

(1)

4/20-22

כ ותלד עדה את יבל הוא היה אבי ישב  
כא אהל ומקנה: ושם אחיו יובל הוא היה  
כב אבי כל-תפש פנור ועוגב: ועלה גם-הוא  
ילדה את-תובל קין לטש כל-חרש  
נחשת וברזל ואחות תובל-קין נעמה:

כא

<sup>20</sup> And Adah bore Jabal; he was the first of those who dwell in  
ents and breed livestock. <sup>21</sup> The name of his brother was  
lubal; he was the first of all who handle the harp and  
lute. <sup>22</sup> And Zillah, too — she bore Tubal-cain, who was a  
sharpener and crafter of all copper and iron [articles]. And the  
sister of Tubal-cain was Naamah.

2)

[Ramban mentions other possible reasons for Naamah's renown that entitled her to a mention in  
the Torah:]

שתיא האשה היפה מאד שממנה תעו - ומדרש אחר לרבותינו  
היה - stating that she was that very beautiful woman because of whom the "sons of the

rulers" strayed, "והיא הנרמזת בפסוק 'ויראו בני האלהים את בנות האדם' - and she is the one who is  
alluded to in the verse, *and the sons of the rulers saw the daughters of man that they were good*  
(below 6:2), "כמו שמזכיר בפרקי רבי אליעזר - as is mentioned in *Pirkei deRabbi Eliezer* (Chap. 22).  
ואחרים אמרו כי היא הייתה אשת שמדון, אם אשמדאי, וממנה נולדו השדים - And there are others<sup>71a</sup> who  
say that [Naamah] was the wife of the demon Shemadon, and the mother of the demon Ashmedai,  
and from her the *sheidim* (demons) were born. "כי כן ימצא שמה בכתיבי שמושי השדים - For in fact  
her name is found in the writings of demonology. "והכתוב ירמו ויקצר בתעלומות באלה - But Scrip-  
ture refers to such things only by allusion, and is brief about mystical concepts such as these.

"Tradition" -  
Confrontation

3)

Her seductive charms captivated the sons of the mighty and led to their appalling disregard for the central divine norm enjoining man from reaching out for the fascinating and beautiful that does not belong to him. The sons of the mighty yielded to the hedonic urge and were unable to discipline their actions. They were a non-confronted, non-normative group. They worshipped beauty and succumbed to its overwhelming impact.

Naamah, the incarnation of unhallowed and unsublimated beauty, is, for the Midrash, not so much an individual as an idea, not only a real person but a symbol of unredeemed beauty. As such, she appears in the Biblical drama in many disguises. At times her name is Delilah, seducing Samson; at other times she is called Tamar, corrupting a prince. She is cast in the role of a princess or queen, inflicting untold harm upon a holy nation and kingdom of priests whose king, the wisest of all men, abandoned his wisdom when he encountered overpowering beauty. The Book of Wisdom (Proverbs) portrays her as the anonymous woman with an "impudent face" who "lieth in wait at every corner" and the Aggadah — also cited here by Nachmanides — as the beautiful queen of the demons tempting man and making him restless.

Sin is a reality, not just a potential threat. Perfect man has never been created.<sup>19</sup> If a man is not conscious of the contradiction inherent in the very core of his personality, he lives in the world of illusion and leads an unredeemed existence. It matters not what we call such a complacent state of mind — self-righteousness, pride, haughtiness, stupidity — it is all a manifestation of a brutish and raw state of mind. [At this point the idea of תשובה emerges and conveys to man the message of catharsis. In what does this catharsis express itself? In the aptitude of man to take a critical look at himself and to admit failure, in the courage to confess, to plead guilty, in the readiness to accept defeat. The outcry of Judah, the outcry of aristocrat and judge, who admitted that he was wrong and the poor harlot was right —

"Tradition"  
Catharsis

"She has been more righteous than I<sup>20</sup> — was the great cathartic act, which cleansed him and redeemed his life. To recite a confession, is the greatest of all virtues, the most heroic act; it is catharsis par excellence.

ויכר יחודה ויאמר צדקה ממני.

Handwritten scribble



"On Repentance"

By sinning, he discovered new spiritual forces within his soul, a reservoir of energy, of stubbornness and possessiveness whose existence he had not been aware of before he sinned. Now he has the capacity to sanctify these forces and to direct them upward. The aggression which he has discovered in himself will not allow him to be satisfied with the standards by which he used to measure his good deeds before he sinned; it will rather push him nearer and closer to the Throne of Glory.

1

The penitent who does not wipe out the past nor tear the pages of sin from his memory, but rather makes a point to use the memory of his sins to enhance his longings for holiness that are bursting forth from inside of him—such a person achieves the quality of repentance which elevates evil to a state of goodness. With regard to such a penitent, the Holy One, blessed be He, does not "overlook transgression" but "bears sin and transgression." It is as if He lifts up and elevates sin and transgression to unimaginable heights.

2

3

The captivating story of Reish Lakish's repentance after a chance encounter with Rabbi Yohanan is well-known.<sup>[1]</sup> Reish Lakish was a bandit leader<sup>[2]</sup> and former gladiator.<sup>[3]</sup> Rabbi Yohanan had gone out for a swim. Reish Lakish mistook him for a woman because of his striking beauty<sup>[4]</sup> and leapt into the river. Instead, he was confronted with Rabbi Yohanan, who responded to the threatening posture of Reish Lakish with the disarming and inspirational response, "Your strength [is] for Torah." Rabbi Yohanan did not reflect on Reish Lakish's negatives, including his inappropriate life-style and conduct. Rather, he emphasized the positive and, in a complimentary fashion, suggested how much Reish Lakish could accomplish if he applied his obvious powers to Torah.

4

רְאֵמִים: קוֹל־יְהוָה חָצַב לְהַבּוֹת אֵשׁ: - קוֹל יְהוָה יַחֲלִיל מִדְּבָר,  
יַחֲלִיל יְהוָה מִדְּבָר קָדָשׁ: קוֹל יְהוָה יַחֲלִיל אֵילוֹת וַיַּחֲשֹׁף יַעֲרֹת,  
וּבְהִיכְלוֹ, בָּלוּ אֲמָר כְּבוֹד: יְהוָה לְמַבּוּל יֵשֵׁב, וַיֵּשֶׁב יְהוָה מִלֶּךְ  
לְעוֹלָם: יְהוָה עַז לְעִמּוֹ יִתֵּן, יְהוָה יַבְרִךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

תהי ק כ

shakes the desert of Kadesh. ▶ The LORD's voice makes hinds calve and strips the forests bare, and in His temple all say: "Glory!" The LORD sat enthroned at the Flood, the LORD sits enthroned as King for ever. The LORD will give strength to His people; the LORD will bless His people with peace.

5

מוסף לשבת וליום טוב • סיום התפילה

פְּטוּם הַקְטֹרֶת. הַצְרִי, וְהַצְפֹּן, וְהַחֲלִבָּנָה, וְהַלְבֹנָה מִשְׁקַל שִׁבְעִים שִׁבְעִים כִּרְתוּבוֹ.  
מָנָה, מֵר, וְקִצְיֵעָה, שְׁבִלַת נֹרָה, וְכַרְבֵּם מִשְׁקַל שְׁשָׁה עָשָׂר שְׁשָׁה עָשָׂר מָנָה,  
הַקֶּשֶׁט שְׁנַיִם עָשָׂר, קְלוּפָה שְׁלֹשָׁה, קִנְמוֹן תְּשֻׁעָה, בְּרִית כְּרִשִׁינָה תְּשֻׁעָה

MUSAF FOR SHABBAT AND YOM TOV

The incense mixture consisted of balsam, onycha, galbanum and frankincense, each weighing seventy manehs; myrrh, cassia, spikenard and saffron, each weighing sixteen manehs; twelve manehs of costus, three of aromatic Keritot 6a

4)

1)

What is incense? A

mixture of galbanum and odoriferous spices. Why is it necessary to adulterate the odoriferous spices with foul-smelling galbanum? So as to demonstrate that it is possible to take something evil and mix it with good spices and, as a result, not only does the galbanum not detract from the sweet smell of the incense, but this mixture of good and bad actually enhances and augments its fragrance. On the Day of Atonement, incense is burned in the innermost sanctum of the Temple, and on that very day evil ascends to the Holy of Holies—it is not erased by Him who "overlooks sin" but is sanctified and purified by the elevation of sin.

"On Terephome"

2)

12. Olat Reiyah (R. Abraham Isaac Kook, 20<sup>th</sup> c. Israel) Haggadah

עולת דאיה חלק ב - הגדה של פסח

Begin with disgrace and end with praise - to teach that disgrace is needed for praise. We begin with the disgrace of "We were slaves". Yes, this servitude led to many bad things, negative qualities, not to mention evils and troubles in its time to those who suffered it. But it also cultivated the quality of

מתחיל בגנות ומסיים בשבח - להורות שהגנות היא צורך השבח. מתחיל בגנות של 'עבדים היינו'. אמנם העבדות, ודאי גרמה כמה דברים רעים, כמה תכונות נשחתות, ואצ"ל רעות וצרות בהוה שלה לאותם הסובלים אותה אז, אבל גם תכונת ההכנעה,

yielding to other, and the capacity to serve the One who is fitting to serve. to be a true servant of God, to nullify one's inner will and inclination in order to accept the yoke of Heaven, in which the Jewish people are outstanding, through which they do and will bring great goodness to themselves and the world...

וההשתעבדות למי שראוי להשתעבד, להיות עבד ד' באמת. להיות יכולים לבטל הרצון העצמי והנטיה העצמית בשביל קבלת עול מלכות שמים, שישראל מצטיינים בה, ושהביאו בזה ועתידים להביא טובה רבה להם ולעולם...