The Book of Kohelet:
What Constitutes a Flourishing Life

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Delta 1st Base
1. Question: WHAT CONSTITUTES A FLOURISHING LIFE?
Answer: Choosing the “correct paradigm” and opting out of the “wrong paradigm”.

2. Kohelet refers to the “wrong paradigm” as תחת השמש - Tachat Hashemesh
Kohelet 1:14
I observed all the happenings beneath the sun, and I found that all is fleeting and and is unsuitable for our spirit.
Ra means unsuitable for its purpose or broken as in - כסה רעה
tov means permanently functional and suitable for its purpose
Rashi
And unsuitable for our spirit. The breaking = ורעות of the spirit as in, “Shatter, one and be devastated.”
“רוות” is talent in Old French. At the end of the deed it becomes heartache.

3. Defining - Tachat Hashemesh
The analogy of the stage and the curtain/הסתר - hester, טהור - tameh- tahor-
Operating “Tachat Hashemesh” yields fear, confusion, anxiety, self doubt, self pity, depression, defeatism, anger, jealousy, etc. Furthermore...

Kohelet 4:4
I have also noted that all initiative/effort and skillful enterprise/talent/ come from men’s envy of each other— this too is fleeting, futile and breaks one’s spirit.
RASHI
And I observed that all initiative/effort. These are the sins, (initiative, effort) which are toil in the eyes of the Holy One, Blessed Is He.
And all skillful enterprise/talent. Which is not for the sake of Heaven, but for one’s envy of his friend, both of which are futile.
Is the result of man’s envy. Which is the result of man’s envy of his neighbor.

4. The raising of the curtain- Yetziat Mitzrayim and - Matan Torah
a) Devarim 4:35
You have been shown so that you know that Hashem is Elokim ad there is nothing other than Him

b) Shemot 15:2
כתי תמרות יחלו לישועה שֶּׁה אלֵיהֶלָן אַלֶּה אֲבֵי אָבֵי אָבֵי אָבִי.
The LORD is my strength and might; He is become my deliverance. This is my God and I will enshrine Him; The God of my father, and I will exalt Him.

Rashi

THIS IS MY GOD — In His glory did He reveal Himself to them and they pointed to Him — as it were — with the finger exclaiming “This is my God!” A maid servant beheld at the Red Sea what even the prophets never saw

5.  תכלית הבריאה

- living inspired by what we experienced (4 above) via keeping the Mitzvot which are all based on yetziat mitrayim AND thereby being a vehicle for Kavod Shamayim.

6. Defining - Kavod and Daat

a)  המלך בראש לוחות קדשה הואZO public with the finger exclaiming “This is my God!” A maid servant beheld at the Red Sea what even the prophets never saw

b)  קדשה קדש קדש היא בדמות מלאך מלא מלאKS public

*Kavod, can not be bestowed upon oneself. Hashem’s Kavod is in our hands, we must raise the curtain.

c)  Yeshayahu 11:9

He shall not do what is unsuitable and he shall not destroy in all of my Kadosh mountain, for the whole world will be filled with “Deah” as the water covers the sea basin.

*Daat is the unifying of 2 separate entities into one - (Br. 4:1)

7. 99% of getting life right is opting out of the “Tachat Hashemesh” - wrong paradigm. In the place of the afflictive states of mind there is

a)  עין טוב

b)  נחת רוח

c)  מנוחת הנפש

- Ayin tov, nachat ruach, menuchat hanefesh, patience, sympathy, trust, humility, forgiveness, honesty, respect, etc...

8.  Schar and Onesh is our reaction to the raising of the curtain, and is all about Daat.

Schar: Rambam Laws of Teshuva chp. 8

The righteous are “sitting” and their “crowns” are “in their heads” and they are enjoying the radiance of the Shechina...The crowns in their heads means the DAAT that they acquired, with which they merit life in Olam Habba, is with them and is their crown, as it is stated….. The crown that our wise men are speaking of here is knowledge - Yediah. And what does "enjoying the radiance of the shechina mean? That they have yediah and they grasp of the truth of HKBH, that which they could not “know: as long as they were in a lowly and dark body.
Joseph said to his brothers, “I am Joseph. Is my father still well?” But his brothers could not answer him, so dumbfounded were they on account of him.

Kli Yakar

Onesh: Bereishit 45:3

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Kli Yakar

The brothers, (Barzilai Ze’ira) said to each other, “Joseph has arrived before our eyes, and we were not informed beforehand of his arrival. And when Joseph heard that his brothers were still alive, he entertained them in a manner they were not accustomed to. And when his brothers saw Joseph, they were perplexed and could not answer him, as he stood before them.

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