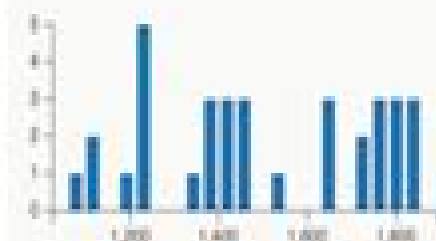


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A Jew Who Sinned Remains A Jew

Rashi responded: A levirate widow (yevama) who is bound to an apostate brother-in-law requires levirate divorce (halitza). It makes no difference whether the husband betrothed her and then [the brother-in-law] apostatized, or whether he apostatized before the betrothal, because an apostate is a Jew, who is suspect on all matters. For it is stated: "Israel has sinned — though he has sinned, he remains of Israel" (Isaiah 54:6). He should not be excluded from the law of Israel, although he has no credibility vis-à-vis prohibitions, since he is suspected of violating them, and his wine is rendered libation wine (yeyn meikh) since he is suspected of idolatry. Yet his betrothal is valid, and his halitza is valid. As a rule, he is considered a suspect Jew. The responsum found amongst the responsa of the Ge'onim, namely, that if he had apostatized by the time of the betrothal she does not require halitza since the initial betrothal and marriage cause her to be bound to halitza or levirate marriage, is unreliable, as it is self-contradictory. For if his bond is considered binding and his halitza valid even after his apostasy, what does it matter whether she was betrothed before or after? He is considered a bona fide Jew whose halitza is valid. Therefore, there is no remedy for her except halitza, and may the Rock of Israel illuminate our eyes with the light of His Torah, Solomon b. Yitzhak.

Medicine, Magic, And Faith

There is another matter to scrutinize from the words of Maimonides, who wrote (Moreh Nevukhim 3:37): "They stated explicitly: 'anything that has medicinal properties does not constitute Envoite ways.' That is, anything that is derived by natural reason is permitted, and anything else is forbidden." I ask in one who is skeptical of Maimonides's words: What is that thing that Maimonides would call "derived by natural reason"? Does this mean that it was derived by the study of those sages who composed books about nature, such as Aristotle, Galen, and their peers, who composed books on the nature of effective remedies and medicaments based on their studies, and that anything not attained by their studies is included in the prohibition on Envoite ways? Is it because the study of those sages' efforts in the science of nature incorporates every natural phenomenon according to its nature? Are these sages the culmination of all possible natural inquiry? This, in truth, is unreasonable. For in truth, the things that work magically do not work by means that are external to them. Rather, their nature is magical, that is, their nature cannot be understood through the inquiry of wise men, perhaps even the wisest of all sages, due to the scope of nature's concordance from the human race because of its very humanness. An example is the magic of a magnet, to which iron jumps. More than that, it is customary among seafarers to stick a pin through a piece of wood floating on the surface of the water and bring it close to a magnet,

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Table of Contents **Responsa Anthology**

1. Understanding the eBook Responsa Anthology
 - The Rise of Digital Reading Responsa Anthology
 - Advantages of eBooks Over Traditional Books
2. Identifying Responsa Anthology
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Responsa Anthology
 - User-Friendly Interface
4. Exploring eBook Recommendations from Responsa Anthology
 - Personalized Recommendations
 - Responsa Anthology User Reviews and Ratings
 - Responsa Anthology and Bestseller Lists

5. Accessing Responsa Anthology Free and Paid eBooks
 - Responsa Anthology Public Domain eBooks
 - Responsa Anthology eBook Subscription Services
 - Responsa Anthology Budget-Friendly Options
6. Navigating Responsa Anthology eBook Formats
 - ePub, PDF, MOBI, and More
 - Responsa Anthology Compatibility with Devices
 - Responsa Anthology Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Responsa Anthology
 - Highlighting and Note-Taking Responsa Anthology
 - Interactive Elements Responsa Anthology
8. Staying Engaged with Responsa Anthology
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Responsa Anthology
9. Balancing eBooks and Physical Books Responsa Anthology
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Responsa Anthology
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Responsa Anthology
 - Setting Reading Goals Responsa Anthology
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Responsa Anthology
 - Fact-Checking eBook Content of Responsa Anthology
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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