

# P A R D E S P R O J E C T



# SPIRITUALITY



VOLUME 2  
NUMBER 1

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Many of the topics included in the Pardes curriculum are far-reaching and have broad ramifications. The intent of Pardes is to promote sensitivity and spiritual growth through exposure to a variety of Torah sources. It is not within the purview of Pardes to arrive at conclusions relevant to decisions of Halacha. Please consult your Rabbi for personal decisions.

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## SIMCHAT TORAH IN THE WARSAW GHETTO

**T**hose moments of happiness are engraved on my heart forever. Less than ten of us remained. We were broken-hearted and depressed. Suddenly, the Rebbe walked to the stand in front of the holy ark and began to sing the famous Karlin melody for *Ayshet Chayil* (Woman of Valor). He sang with deep feeling, passion, and devotion for more than an hour. The longing and thirst for God in his voice were remarkable. His fiery soul burst out of all its boundaries. He was not aware that anyone else was there – he was completely beyond this world. His eyes streamed with tears. His voice was so beautiful! None of us could believe that he had just lost his only son.

Slowly our fear and depression melted away. We forgot the whole world. What did we care for the war? What did all the tribulations have to do with us? We forgot everything – the satanic Nazis who controlled the streets, the explosions, the casualties. We hovered in another world. The Rebbe's singing got stronger and stronger, and we were all swept up into it. It seemed as if all of us and everything were ascending with the flame that was bursting from his heart. Each of us actually felt how the innocent dove, the congregation of Israel above – the woman of valor, the crown of her husband, was uniting with her beloved (may His name be blessed) on this holy night. And even in this evil hour, a time when God's face was hidden, we could hear God's voice from behind a mist of darkness and cloud and fog, beckoning us to rejoice with Him. God was not hiding! We had everything we desired – we were enjoying the radiance of the divine presence.

Reb Eliezer Bain in an eyewitness account; quoted in the forward to *A Student's Obligation; Advice from the Rebbe of the Warsaw Ghetto*, pg. xl

## How Would You Respond?

**1** Despite your lifelong interest in Judaism, it was not until you sat at a Kumzitz last week that you felt a fluttering of what seems to be spirituality. As you sat around a fireplace in unity with people like yourself and sang beautiful melodies, you felt a surge that you never before experienced. The following day at work, you shared the experience with a friend who responded that he knows the feeling exactly; he gets it whenever he attends the symphony.

**2** The young man, with fiery eyes, bears down upon you when you challenge his decision to join the cult. He describes with joy the spirituality that he has found among his new found peers. Moreover, he reflects that while he attended yeshiva for fourteen years and observed traditional Judaism since birth he never experienced either the spirituality or ecstasy he now enjoys. Pointedly, he challenges you. "When do we really and truly find spirituality in Jewish observance? Can you find me an observant community with genuine spirituality?"

**3** Your Jewish colleague has always been respectful of your commitment to Judaism. In fact, you note his increased interest in the details of your customs and laws. The Shabbat experience, in particular, seems to have caught his fancy. Upon learning that a door key can be carried in public on Shabbat only when shaped into a belt, tie clip or pin, your colleague begins to question the Shabbat experience. "How," he wondered "can spirituality be dictated by the shape of a key?"

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It is customary to recite the following prayer  
before entering into a Torah discussion:

*Shulchan Aruch O.H. 110*

**M**ay it be Your will, Hashem my G-d and G-d of my fathers, that You illuminate my eyes with the light of your Torah and that You save me from all stumbling blocks and errors, whether it be in discussions of what is prohibited and what is permitted or in monetary matters, whether it be in any other Halachic decisions or just in theoretical study. I pray that I do not make any mistakes, and if I do, my study partners should not take delight in them. I pray that I should not proclaim the impure pure or the pure impure, the permitted forbidden or the forbidden permitted. I pray that I should not derive joy from the errors of my study partner. Open my eyes and allow me to see the wonders of Your Torah because it is from G-d that all wisdom comes forth, it is from His mouth that I will acquire wisdom and understanding. Amen.

יהי רצון מלפניך ה' אלקי  
ואלקי אבותי שלא יארע  
דבר תקלה על ידי ולא  
אכשל בדבר הלכה וישמחו  
בי חברי ולא אומר על  
טמא טהור ולא על טהור  
טמא ולא על מותר אסור  
ולא על אסור מותר ולא  
יכשלו חברי בדבר הלכה  
ואשמחו בהם. כי ה' יתן  
חכמה מפיו דעת ותבונה.  
גל עיני ואביטתה נפלאות  
מתורתך.

## Points for Study

**1** A time will come, says G-d, when I will send a famine in the land, but the famine will not be for food and the thirst will not be for water but rather to hear the word of G-d.

The Prophet Amos, 8;11

Source, pg. 21

**2** The soul of a person loves to feel. It yearns not only for feelings of happiness but even for melancholy and tearful feelings. A person will listen to horror stories and watch violent horrifying scenes which actually bring him to tears, just so he will be able to feel. Emotion is the food of the soul; it is as much of a need of the soul as food is to the body. A person who fulfills this need with emotional prayer and study is nourishing the soul correctly. Prayer and study without emotion will leave a vacuum that will force the soul to search for emotion anywhere, even in sinful behavior.

What is a spiritual yearning?

Rabbi Kalman Klonymous Shapira in *Tzav V'Ziruz* 9

Source, pg. 21 Biography, pg. 12

**3** Music became for me what I can only describe as a profound, near-religious experience. It elicited many of the transcendent emotions which religious believers described, yet it was obviously not based on a belief system or dogmatic creed.

Can a "non-religious" experience be a spiritual experience?

David Star-Glass, *Gathered Stone*, pg. 35, describing his conversion from a Christian Scottish divinity student to an

Orthodox Jew

4 From one end of the Universe to the other, G-d is being praised. (Tehilim 113) ...But this isn't true! Most people in the world, certainly at the time this verse was written by King David, worshipped idols and didn't praise G-d at all?! However, the very fact that they worshipped idols showed that they were searching for spirituality. The search indicated that the soul knew of G-d and was trying to cleave to Him; not finding G-d, the soul attached itself to imitations. Even today the thirst of the soul leads man to various movements and ideologies. Jews, far out of proportion to their numbers, yearning to quench their thirst, join and become the leaders of these movements.

Rav Eliyahu Lopian as quoted by Rabbi Yoel Schwartz in  
*Guf U'Neshama*, pg. 44  
Source, pg. 22 Biography, pg. 13

5 Even matters which are in reality holy will penetrate a person's heart only if he engages in them with excitement and deep emotion. Therefore, we must always strive to sense the newness of such experiences, since only when a person happens suddenly upon something new does he truly react with such excitement and feeling. Only then will his experiences leave their everlasting mark on his heart. We must realize that even what we find, intellectually, to be old and familiar has only been known on a superficial level and as we experience it on a deeper level we will find ourselves as awe-struck as if by something never before seen or felt.

Rav Eliyahu Dessler, *Michtav M'Eliyahu*, Vol. 3, pg. 162  
Source, pg. 23 Biography, pg. 14

Why are spiritual practices not necessarily experienced as spiritual?  
Do I have to feel the Mitzvah?

6 A subjective religiosity cannot endure. And all those tendencies to transform the religious act into pure subjectivity negate all corporeality and all sensation in religious life and admit man into a pure and abstract world, where there is neither eating nor drinking, but religious individuals sitting with their crowns on their heads and enjoying their own inner experiences, their own tempestuous, heaven-storming spirits, their own hidden longings and mysterious yearnings will in the end prove null and void. The stychic power of religion that seizes hold of man, that subjects and dominates him, is in force only when the religion is a concrete religion, a religion of the life of the senses, in which there is sight, smell, and touch, a religion which a man of flesh and blood can feel with all of his senses, sinews, and organs, with his entire being; a sensuous religion which cognitive man will encounter, in a very palpable way, wherever he may go. A subjective religiosity comprised of spiritual moods, of emotions and affections, of outlooks and desires, will never be blessed with success.

Rabbi Joseph Dov Soleveitchik, *Halakhic Man*  
Biography, pg. 15

7 When a person's mind is privileged to sense the true existence of G-d, he is suffused with an immediate and unbounded joy; his soul is satisfied within him and his imagination and mind join together to experience the pleasantness of G-d's presence. All physical pleasures disappear; his soul wraps itself in holiness and seems to be wandering amongst the heavens. It is truly possible for a man to become like an angel at times and to bask in the radiance of G-d's holiness. All

What is the place of the spiritual experience in the practice of religion?

on the other hand....

earthly pleasures are as nothing compared to the pleasure of a man's cleaving to his Creator. This ability, implanted in man's soul, bears witness to the bond between man and the Creator and to the fact that man is created to worship his Creator and to bond with Him.

Rav A.Y. Karelitz; *Chazon Ish Emunah Bitachon*, 1; 9

Source, pg. 24 Biography, pg. 15

What is the role of our actions in achieving spirituality?  
Are mitzvos the cause of holiness?

**8** ...Bend your head and listen and I will teach you the benefits of Torah and Mitzvos. Know that a person is formed according to his deeds; his heart and all his thoughts follow inevitably the path set by the activities in which he engages whether to the good or to the bad. Even a consummate villain whose heart is filled with evil and whose thoughts turn to nothing that is not evil, would find himself instantly drawn towards good were he to expend his energy and efforts constantly on Torah and Mitzvos even if his motivations were neither pure nor heavenly. For this reason God chose to give us many Mitzvos so that they should engage our thoughts and be the focus of our activities. Through these goodly deeds we should become good and merit everlasting life.

*Sefer HaChinuch*, Mitzvah 16

Source, pg. 25 Biography, pg. 16

...or its result?

**9** There are 248 positive Mitzvos in the Torah which correspond to the amount of limbs in the body and 365 negative commandments in the Torah which correspond to the amount of sinews in the body.

*Zohar*, Vol. 1; 170

Biography, pg. 17

**10** By right, the physical body should not be capable of becoming holy. However, the soul's holiness permeates the body as the person performs the various Mitzvos each of which corresponds to a different part of the body. As the Mitzvah is done that particular part of the body is redeemed and becomes holy.

Rabbi Moshe Chaim Luzzatto in *Derech Eitz Chaim*

Source, pg. 26 Biography, pg. 17

**11** The ongoing prayer of the soul continuously strives to break forth from the hidden into the open. The service of the entire Torah and all its knowledge is the revelation of the hidden prayer of the soul. When days and years pass without heartfelt prayer, an inner heaviness of the spirit develops. When the gift of prayer returns, this barrier disappears.

Rav A.Y. Kook, *Olas Rayah*, pgs. 11-13

Source, pg. 27 Biography, pg. 19



## Source Biography

Many of these biographies were contributed  
by Rabbi Matis Greenblatt

### Rabbi Klonymous Kalman Shapira (1889-1943)

**K**nown as the Piaseczner Rebbe, Rabbi Shapira was one of the central figures of Polish Jewry before and during the second World War. A descendant of some of the greatest Polish Hasidic masters, he sought to re-ignite the Hasidic fervor of the early masters and thereby combat the increased secularization of the time. In his first work, *Hovat HaTalmidim* (translated into English as *The Student's Responsibility*; Aronson, 1991), while minimizing the role of rote learning and discipline, Rabbi Shapira seeks to imbue the student with a sense of his spiritual potential. In a sequel volume, *Hachsharat HeAvrechim* (*The Young Men's Preparation*) published posthumously, he pursues the goal of higher levels of spirituality employing meditative technique.

Rabbi Shapira did not survive the war. He experienced its horrors, enduring an escalating series of tragedies and sufferings. Miraculously, a record of his continued faith during the worst of times has survived. A volume *Aish Kodesh* (*Holy Fire*) of the sermons he delivered in the Warsaw ghetto was found after the war. (See Dr. Nehemia Polen's *The Holy Fire*, Aronson, 1996 and his article "Sensitization to Holiness" in *The Jewish Action Reader*, Mesorah, 1996).

### Rabbi Eliyahu Lopian (1876-1976)

**W**hen Elya was nine years old, his parents emigrated from Poland to the U.S. In an amazing demonstration of inner strength, the young boy, recognizing the meager opportunities for Torah learning and spiritual development in the U.S., refused to leave Europe. Instead, although undergoing extreme hardship, he entered a yeshiva in Lomza, after which he became a student of the renowned Rabbi Simcha Zissel in the Kelm Talmud Torah, where his musar approach was developed and his gentle but forceful personality emerged. He founded a yeshiva in Kelm. In 1926, he became the mashgiach (spiritual guide) of the Etz Chaim Yeshiva in London and in 1950 he emigrated to Israel and served as mashgiach of Yeshiva Keneset Chizkiyahu in Kefar Chasidim until his death. Reb Elya was an eloquent and powerful speaker and he had the ability to touch and inspire a huge crowd. He emphasized the importance of developing and improving character and even in his nineties, never ceased trying to improve his own *midos* (character traits) and sensitivity to others.

When asked why he was worthy of such longevity, he replied, "From the time I became aware, I never expressed anger at anyone no matter what the provocation."

He once summarized his approach to life best when he said, "Good *midos* and sensitivity in one's relations with others are the rungs of the ladder through which one may elevate himself in his relationship and service to his Creator."

He disseminated Torah and musar for 70 years and some of his thoughts are collected in the two volume *Lev Eliyahu*.

### **Rabbi Eliyahu Eliezer Dessler (1891-1954)**

**R**abbi Dessler was born into a family steeped in the musar movement founded by Rabbi Israel Salanter and he remained a musar personality for his entire life. However, his thought went considerably beyond the ordinary concerns of other musar thinkers and he integrated other systems and confronted different problems as well.

Most of Rabbi Dessler's education took place at the Kelm Talmud Torah where his father had been an outstanding disciple of R. Simcha Zissel. The family resided in Homel where Eliyahu had the opportunity to meet outstanding Chabad thinkers. In 1929, he became a rabbi in London and in 1941 accepted the directorship of the Gateshead kollel. Over the years, he became familiar with Kabbalistic and Hasidic thought, particularly the thought of Rabbi Tzadok HaCohen and the Tanya.

His essays and letters have been collected in four volumes (several volumes under the title *Strive for Truth* have been edited and translated into English by Rabbi Aryeh Carmel). His topics include perennial questions such as free will and faith, as well as contemporary problems in education, evolution and how to respond to the Holocaust.

His personal character and modesty complemented and affirmed his thought. On the last Sukkot of his life he visited the sukkah of the Chazon Ish. The Chazon Ish, upon seeing Rabbi Dessler, rose and rushed toward

him. Not imagining that he was coming toward him, Rabbi Dessler turned to the door to see who the distinguished guest was that the Chazon Ish was so honoring.

### **Rav Joseph B. Soloveitchik (1903-1993)**

**R**av J.B. Soloveitchik was born into a family already known for its great Torah learning. His grandfather and father, emphasized a thorough analysis of Talmud, and it is in this way that Rav Soloveitchik studied and taught his own students. He was awarded a Ph.D. from the University of Berlin, and then settled in Boston in the early 1930's. He became the Rosh Yeshiva of Yeshiva University, and gave weekly shiurim to senior students, while delivering philosophy lectures to graduate students. His accomplishments in both Halachic study and secular study made him a unique Torah personality to Torah scholars all over.

### **Rabbi Avrohom Yeshaya Karelitz (1878-1953)**

**T**he "Chazon Ish" devoted his life to the study of Torah, although he also learned sciences such as astronomy, anatomy, and mathematics, since he felt that a knowledge of these subjects was necessary for a full understanding of Jewish law and practice. In Vilna in 1911, Rav Karelitz began publishing the work for which he is best known, the "Chazon Ish." In 1933, he moved to Eretz Yisrael where he held no official positions and yet he became known as a worldwide authority on all matters relating to Jewish law and life. He considered man's duty in life to be the constant study of Jewish law, aiming at the attainment of a maximum degree of perfection in religious observance.



## Sefer HaChinuch

**W**ritten toward the latter part of the thirteenth century, the Chinuch contains a discussion of the 613 mitzvos organized according to the order of the weekly parsha. Based primarily on the Rambam and Ramban each mitzvah is divided into four parts: (1) A brief statement of the essence of the mitzvah, (2) The reason for the mitzvah; this is probably the most original part of the work. Written for a young person, the reasons given are those that would be understandable to a young person, (3) A summary of the details of the mitzvah, and (4) When and to whom the mitzvah applies.

The Chinuch emphasizes throughout that a person's inner being is shaped by the actions he performs. Thus, proper performance of mitzvos influence the doer to become a better person. The work is written in a simple, clear and inspiring style.

For a long time the Chinuch was attributed to Rabbi Aharon HaLevi (the RAH) but it has been conclusively shown that he could not have been the author. Several years ago it was thought that Reb Aharon's brother, R. Pinchas HaLevi, was the author, but that theory was refuted. Other theories of authorship have been propounded none of which are convincing. Nevertheless, the anonymity of the author has not affected its universal appeal and continued popularity.

## The Zohar

**T**he Zohar is the central work of the Kabbala and Jewish mysticism. It first became known in the thirteenth century. The Zohar is actually composed of several works, the most well-known that of the commentary of the five Books of Moses. Because of its esoteric nature, the Zohar was not published until 1558 when it appeared in Mantua, Italy amidst some controversy. Numerous commentaries have been written on different parts including those by R. Moshe Cordovaro, the Gaon of Vilna, and R. Gershon Henoch Lainer of Radzyn. R. Dovid Luria (Kadmus Sefer HaZohar) and R. Isaac Chaver (Magen V'Tsina) wrote works to prove the antiquity of the Zohar. It is a complex work of varying levels of difficulty. It has inspired many generations to a deeper understanding of the Torah. R. Pinchas of Koretz, one of the Hasidic masters and an associate of the Ba'al Shem Tov commented that he could not exist without the Zohar.

## Rabbi Moshe Chaim Luzzatto (1707-1746)

**T**hough Rabbi Moshe Chaim is best known for his masterly ethical work, *Mesillat Yeshorim*, probably the most popular musar work in Jewish literature, his main focus in most of his numerous works was on the Kabbala.

Born in Padua, Italy, into a distinguished family, his genius was obvious from a very early age. Besides his complete mastery of the entire Biblical, Rabbinic, and Kabbalistic literature, he was thoroughly educated in

the science and literature of the time. He was the author of three full-length plays which have been published in modern editions. Unfortunately, his preoccupation with Kabbala and the impact he made on the young, aroused opposition and false suspicion of sabbatean influence. About 60 years ago, a huge cache of letters was found (published by Dr. Simon Ginzburg in 1937) which describes at length in his own words, the persecution that he endured.

Eventually, he left Italy and settled in Amsterdam. In 1740, at the age of 33, he published the *Mesillat Yeshorim*, which contains nary a Kabbalistic word. It is a moving, inspiring work describing how a thoughtful Jew may climb the ladder of purification until he attains the level of holiness. At least three English translations of this work have been made. In 1743, Reb Moshe Chaim left for Eretz Yisrael with his family, arriving in the same month that the sainted R. Chaim ben Atar died. Little is known of his life in the holy land and just a few years later, he and his family perished in a plague.

Though most of R. Moshe Chaim's opponents are long forgotten, his profound spirituality continues to touch and inspire Jews of all groups. Both the Gaon of Vilna and the Maggid of Mezeritch were great admirers. In recent years, largely through the efforts of the late Rabbi Chaim Friedlander, a new edition of his works have been published, including several heretofore unpublished manuscripts. In one of the standard texts of modern Hebrew literature, R. Moshe Chaim is hailed as the father of modern Hebrew literature.

### **Rabbi Abraham Isaac HaCohen Kook (1865-1935)**

**T**he first chief rabbi of what was then Palestine, Rabbi Kook was perhaps the most misunderstood figure of his time.

Born in Latvia of staunch Hasidic and Mitnagdic stock, he retained throughout his life a unique blend of the mystical and the rational. He was a thorough master of the entire Halachic, Midrashic, philosophic, ethical, and Kabbalistic literature. But more important, he brought to bear the entire tradition upon the contemporary scene. He saw the return to Eretz Yisrael as not merely a political phenomenon to save Jews from persecution, but an event of extraordinary historical and theological significance. Rabbi Hutner once said that Rav Kook peered down on our world from great heights and hence his perspective was unique.

Above all, Rav Kook pulsed with a sense of the Divine. And, he sought to reach those who had strayed. He once quoted the rabbinic dictum that one should embrace with the right hand and rebuff with the left and commented that he was fully capable of rejecting, but since there were enough rejecters, he was fulfilling the role of embraced. On the other hand, he was never tolerant of desecration of Torah, as will be clear to any objective student of his life and works.

Though keenly aware of the huge numbers of non-observant Jews, he had a vision of the repentance of the nation. His concept of repentance envisioned in addi-

tion to the repentance of the individual, a repentance of the nation as a whole; a repentance which would be joyous and healing. He refused to reject Jews as long as they identified themselves as Jews. In a noteworthy exchange with his great friend, admirer, and opponent, Rabbi Yaakov David Willowski, Rav Kook explained the two components of a Jew: his essential nature — the *pintele yid*, and the path he had chosen in exercising free will. Even if the second element were weak, as long as the first was not repudiated, there was still hope.

He called for and envisioned a spiritual renaissance where “the ancient would be renewed and the new would be sanctified.” His vision of repentance disdained fear and apprehension and looked forward to “the poet of Teshuva, who would be the poet of life, the poet of renewal and the poet of the national soul waiting to be redeemed.”

Perhaps he was that poet.

Rav Kook’s printed works to date are in excess of 30 volumes with many works still in manuscript. There are a number of translations into English of a small fraction of his works.



## Sources

### 1 The Prophet Amos, 8;11

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר אֲדֹנָי יְהוִה  
וְהִבֵּאתִי הַשֶּׁמֶשׁ בַּצְּהָרִים וְהַחֲשֵׁכְתִי לְאָרֶץ בַּיּוֹם אֹר:  
וְהִפְכֵיתִי חַיִּיכֶם לְאֵבֶל וְכָל-שׁוֹרֵיכֶם לְקִיָּה וְהִעַלְתִּי עַל-  
כָּל-מִתְנַבְּשֵׁי שֶׁקֶ וְעַל-כָּל-רֹאשׁ קְרוּחָה וְשִׁמְתִיהָ כְּאֵבֶל יְחִיד  
וְאַחֲרֵיתֶהּ בַּיּוֹם מָוֶ: הִנֵּה יָמִים בָּאִים נֹאֵם  
אֲדֹנָי יְהוִה וְהִשְׁלַחְתִּי רֶעֶב בָּאָרֶץ לֹא-רֹעֵב לֶחֶם וְלֹא-  
צִמָּא לְמַיִם כִּי אִם לִשְׁמֹעַ אֶת דְּבַרֵי יְהוָה: וְנָעוּ מַיִם  
עַד-יָם וּמִצְפּוֹן וְעַד-מִזְרַח יִשׁוּטְטוּ לְבַקֵּשׁ אֶת-דְּכַר-  
יְהוָה וְלֹא יִמְצְאוּ: בַּיּוֹם הַהוּא תִּתְעַלְּפֶנָּה הַבְּתוּלֹת הַיְפוֹת  
וְהַבְּחֹרִים בַּצִּמָּא: הַנְּשֻׁבְעִים בְּאִשְׁמַת שִׁמְרוֹן וְאָמְרוּ  
חַי אֱלֹהֵינוּ יְיָ וְחַי דְּרַךְ בָּאֶרֶץ שֶׁבַע וּנְפְלוּ וְלֹא-יָקוּמוּ  
עוֹד:

### 2 Rabbi Kalman Klonymous Shapira in *Tzav V'Ziruz* 9

וּזְרוּ

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נפש האדם אוהבת להתרגש, לא על שמחה לבדה רק גם סחם להתרגש אוהבת היא. אף להתרגש בעצב ובכ"י רוצה היא. אוהב האיש לראות מראות איומות, ולשמוע מעשיות גוראות עד כדי לבכות כדי להתרגש על ידן. חוק וצורך הנפש היא כשאר חקותי וצרכיותי. לכן רק האיש המשלים חקה זאת בעבודה ובהתרגשות התורה התפלה, שומר נפשו. משא"כ מי שעבודת קדשי בלא התרגשות היא. (אז) או שתבקש לה הנפש התרגשיות אחרות וולות אף של עבירה להשלים חקה, או שסוף כל סוף תחלה אתה ממחלות הנפש, מחוסר אחת מצרכיותי.

## מכתב מאליהו

## דרך הקדושה

הדרך השלישית היא דרך הקדושה, ועולים אליה על ידי שלשה גדרים. הגדר הראשון הוא מדת האמת, לחנך את עצמו להיות נאמן בלבן – שיודה תמיד על האמת, ויסרב לקבל את השקר כאמת. זוהי בחינת האמונה שנאמרה על אברהם אבינו ע"ה, ופירשה נחמיה בתפלתו: „ומצאת את לבבו נאמן לפניך” – לבו היה נאמן לאמת שהכיר. הגדר השני הוא לעסוק בשבירת היצר, ולהרגיל את עצמו לפרוש מתאוות העולם הזה שלא במקום מצוה, כמו שפירש רש"י: „קדושים תהיו – פרושים תהיו”; כי בסילוק הרע מן הלב ממילא רואה הוא את אורו של השי"ת.

הגדר השלישי – לעסוק בקדושה לא רק בדרך פרישות, אלא בדרך דבקות בתורה בהתלהבות. עניני קדושה מגיעים ללב של האדם רק כאשר עוסק בהם בהתפעלות והתרגשות. על כן צריך האדם להרגיש תמיד חידוש בלמודו, כי אין התפעלות והתרגשות אלא על ידי פגיעה פתאומית בדבר חדש, ופגישה כזו, שהלב חש פתאום בדבר חדש, היא העושה בו רושם שלא יסוף ממנו. זהו אמרם ו"ל על הנאמר בקריאת שמע – „אשר אנכי מצוך היום”: „לא יהיו בעיניך כדיוטגמא (– חצות החלד) ישנה שאין האדם סופנה, אלא כחדשה שהכל רצין לקראתה” (רש"י דברים ו' ז'). אולם אין חידוש זה מוכרח להיות חדש ממש עבור השכל, כי אף אם כבר ידע מזה, ואפילו הרגיש כזה בעבר, אלא שהרגשתו עתה את הדבר הינה הרגשה פנימית יותר – זוהי כבר בחינת חידוש ללב, כל דריגה בפנימיות היא עולם חדש, ומורגשת בלב כאילו לא ראה דבר זה מימיו. אולם אי שלבו אטום, ואינו מתפעל משום דבר, איננו מסוגל לעלייה רוחנית כלל, המחפש חידושי תורה ואינו מתפעל מהם – ישאר עמידה הארץ. כי אם חידושי אינם עושים בו רושם כלל, תחסר לו החיפה והשאיפה להתעמק בלמודו. מאידך גיסא, בהתדבקו בתורה הקדושה על ידי התפעלותו ממנה, יעלה לבו במדרגות האמונה, שכן אור התורה הוא המפתח הגדול לאמונה.

4 Rav Eliyahu Lopian as quoted by Rabbi Yoel Schwartz in *Guf U'Neshama*, pg. 44

## גוף ונשמה

כל חיפוש הערכים, שהמין האנושי כולו עסוק בו, יסודו בצימאון זה. אפילו עבודה זרה מבוססת על הצורך הנפשי באמונה. ושמעתי מהגאון הצדיק רבי אליהו לופיאן זצ"ל: נאמר „ממזרח שמש עד מבואו מהולל שם ה'” (תהילים ק"ג). ונשאלת השאלה: הרי ברוב העולם הימה עבודת אלילים שלטת בזמן שנאמרו דברים אלה, ולא ידעו את ה' כלל!?! אלא, שעצם הדבר שעובדים לאלילים, הרי הוא עצמו הילול לשם ה', שכן החיפוש אחרי אמונה מוכיח כי הנשמה חשה בקיומו של האלוקים וחפצה להידבק בו, אלא שמחמת טעמים שונים הסתפקו בתחליפים לאמונה האמיתית. וכיצא בזה אפשר לומר גם בעבודות הזרות של ימינו (הקומוניזם, החמרנות וכו'). ואצל יהודים בולט צימאון זה ביותר, ומכאן חוסר המנוחה הרוחני המפורסם של יהודים שלא זכו לאמונה. ולפיכך אנו מוצאים יהודים תמיד בראש תנועות שונות של אידיאלים חדשים, ללא כל יחס למספרם באוכלוסייה הכללית.

ספר החנוך

ואל תחשוב בני לתפוש על דברי ולומר, ולמה זה יצוה אותנו השם יתברך לעשות כל אלה לזכרון אותו הנס, והלא בזכרון אחד יעלה הדבר כמחשבתנו ולא ישבח מפי זרענו, כי לא מחכמה תתפשני על זה, ומחשבת הנער ישיאך לדבר כן. ועתה בני אם בינה שמעה זאת, והטה אזנך ושמע, אלמדרך להועיל בתורה ובמצוות. דע כי האדם נפעל כפי פעולותיו, ולבו וכל מחשבותיו תמיד אחר מעשיו שהוא עושה בהם, אם טוב ואם רע, ואפילו רשע גמור בלבבו וכל יצר מחשבות לבו רק רע כל היום, אם יערה רוחו וישים השתדלותו ועסקו בהתמדה בתורה ובמצוות, ואפילו שלא לשם שמים, מיד ינטה אל הטוב, ובכח מעשיו ימית היצר הרע, כי אחרי הפעולות נמשכים הלבבות. ואפילו אם יהיה אדם צדיק גמור ולבבו ישר ותמים, חפץ בתורה ובמצוות, אם אולי יעסק תמיד בדברים של דופי, כאילו תאמר דרך משל שהכריחו המלך ומינהו באומנות רעה, באמת אם כל עסקו תמיד כל היום באותו אומנות, ישוב לזמן מן הזמנים מצדקת לבו להיות רשע גמור, כי ידוע הדבר ואמת שכל אדם נפעל כפי פעולותיו. כמו שאמרנו.

ועל כן אמרו חכמים זכרונם לברכה [מכות דף כ"ג ע"ב] רצה המקום לזכות את ישראל לפיכך הרכה להם תורה ומצות, כדי להתפייס בהן כל מחשבותינו ולהיות בהן כל עסקינו. להטיב לנו באחריתנו, כי מתוך הפעולות הטובות אנחנו נפעלים להיות טובים וזוכים לחיי עד. ורמזו זכרונם לברכה על זה באמרו [מנחות דף מ"ג ע"ב] כל מי שיש לו מזווה בפתחו וציעית בבגדו ותפלין בראשו מובטח לו שלא יחטא, לפי שאלו מצות תמידיות ונפעל בהן תמיד.

לכן אתה, ראה גם ראה מה מלאכתך ועסקיך כי אחריהם תמשך ואתה לא תמשכם. ואל יבטיחך יצרך לומר, אחרי היות לבי שלם ותמים באמונת אלהים, מה הפסד יש כי אתענג לפעמים בתענוגי אנשים לשבת בשווקים וברחובות, להתלוצץ עם הלצים ולדבר צחות, וכיוצא באלו הדברים שאין מביאין עליהם אשמות וחטאות, הלא גם לי לבב כמוהם, קטני עבה ממתניהם, ומדוע ימשכוני הם אחריהם. אל בני, השמר מפניהם ען חלכך ברשתם, רבים שתו מתוך כך כוס תרעלתם, ואתה את נפשך תציל. ואחר דעתך זה אל יקשה עליך מעתה ריבוי המצוות בענין זכירת ניסי מצרים, שהן עמוד גדול בתורתנו, כי ברבות עסקינו בהם נתפעל אל הדבר, כמו שאמרנו.

7 Rav A.Y. Karelitz; Chazon Ish Emunah Bitachon, 1; 9

חזון פרק א איש יא

ט.

כאשר זכה שכל האדם לראות אמתת מליאותו ית' מיד ויכנס צו שמחת גיל אין קץ, ונשמחו נעימה עליו, וכדמיון משלים עם השכל לחזות צנועס ד', וכל תענוגי צפרים חמקו עברו, ונפשו העדינה מחטטפת בקדושה וכאילו פירש, מגוף הטכור ומשועטת צשמי שמים. וצבעלות האדם צערכי קדש אלו, נגלה לפניו עולם חדש, כי אפשר לאדם צעולם כזה להיות כמלאך לרגעים, וליהנות מחיו הקדש, וכל תענוגי עולם זה כחפס נגד ענג של דביקות האדם ליוצרו ית'.

ככה הטמיר הלזה הוא אחד מכחות הטמירים שנתן ליוצר צגשמת האדם, וכח זה מעיד על קשר הכצר ליוצר כל היצורים, ואשר נצרה לעבוד את צוראו ולדבקה צו.

תפקידו של הגוף

וכתב רמח"ל ב"דרך עץ החיים":

"הנה זאת אפרש לך ראשונה, מה כל שכר עבודת האדם וצדקתו לפני ה'. הנה הגוף הוא הנושא של כל העניין הזה, כי הגוף בהיותו חשוך הנה הוא קרוב אל הסיטרא אחרא, ויש לה שייכות בו. וכבר רצון המאציל (= הבורא) יתברך שמו שלא לפשוט ולהשרות קדושתו במקום אשר יש שם טענה ושייכות לסיטרא אחרא, ועל כן הקדושה לא היה לה לשרות על הגוף. אך הנשמה הנכנסת בו יש לה לעשות מעשים על ידו שבכוחם יתוקן, והיינו מעשי המצוות, שהם כמו כן כמו חלקי הגוף. וכל מצווה שהוא עושה, הרי זו קריאה לקדושה לבוא ולשרות על חלק מן החלקים שבגוף המקביל למצוה הפיאה, והרי נפרדה החלק ההוא של הגוף ושורה עליו הקדושה.

ותבין בזה, למה נברא האדם מחובר משתי בריות, נשמה וגוף. כי אי אפשר לעשות עבודה כזו אלא במה שיש שייכות לרע, כמו שביארתי בנתיב הקודם לזה מה שיש לבני האדם מעלה יותר על המלאכים (א.ה. עיין שם). אך מצד אחר, אין חבוש מתיר עצמו מבית האסורים, ועל כן מי שיש בו הרע אי אפשר ליפרות ממנו בעצמו. ועל כן עשה הקב"ה את הגוף שבו הרע, ושם בו הנשמה שהיא טהורה, כדי שהיא תתקנה ותפרדה מן הסיטרא אחרא.

... אם מתקן עצמו... (תשרה עליו) קדושה בכל אבר ואבר. ועל פי הדרך הזה נמצאת תכלית השלימות, כשיקומו בני אדם בתחיית המתים, שאז תהיה הנשמה בתוך הגוף שתיקנה וזיככה, ואז יהיה עיקר שכרה, והוא שלימות הנצחיות".

התפלה מבקשת מהנשמה את תפקידה, כשעברו ימים ושנים בלא תפילה בכוונה, מתקבצים בלב אבני נגף רבים, שמרגישים על ידם כבדות רוח פנימים, וכשרוח הטוב חוזר,

ומתנת התפלה נתנת ממרוזים, הולכים בכל תפילה ומתפנים אותם המכשולים, והסיכורים הרבים אשר נקבצו בנחל הנובע של נשמת החיים העליונה, הולכים וסרים. ועם אותה העליה הנשמית שהיא עולה בכל תפילה ביחש לערך זמנה, אחוזים ידועים באים בתור מרפא את חסרון העבר, אמנם לא בבת אחת נמנהי החסרון, אבל הולך הוא ומתמלא, והצוהרי של התפלה הולך ומגלה את אורותיו.

התפלה היא לנו, ולעולם כולו, הכרח גמור, וגם תענוג היותר כשר שבתענוגים. הננו מוצאים את עצמנו שרויים בצרה גדולה, שדאבונה יכול להעביר אותנו על דעתנו ועל דעת קוננו. אבל קודם שיעבור זמן גדול, שיוכל שרטוף זה להתגלם בקרבנו, הננו באים ומתפללים, שופכים אנו את שיחנו, ומתנשאים אנתנו לעולם של מציאות שלמה בתכלית השלמות, ואז נעשה עולמנו הפנימי באמת שלם בתכלית השלמות.

1. מחסומים. 2. סר. 3. האור. 4. עכוב ומעצור.