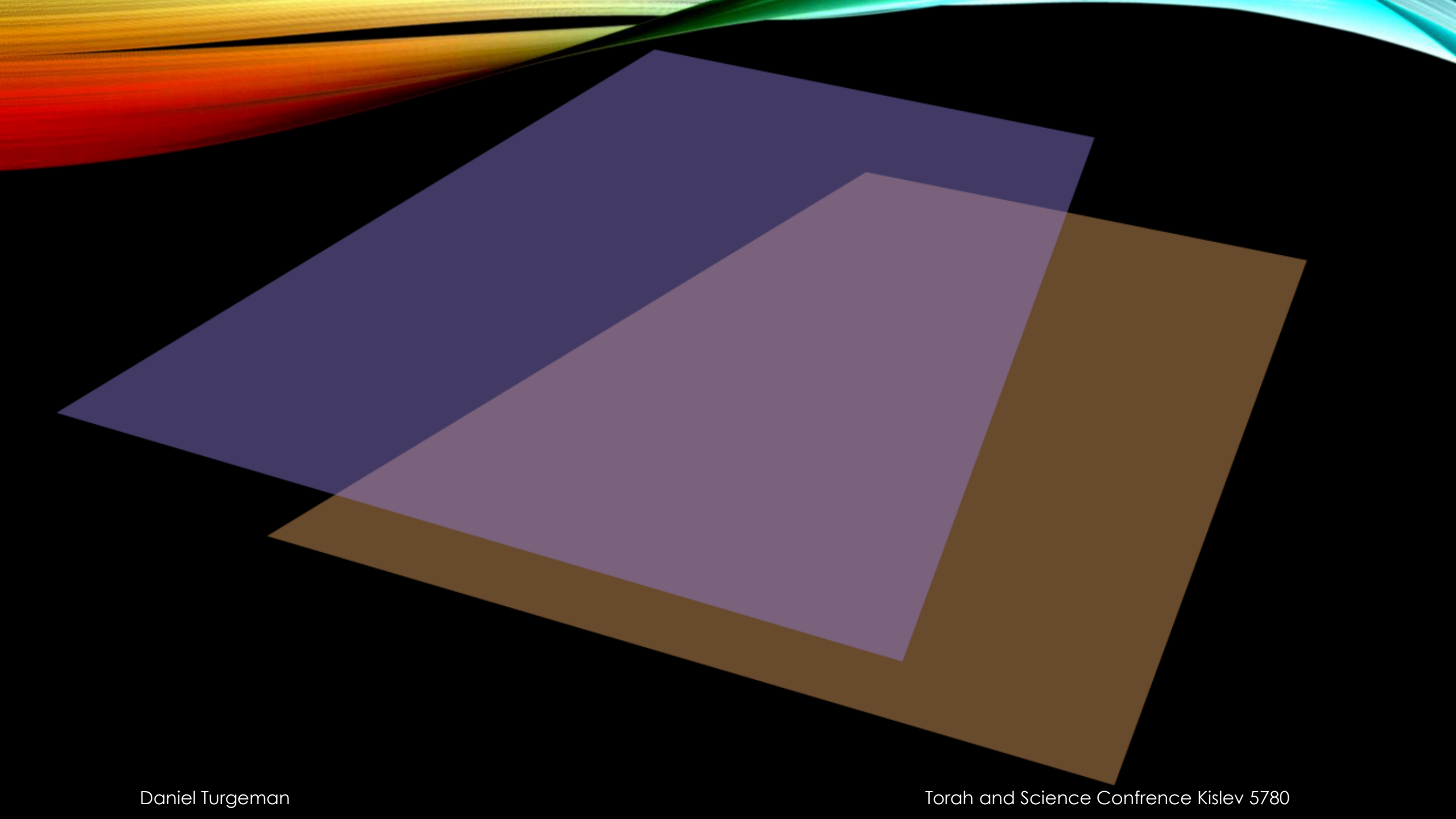


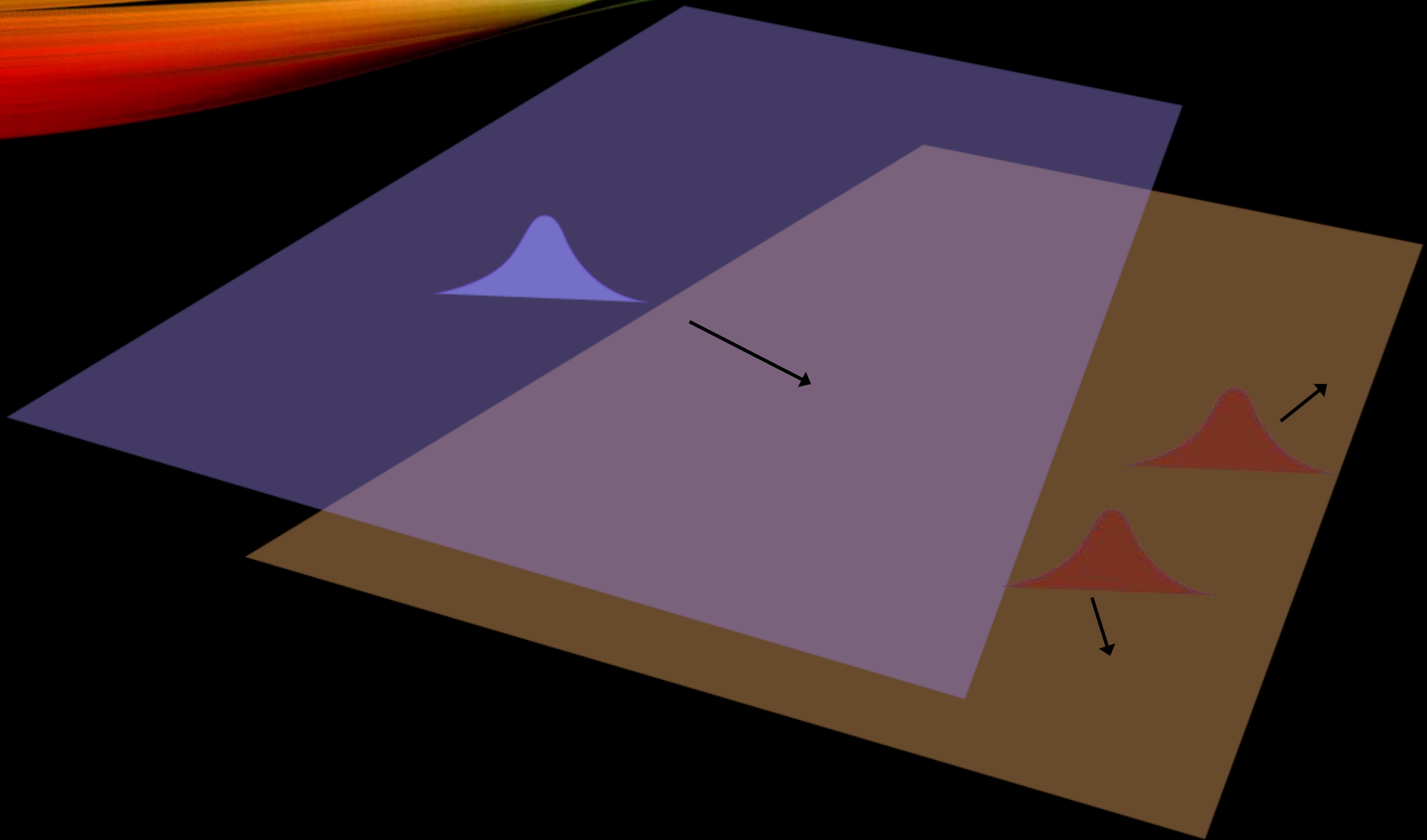


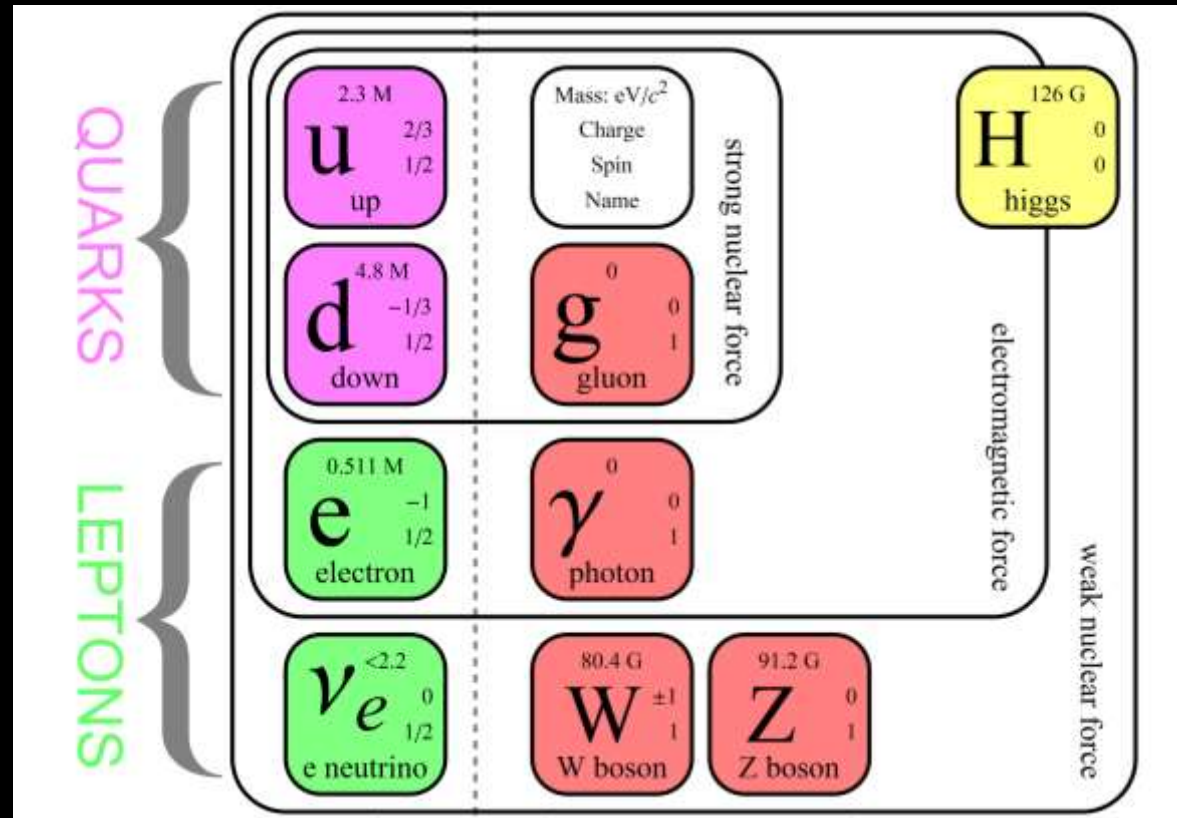
Quantum Fields

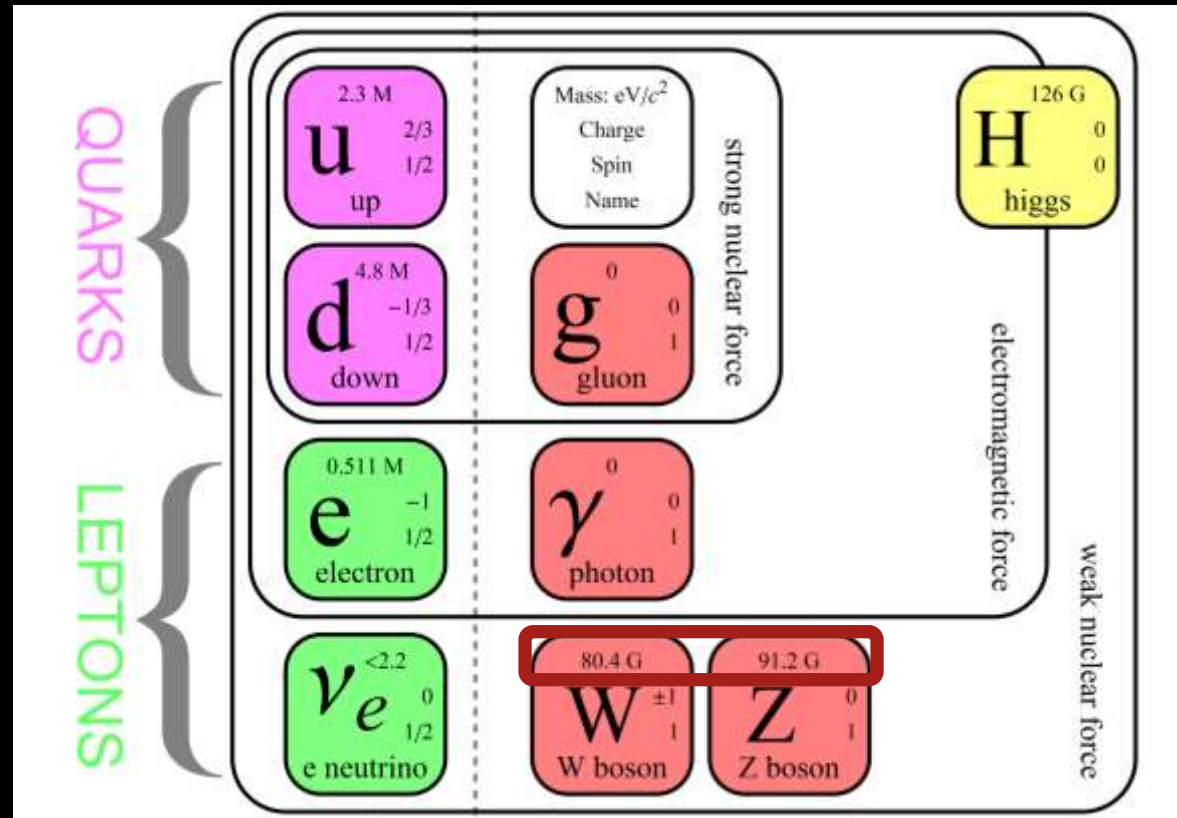


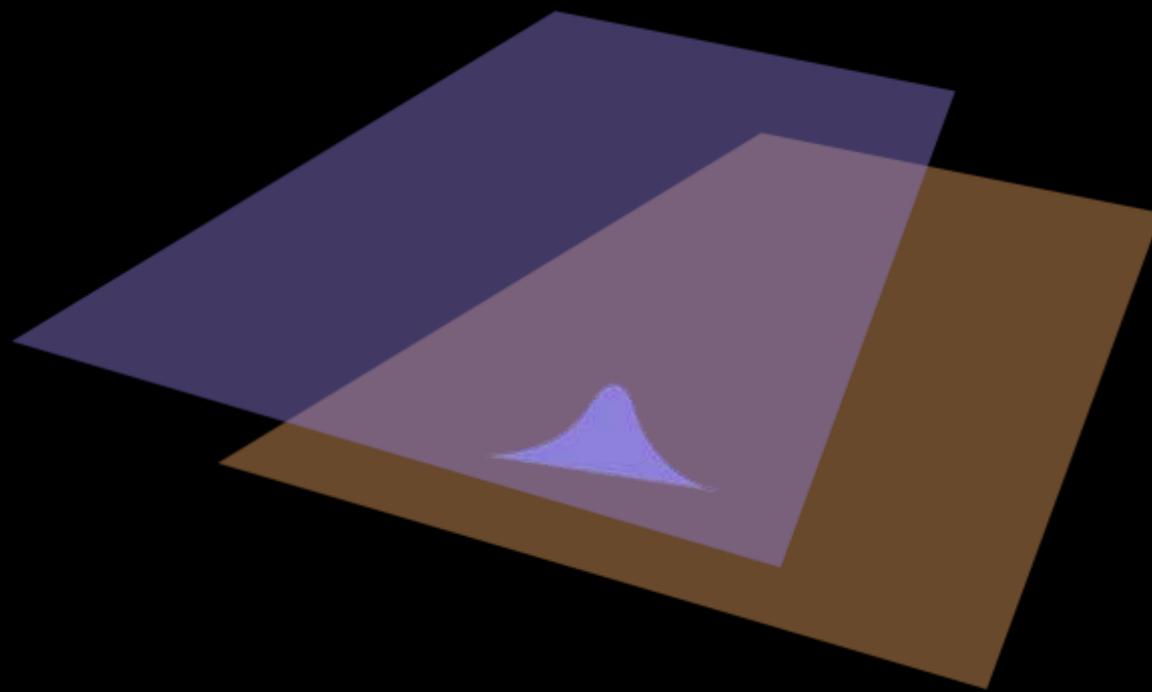


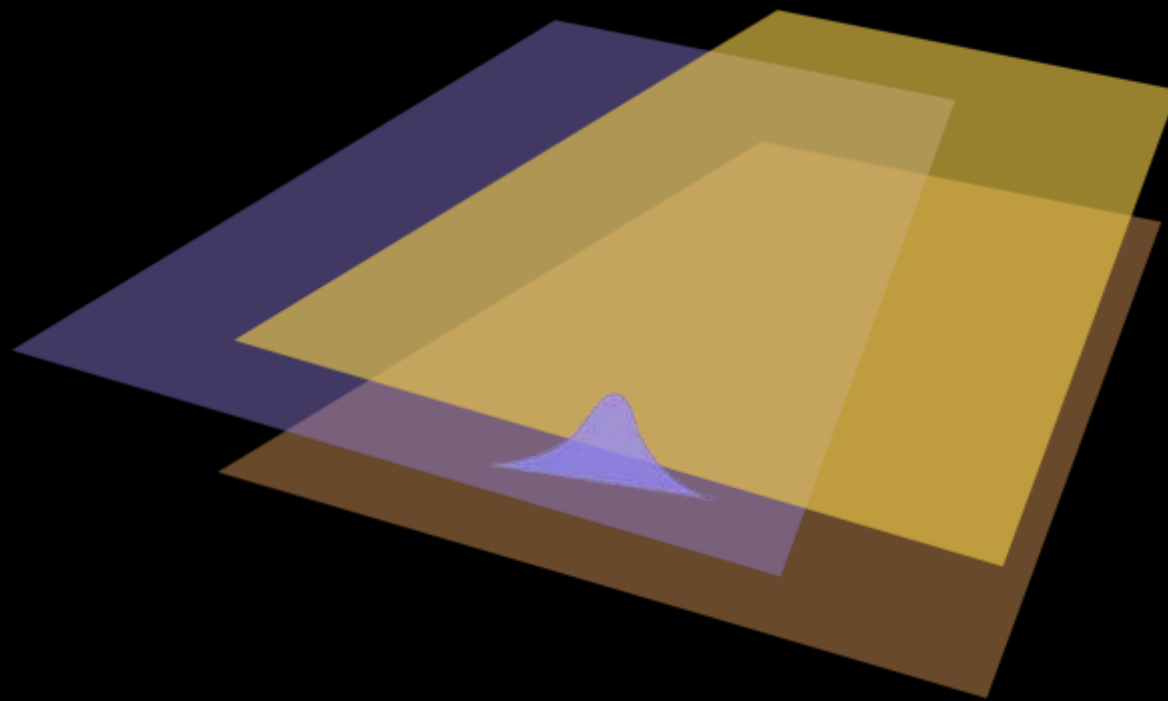


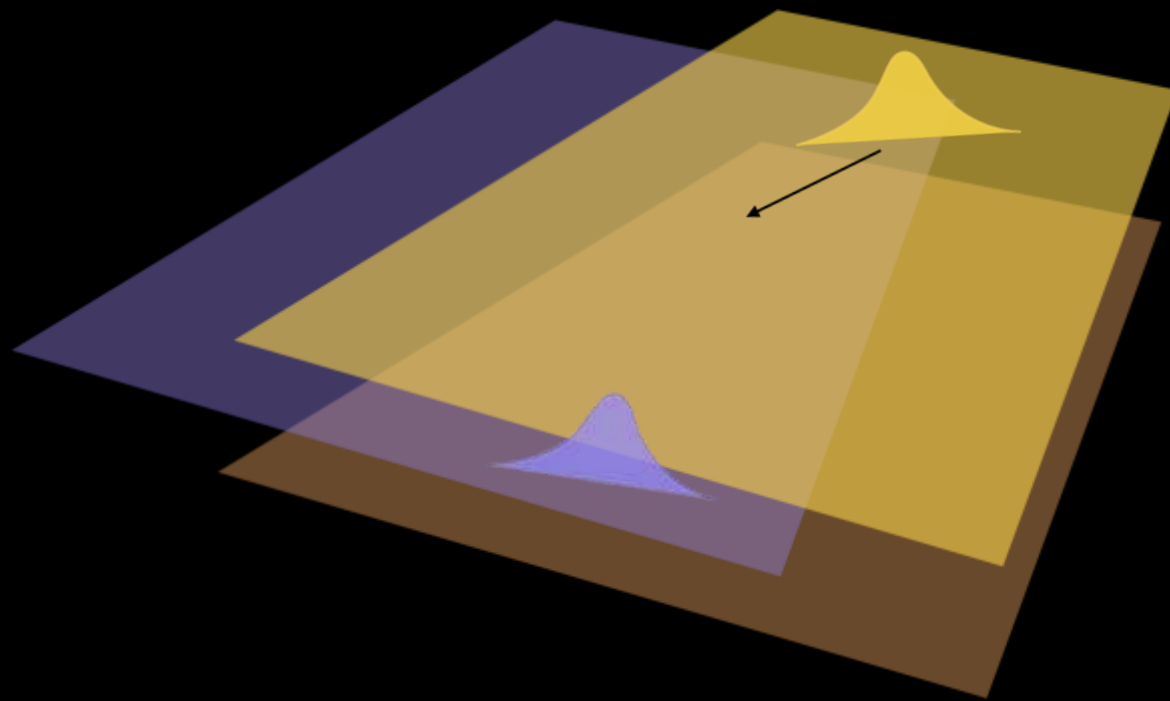


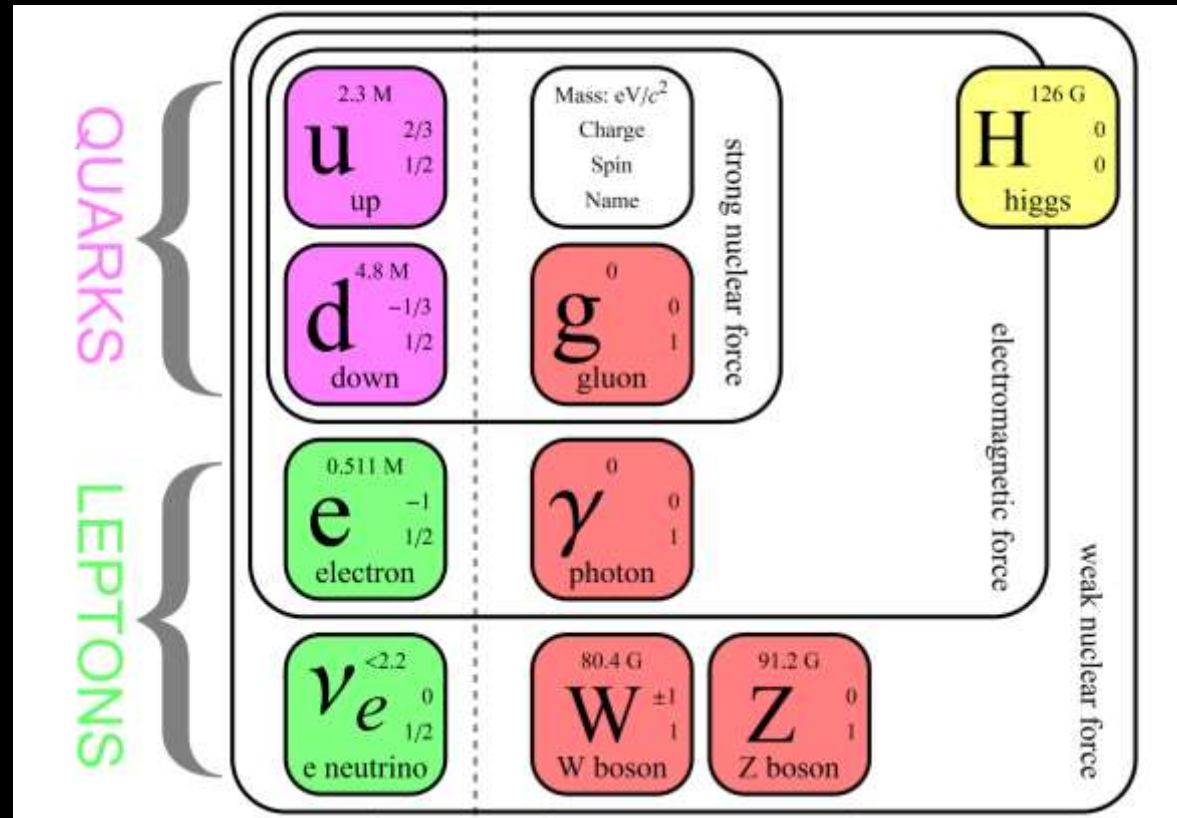














Lee

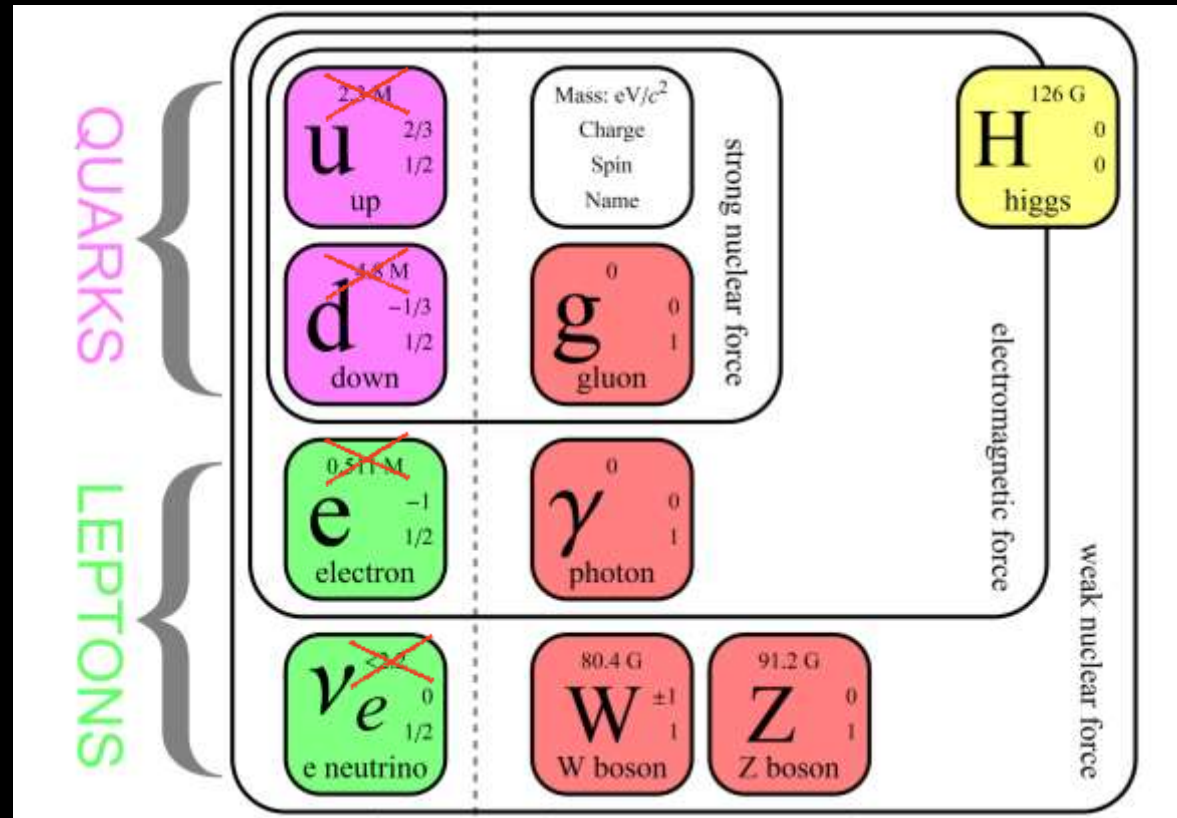


Yang



Wu





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¹³The predicted ratio [eq. (12)] from the current algebra

is slightly larger than that (0.23 $\frac{1}{2}$) obtained from the ρ -dominance model of Ref. 2. This seems to be true also in the other case of the ratio $\Gamma(\pi^+ \rightarrow e^+ \nu_e \gamma) / \Gamma(\gamma \gamma)$ calculated in Refs. 12 and 14.

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A MODEL OF LEPTONS*

Steven Weinberg†

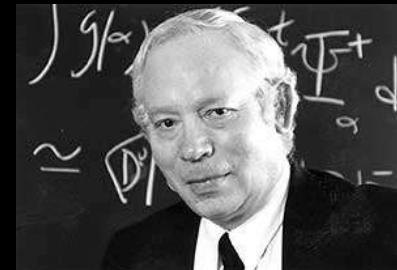
Laboratory for Nuclear Science and Physics Department,
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(Received 17 October 1967)

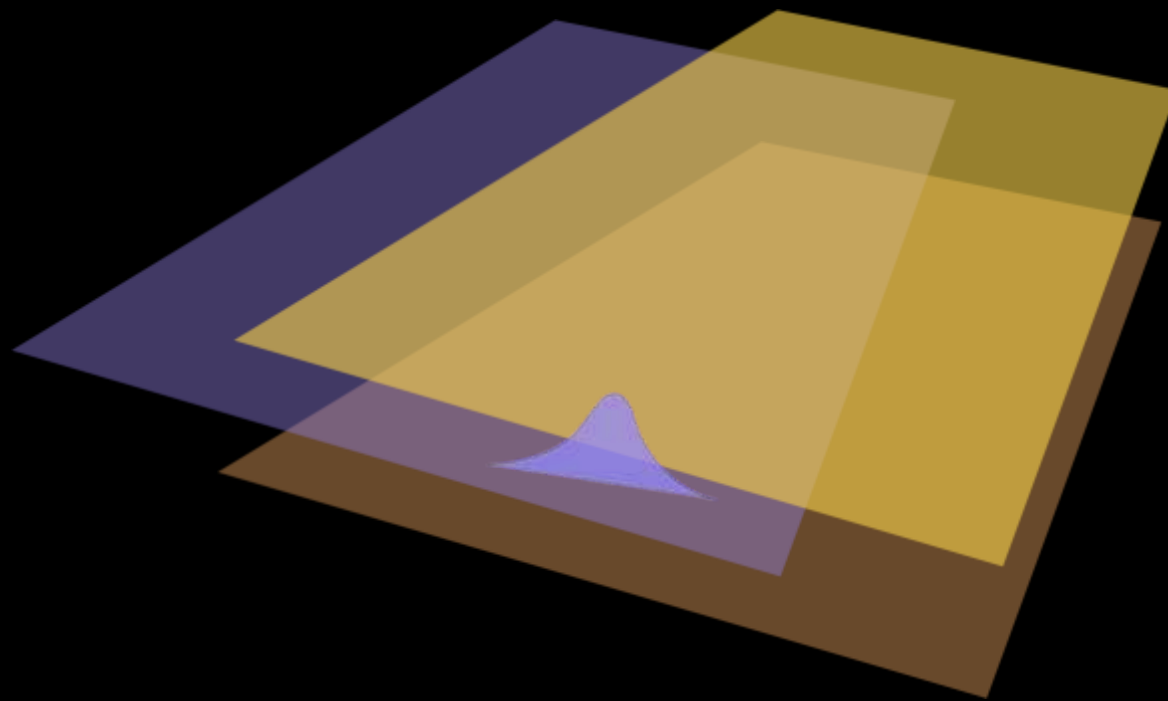
Leptons interact only with photons, and with the intermediate bosons that presumably mediate weak interactions. What could be more natural than to unite¹ these spin-one bosons into a multiplet of gauge fields? Standing in the way of this synthesis are the obvious differences in the masses of the photon and intermediate bosons, and in their couplings. We


and on a right-handed singlet

$$R = \left[\frac{1}{2}(1 - \gamma_4) \right]_R. \quad (2)$$

The largest group that leaves invariant the kinetic terms $-\bar{L}\gamma^\mu \partial_\mu L - \bar{R}\gamma^\mu \partial_\mu R$ of the Lagrangian consists of the electronic isospin \bar{T} acting







[Kinetic term] + [Mass Term] +
[Interaction Term]

[Kinetic term] + [$m \cdot f$] +
[Interaction Term]

[Kinetic term] + ~~[$m \cdot f$]~~ +
[Interaction Term]

$$[\text{Kinetic term}] + [\cancel{m \cdot f}] + [\text{Interaction Term}]$$



Lee



Yang



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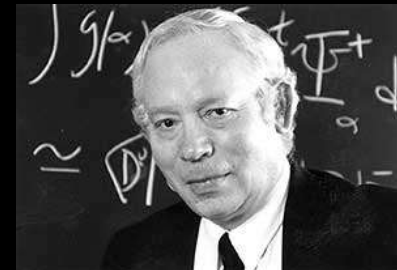
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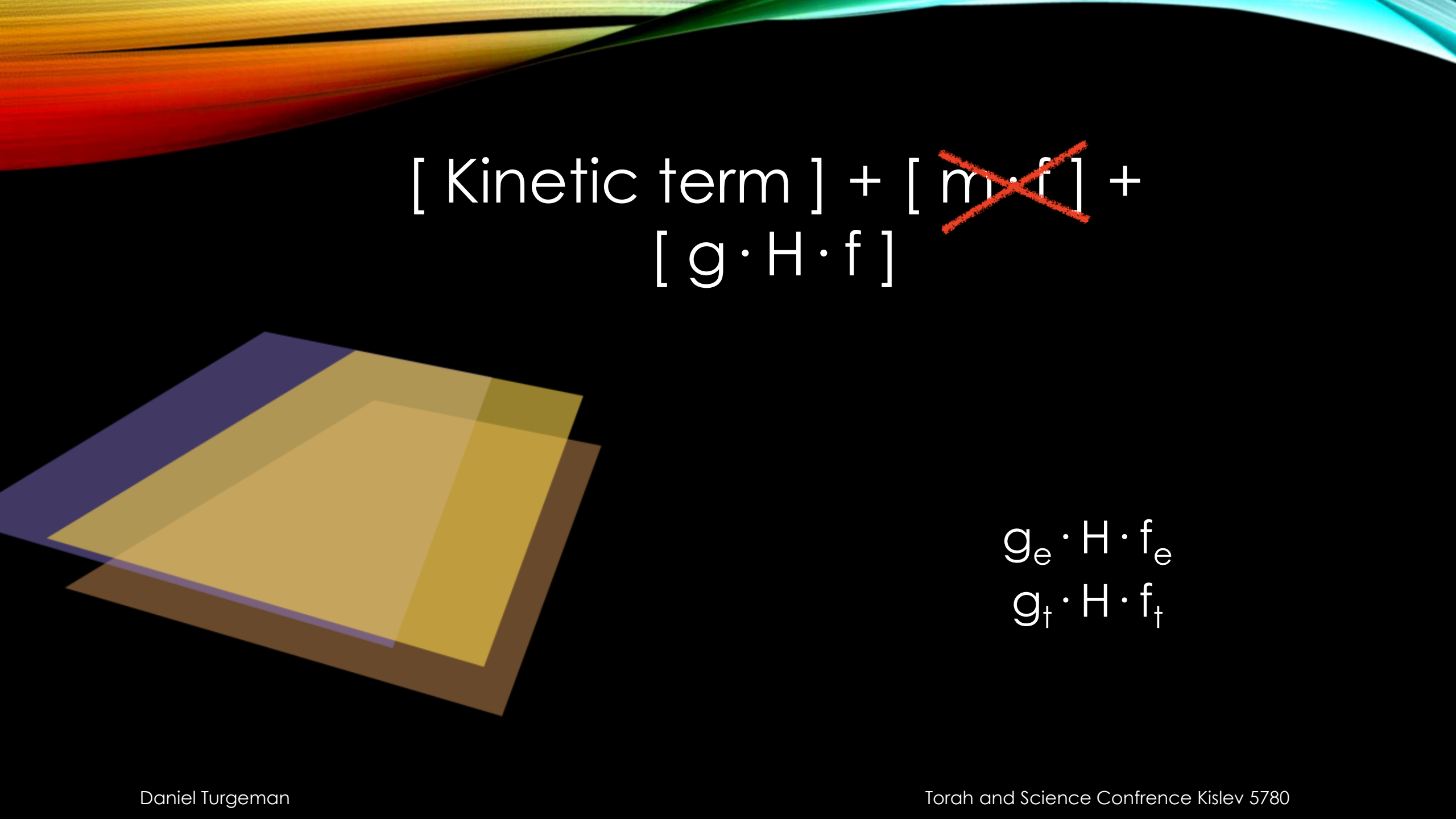
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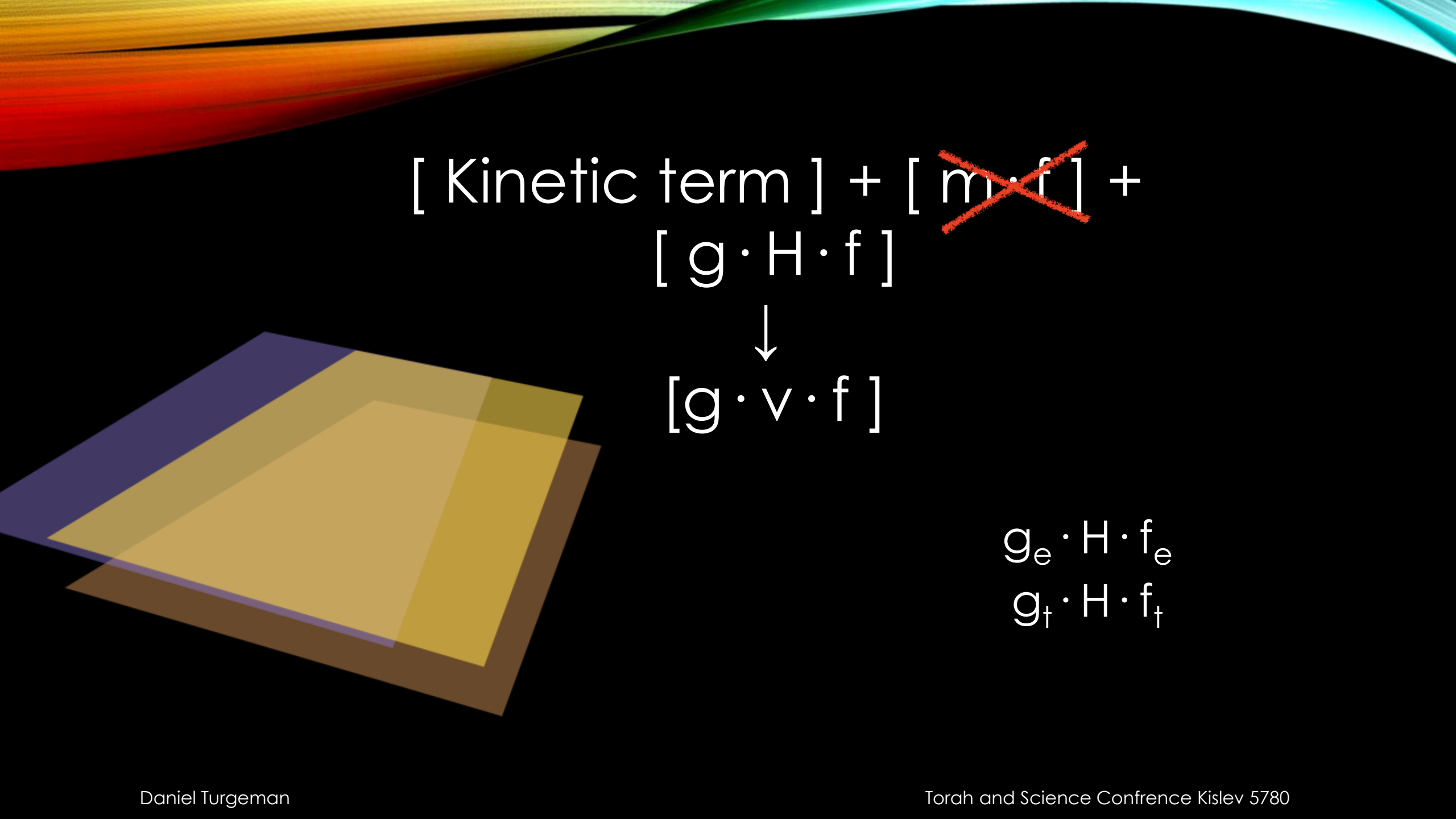



$$[\text{Kinetic term}] + [\cancel{m \cdot f}] + [\text{Interaction Term}]$$

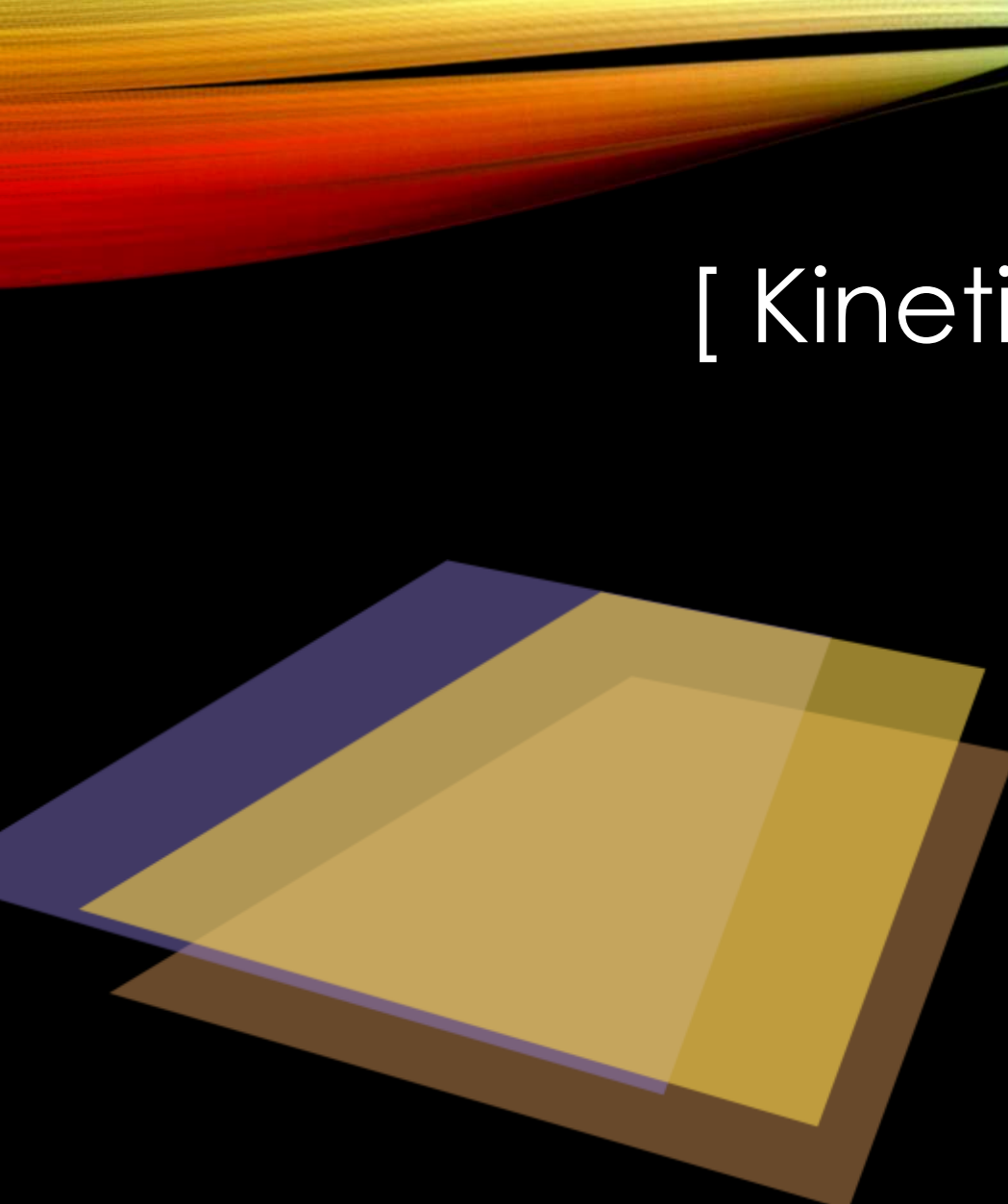

$$[\text{Kinetic term}] + [\cancel{m \cdot f}] + [g \cdot f_1 \cdot f_2]$$


$$[\text{Kinetic term}] + [\cancel{m \cdot f}] + [g \cdot H \cdot f]$$

$$g_e \cdot H \cdot f_e$$
$$g_t \cdot H \cdot f_t$$


$$[\text{Kinetic term}] + [\cancel{m \cdot f}] +$$
$$[g \cdot H \cdot f]$$
$$\downarrow$$
$$[g \cdot v \cdot f]$$

$$g_e \cdot H \cdot f_e$$
$$g_t \cdot H \cdot f_t$$

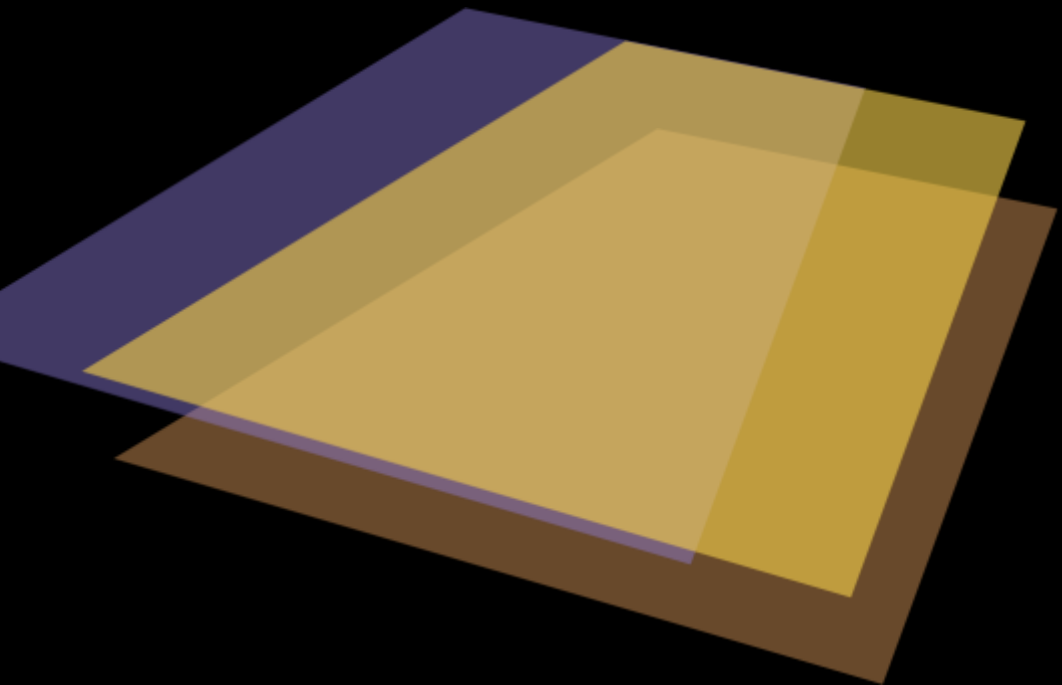

$$[\text{Kinetic term}] + [\cancel{m \cdot f}] +$$
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$$\downarrow$$
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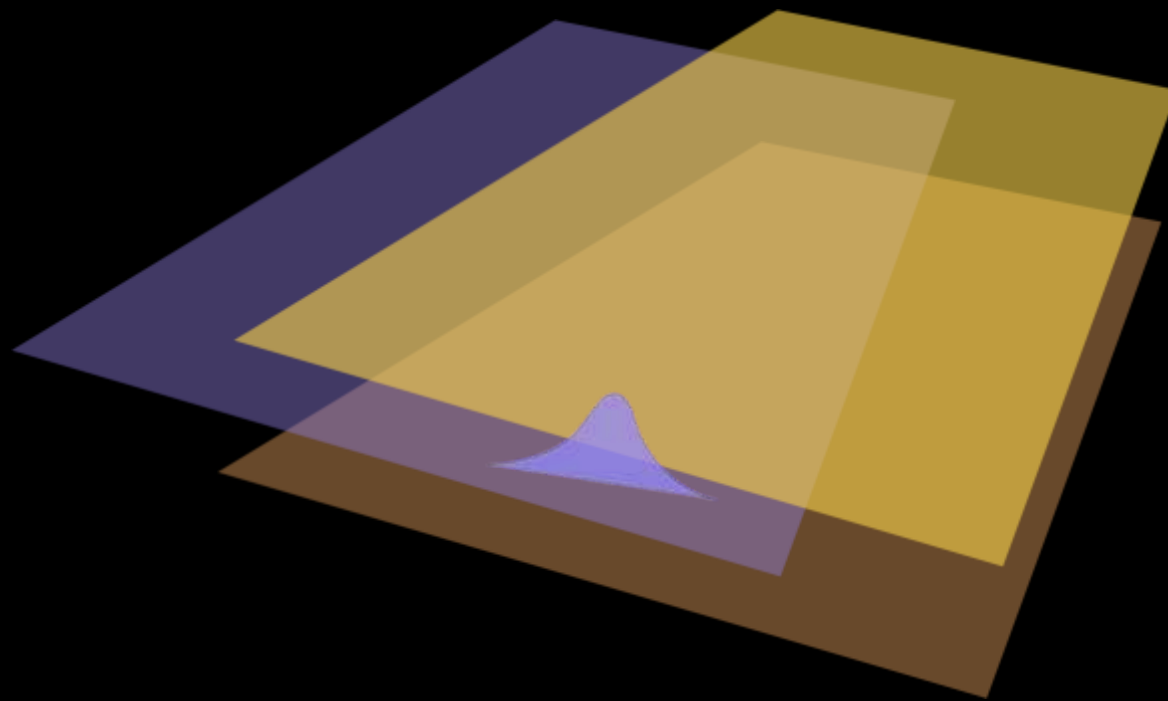
$$\downarrow$$
$$[\text{"m"} \cdot f]$$

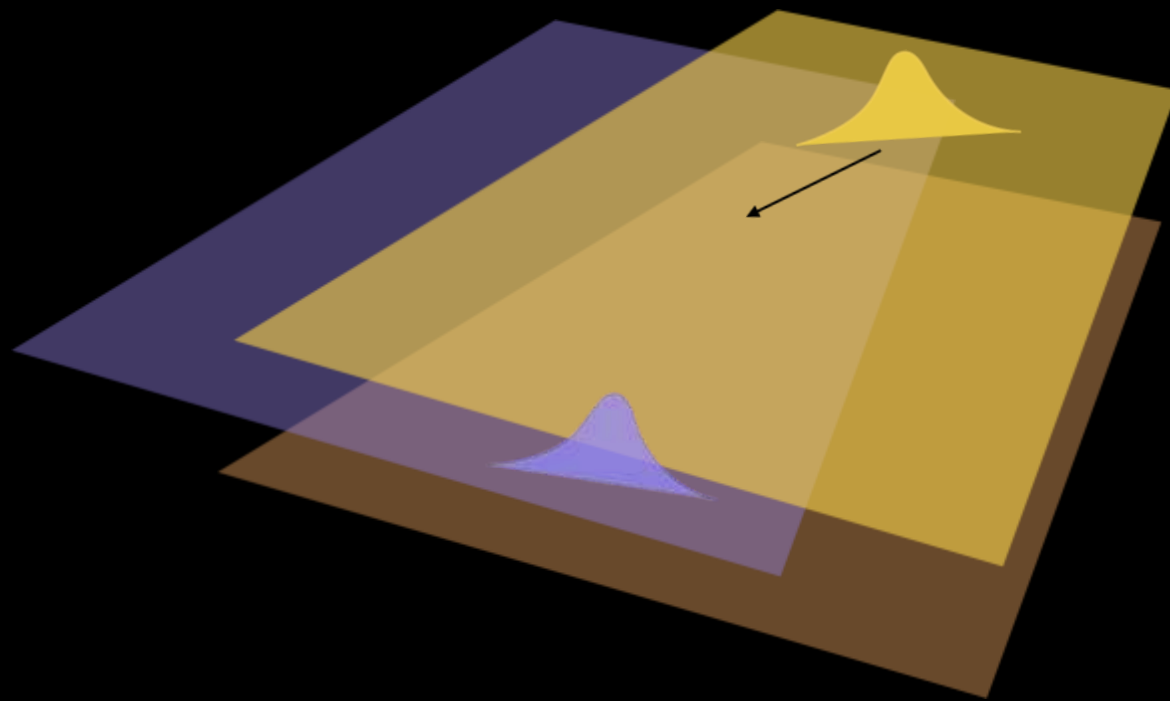
$$g_e \cdot H \cdot f_e$$
$$g_t \cdot H \cdot f_t$$


$$[\text{Kinetic term}] + [\cancel{m \cdot f}] + [\text{"m"} \cdot f]$$

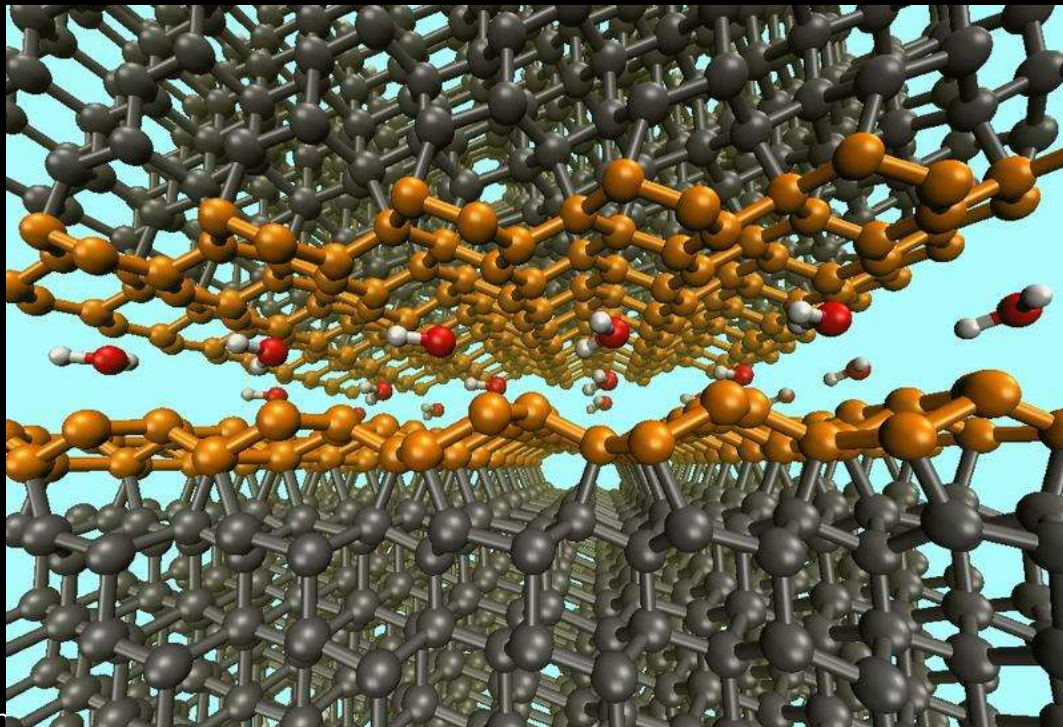


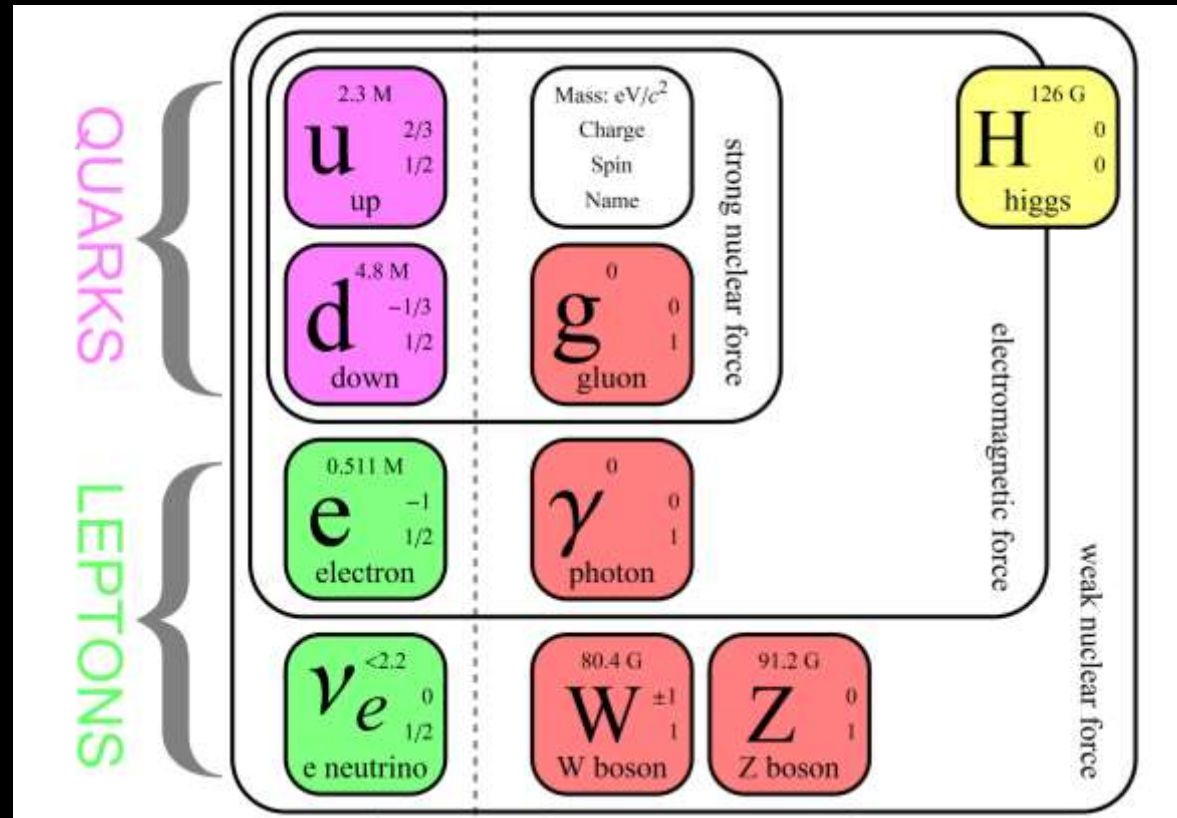
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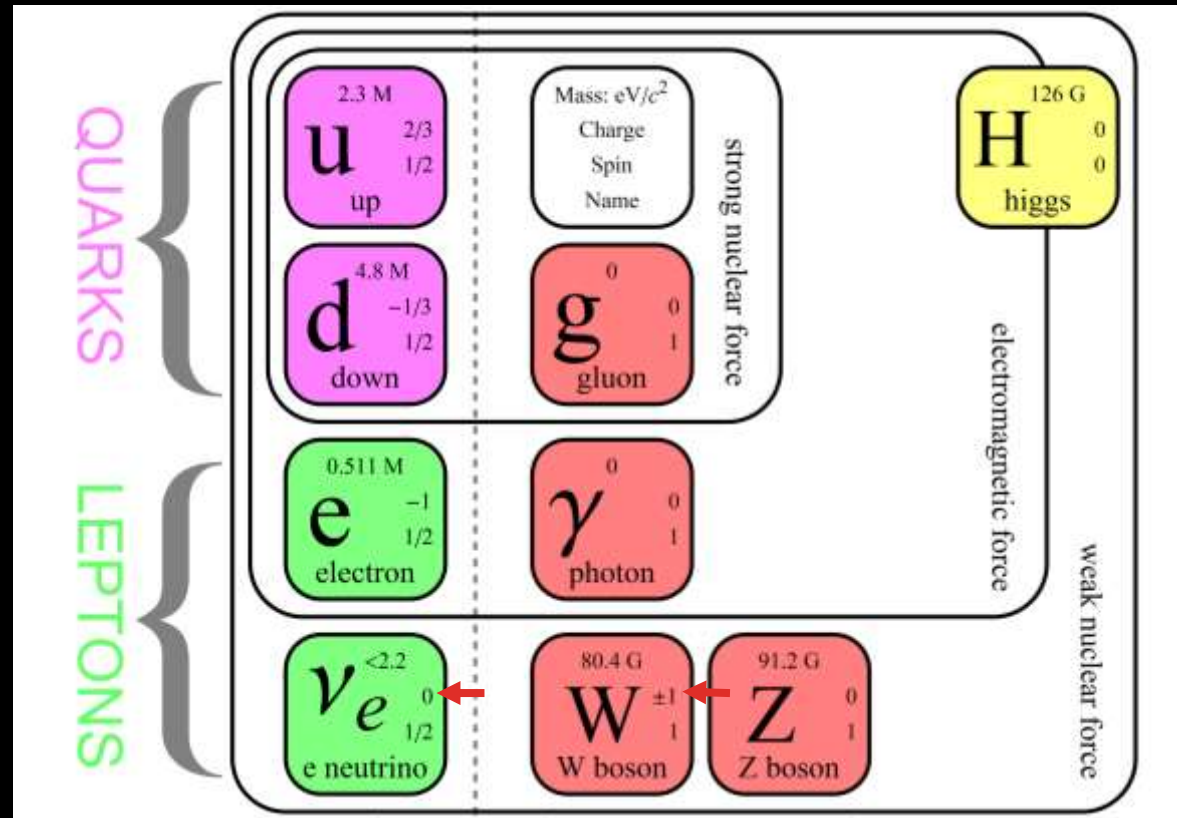


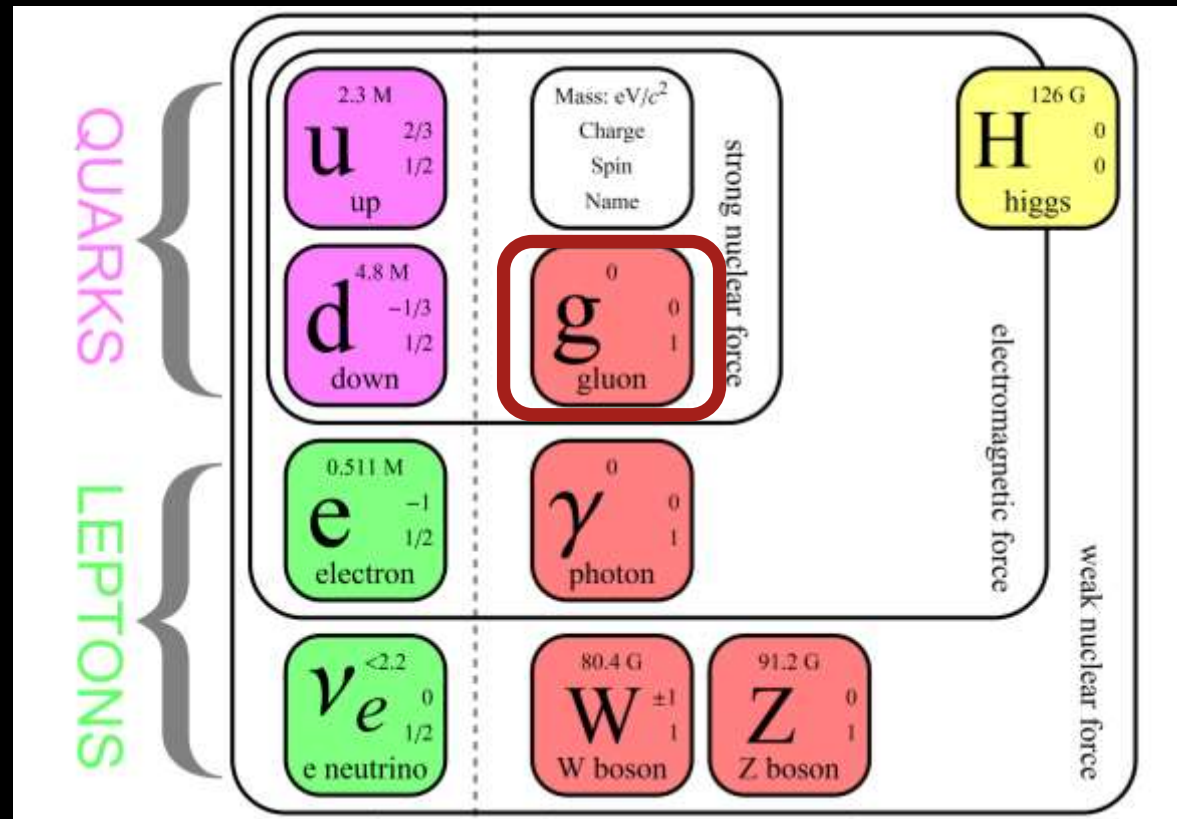
















Light

Matter

No Mass

Mass

Does not occupy space

Occupies space

Created and absorbed

Conservation of matter

Light

No Mass

Does not occupy space

Created and absorbed

Matter

~~Mass~~

Occupies space

Conservation of matter

Light

No Mass

Does not occupy space

Created and absorbed

Matter

~~Mass~~

~~Occupies space~~

Conservation of matter

Light

No Mass

Does not occupy space

Created and absorbed

Matter

~~Mass~~

~~Occupies space~~

~~Conservation of matter~~



Light Matter

No Mass

Does not occupy space

Created and absorbed

השתלשלות העולמות



In the description of the descending of the worlds by the kabbalists there is no disconnection, rather there are links like links of a chain that connect the chain of creation from up to down

Gottlieb

השתלשלות העולמות



In the description of the descending of the worlds by the kabbalists there is no disconnection, rather there are links like links of a chain that connect the chain of creation from up to down

Gottlieb

The lights hit and strike each other and the vessels are made from the striking of the lights

Ari z"l

נהיָה אוּ נהיָה?



“It seems to me that the way the blessing is written encapsulates also the present. This is because the Holy One, blessed is He, renews always the acts of creation and creates always and in every moment, that His providence does not pause even for one moment. Therefore we use an expression that encapsulates all tenses...”

Aruch Hashulchan

נהיָה או נהיֶה?



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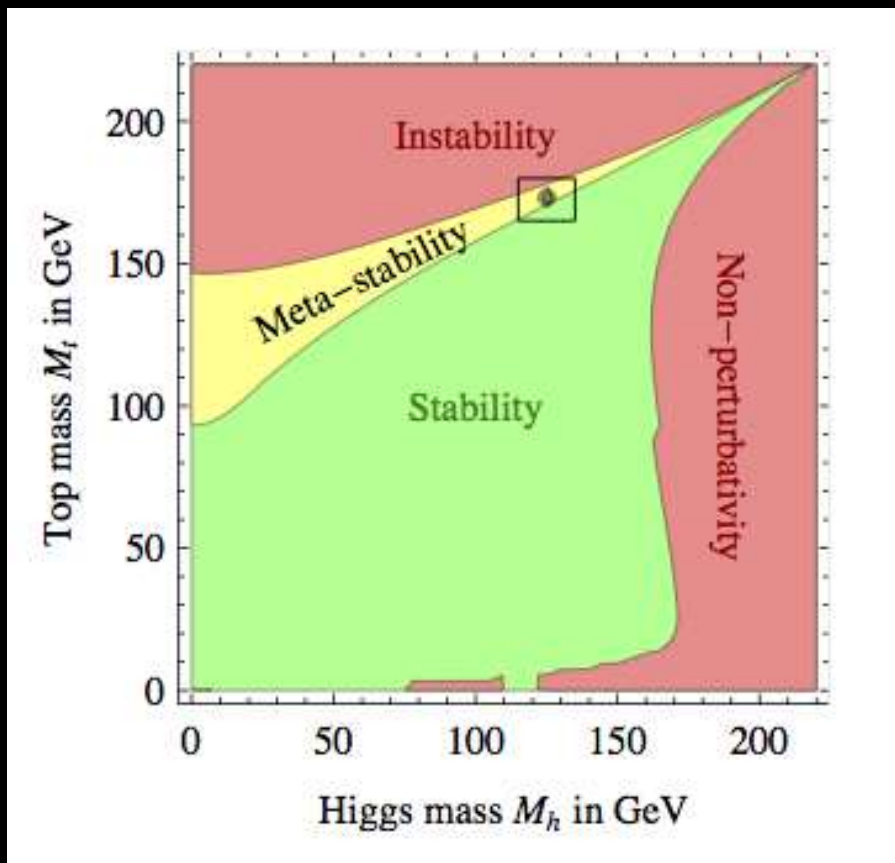
Aruch Hashulchan

Of course they [who use the original vowelization] are correct because this is a blessing for all of existence and **how can one fathom that everything comes to be perpetually in the present** by his word? Behold the entire world was already made in the six days of creation and doesn't receive its existence at present... Therefore, there is no doubt that the correct vowelization is 'came to be' ”

Yavetz



Thank You



Daniel Turgeman



Torah and Science Conference Kislev 5780

