

Perhaps every algebra meeting must have one analysis talk (and vice versa), lest we forget that the other exists. In my role as the outsider, I will tell you today about the other - perturbative - evaluation of path integrals, where instead of hoping that nature will help us compute faster, we approximate nature by things we already can compute quickly.

Specifically I will tell you how in the Chern-Simons-Witten theory you can perturb the base Lie algebra from where it's easy towards where it's strong, leading to the strongest genuinely computable knot invariant we presently have.

My talk will be given in the language of the Kabbalah; I'm over 40, so that's okay. But the results are Talmudic, and are verifiable within the language of the Talmud. I haven't gone crazy.

Google "AI overview" for "Kabbalah over 40":

The traditional restriction to study Kabbalah only after age 40 stems from the need for deep maturity, emotional stability, and mastery of foundational Torah studies (Talmud/Halacha) to handle its profound, esoteric nature. ...

... 40 is considered the age of Binah (understanding), where one has accumulated sufficient life experience to grasp the metaphysical concepts without misinterpreting them. ...

... Great masters, including the Ari (Rabbi Isaac Luria), started their studies at an early age, proving the age limit was never universal.

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Key Aspects of the "Over 40" Tradition:

- * **Maturity Requirement:** 40 is considered the age of Binah (understanding), where one has accumulated sufficient life experience to grasp the metaphysical concepts without misinterpreting them.
- * **Prerequisites:** Traditionalists believe one must "fill their belly with meat and wine" (master Torah law and prohibitions) before exploring the mystical, to avoid spiritual danger or heresy.
- * **Historical Context:** The restriction originates from warnings against premature, unguided study, illustrated by the Talmudic story of four rabbis entering the Pardes (esoteric, mystical, or philosophical realm).

Modern Perspectives:

- * **Accessibility:** Many scholars argue that the "40" rule was meant for a different era, and contemporary study of Kabbalah, particularly its inner (Chassidic) dimensions, is encouraged for everyone to gain spiritual meaning.
- * **Exceptions:** Great masters, including the Ari (Rabbi Isaac Luria), started their studies at an early age, proving the age limit was never universal.
- * **Modern Need:** The rise of interest in spirituality, particularly during global lockdowns, has made Kabbalah more accessible, with many teachers offering introductory classes that are safe for all ages.

Note: The traditional restriction often included being male and married, but these are also not universally applied in contemporary, especially non-Orthodox, study.

The screenshot shows a Google search for "kabbalah over 40". The search bar is at the top with the Google logo on the left and the search term "kabbalah over 40" on the right. Below the search bar are navigation tabs: "AI Mode", "All", "Images", "Videos", "Shopping", "Short videos", "Forums", "More", and "Tools". The "AI Overview" section is expanded, showing a summary of the traditional restriction to study Kabbalah after age 40, based on the need for maturity and mastery of Torah studies. It lists key aspects of the tradition, modern perspectives, and a note about the traditional restriction. The AI Overview section includes a blue diamond icon and the text "AI Overview". The summary text is: "The traditional restriction to study Kabbalah only after age 40 stems from the need for deep maturity, emotional stability, and mastery of foundational Torah studies (Talmud/Halacha) to handle its profound, esoteric nature. While historically cautioned, many modern rabbis and movements, particularly Chassidut, emphasize that these restrictions are largely obsolete today, allowing for earlier, guided study." Below this is the "Key Aspects of the 'Over 40' Tradition:" section, which lists three bullet points: "Maturity Requirement", "Prerequisites", and "Historical Context". The "Modern Perspectives:" section follows, listing three bullet points: "Accessibility", "Exceptions", and "Modern Need". At the bottom of the AI Overview section is a "Note" that states: "The traditional restriction often included being male and married, but these are also not universally applied in contemporary, especially non-Orthodox, study." The search results also show a "My Jewish Learning" link and a "South African Jewish Report" link.