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Dear Chief Rabbi,

Letter to the Chief Rabbi - Race Theory and Thermodynamics

You are a patron of a racist colonial environmental organisation (of the military-charity complex). You lay claim to a degree of authority in the Commonwealth. The Commonwealth is formed of de-colonisation, whereas you are narcissist rabbi fanning the embers of colonialism under the guise of charity, through your subterfuge undermining civil and legal efforts to address such deprivations of liberty across the second and third worlds. As I will elaborate in due course, with every process $\delta t \geq 0$, meaning that we can travel forward at differing rates, but it is not possible to go backwards in time. In relation to which, you are not of the ancient Palestinian tradition in Judaism of resistance to imperialism. Your version of Judaism is of an apartheid Jewish state and of an organized, supranational, criminal consortium with a covenant of supremacy that promotes terrorism, genocide and war crimes against an indigenous population. Now I would like to address the prominent scientific race theory of the 19th century, an idea of the European colonial era in which the JNF was conceived.

The COVID-19 pandemic is the dying act of a Wuhan bat, a soldier to be sure (rest in peace). It has demonstrated that sections of DNA are mobile in the environment, of which we are a part. Perhaps we may gain sonic ability, though other senses may be compromised where gene editing is immediately in play. The transfer of genes within and between species is a chaotic system of interdependent reactions, subject to the laws of thermodynamics, in no way consistent with Darwin's theory of evolution. Darwin posited that biological mutations are random: claiming that mutations are random suggests that adaptive (thermodynamic) forces are not already at play here. In fact, processes of mutation are chaotic, whose patterns are a function of the environment and in turn a part of the environment. Secondly, Darwin postulated a process separate in time from that of mutation that he termed natural selection, where he solely and erroneously placed the role of the environment. Where there was abundance and vanity in nature, before his very eyes, he only saw selection (competition) as the means to evolution.

To the matter of reproduction, which is of particular interest to racists as the means to preserving biological stock. It is not only the case that the environment affects genes at the point of mutation; it is also the case that genes affect the environment, through phenotype and even through their extra-biological chemical interactions. Considering that genes may affect the environment, and vice versa (though not reversibly in that we are not at

equilibrium), it is no longer necessary to consider reproduction as an attribute of biological evolution. In other words, mutations may appear as a result of thermodynamic driving forces, and it is irrelevant whether they are transmitted vertically – in any case, sections or imprints of DNA are transmitted horizontally, by viruses or pheromones for example. Mutations continue to reappear (even if they are not suitable for reproductive purposes) by the occasional penetration of the environment through all buffers and its effect on the chemical structure of the DNA molecule. Of course (mutated) genes may modify the environment to their advantage (in effect) to enable their reproduction, or to be closer to chemical equilibrium with the environment which may amount to the same thing. In short, some genes, including some of the mutated ones, may not be so driven to reproduce, though remain effective upon the environment.

Here are some speculative thoughts on entropy and evolution (evolution being defined as biological complexity including molecular geometry and electronic structure¹). The second law of thermodynamics (net entropy in the universe increases with every process) does not require less in the way of complexity. As is the case with refrigeration or batteries, the system becomes more complex as long as there is a greater measure of disorder (dissipation) in the surroundings. Now let us consider the surroundings to be the entire universe, such is the domain of entropy. It is conceivable that (irrespective of race or species) biological complexity on Earth could be formed on the precise occasion of solar flares or any other dissipative celestial event ($\delta t = 0$, an equilibrium of moment, an entropy portal, a co-incidence). It is also possible that dissipation on Earth (fossil fuel combustion, depletion of rainforests, melting of glaciers and so on) has caused some form of complexity elsewhere in the universe – or if the universe is not expanding, there is a leak to/from another universe.

Yours.



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¹ This note has been added at the time of uploading the present letter to JNF News on 5 June 2022. To clarify what I meant by electronic structure, I was not referring to transhumanism, although that is an interesting extrapolation. I was referring to the fact that genes have a complex electronic (as well as chemical and geometric) structure. There are huge sections of DNA that are apparently dormant, although there are extra-biological physicochemical interactions that are taking place just as there are with any other molecule. The presence of dormant genes suggests that we are adaptable to new environments and it is simply a matter of exposure to those environments that is necessary to activate (express) those genes. As epigenetic processes demonstrate, matter such as an environmental metal, when it forms a complex with a gene, can result in a higher or lower electronic state of activity that is heritable.