

By virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, we hereby declare the establishment of a Jewish State in Eretz Israel as the State of Israel.

The Declaration of the Establishment of the State of Israel, May 14, 1948

That there is a Palestinian community and that it has material, spiritual, and historical connections with Palestine are indisputable facts.

The Palestinian National Charter, Article 7, July 1-17, 1968

The Land is Mine.

G-d, Leviticus 25:23

Is Israel Jewish?

Pardes Project, 3:5

**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.**

INTRODUCTION

Is Israel Jewish? A question that at one time was the playground of Jewish philosophers has suddenly become a practical question that effects the lives of millions. However, in examining the connection between Israel and Jews there is much to consider. We are not an indigenous people of the Land of Israel. We began as landless wanderers at a time when "the Canaanite dwelled in the Land..." We became a people in Egypt.

Because we are not indigenous, our relationship to the land is obviously different. Unlike the Aborigines in Australia or the American Indians our claim is purely a religious one. The Land is ours because G-d promised it to us. Can we be spiritually indigenous to the Land?

Almost all aspects of Judaism originated in the Diaspora. We received the Torah and built our first Sanctuary in the Sinai desert, organized the men of the Great Assembly in Babylon and have established great institutions of Torah study in Europe and America. We study the Babylonian Talmud. Yet, since our ancestors settled in Israel thousands of years ago, we have always had a presence there and Israel has always had a presence in our hearts.

We have a clear entitlement to the land: G-d promised it to us. He created a covenant with our great grandfather Abraham and told him "the

land that you walk... I will give to your descendants." We come to Israel waving this old contract, a deal made between G-d and the Jewish people. Perhaps that promise is being fulfilled. How else can one explain the fact that Stalin's Soviet Union joined President Truman and the United States in voting for the United Nations Resolution making the State of Israel possible?

This issue of Pardes is not intended to be used as a springboard for political, Halachic or historic discussions. It is intended to highlight the spiritual connection that the Jews and perhaps others have to the Land of Israel. This Pardes booklet asks: What is our connection, what are the terms of that connection and can that connection ever be broken?

Rabbi Yaacov Haber

By virtue of our natural and historic right and on the strength of the resolution of the United Nations General Assembly, we hereby declare the establishment of a Jewish State in Eretz-Israel as the State of Israel.

The Declaration of the Establishment of the State of Israel, May 14, 1948

That there is a Palestinian community and that it has material, spiritual, and historical connections with Palestine are indisputable facts.

The Palestinian National Charter, Article 7, July 1-17, 1968

The Land is Mine.

G-d, Leviticus 25; 23

HOW WOULD YOU RESPOND?

1 It is 1947 and the Holocaust has left your life in disarray. Your father was killed and your friends are lost. The life you had envisioned for yourself is but a distant memory. You begin to plan your future. Several of your peers are making arrangements to sail to America, where you are told that opportunities abound. But others have left to begin life anew in the Holy Land, in Palestine. You are desperate for a home. In which country will you be less of an intruder? In which country will you feel that you really belong?

2 It is 1980 and the tension is rising on the Lebanese border. You have just turned eighteen and all your classmates will be enlisting in the Israeli Army. You respect your friend's idealism but you don't know if it is worth killing for. You have a scholarship to attend a University in Boston but feel guilty about taking it. Which future holds more promise?

3 You are 33 years old, a successful lawyer in Lower Manhattan with a young family. Somehow you still feel like a stranger in a foreign land. You remember all the stories you heard as a child about the sacrifices your grandfather made for the Land, about how he farmed it and worked it. You have a secret desire to return there and to reclaim an integral part of your tradition. With the current political climate you feel it may be an opportune time to make your move and stake your claim to the Holy Land. Should you give up your career and comfort to join your Palestinian brothers in Chevron, Israel?

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

Shulchan Aruch O.H. 110

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

May 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.

DISCUSSION POINTS

1 It is impossible for the Jewish nation to reach perfection except in the Chosen Land. Therefore, G-d commanded Abraham to leave his homeland and to dwell there. All the prophets prophesied only there and concerning her and the sages longed constantly to live there. For it is the most precious of all lands, flowing with milk and honey, and its air makes the soul wise.

R. Yitzchak Abarbanel, Isaiah 5

Biography, p. 14

2 *And the L-rd said to Abraham ... Lift up now your eyes, and look from the place where you are, northward, and southward, and eastward, and westward; for all the land which you see I will give to you and to your seed forever ... Arise, walk through the land, its length and breadth, for I will give it to you.*

Genesis 13:14-17

Source, p. 21

3 A person's place is according to his nature. When G-d gave the Holy Land to Israel, it was certainly because they were fit for it. Likewise, He gave each nation a land fitting for them, and each person has a place according to his nature and level. Since the Jewish people are by nature separate and holy, they received the Holy Land.

Maharal, Gevuras Hashem, chap. 8

Source, p. 22 Biography, p. 18

4 If the nations of the world say to Israel, "You are thieves! For you conquered the land of the seven nations," Israel can reply to them, "The whole earth belongs to the L-rd. He created it and can give it to whoever is just in His eyes. Just as He desired to give it to you, so He desired to take it from you and give it to us."

Rashi, Genesis 1:1

Source, p. 22 Biography, p. 15

5 *Therefore, you shall keep My statues and My judgments, and not commit any of these abominations; neither your nation, nor any stranger that dwells among you...that the land not vomit you out also, when you defile it, as it vomited out the nations that were before you.*

Leviticus 18:26-27

Source, p. 23

6a There are three places where the nations cannot accuse Israel of thievery: the burial place of the patriarchs (Chevron), the Holy Temple (Jerusalem) and the burial place of Joseph (Shechem). Each was bought by one of the forefathers.*

Medrash Rabba, Genesis 89:7

Source, p. 24

6b Our claim to the Land of Israel is, "He Who gave it to you now, gave it to us." When we went into exile, our argument was lost. G-d therefore gave us these three places so that they always remain in our possession, even after the exile.

Rabbi Yitzchok Yadler, Tiferet Zion, commentary on Medrash, ibid.

Source, p. 24

7 We must first declare that which the entire Jewish people agree upon: Eretz Yisroel and the Jewish people are bound to each other forever. It is our Land, and we therefore request that the doors of the Holy Land be opened to every Jew, and that a political regime be created which can guarantee free immigration and will have the capacity to absorb the immigrants. You have seen the barren places, which await the return of their sons and builders. The Land is waiting for the

Jews, and the Jews are waiting for the Land. You must not leave them scattered. It is your moral duty to help them to unite. We believe in the ultimate redemption, which will come from G-d. He alone can free us from exile. But you, the nations of the world, also have responsibility.

R. Yitzchak Meir Levine, Agudah ideologue, in a testimony before the United Nations investigative committee in 1947

8 When a Jew, fortified by Torah, approaches the political leaders in Washington, Albany, London or Paris, with absolute conviction—not with supplications—then the Torah itself speaks through him. He should explain to them that the Jews have no choice, for it is written in our Law that we cannot submit the Land of Israel to our enemies, and that we will eventually have to use arms. If he does this a great fear and trembling will fall upon them and they will help us.

R. Menachem Mendel Schneerson of Lubavitch,

Likutei Sichos, 19 Kislev 1979

Biography, p. 15

9 The angel of the Children of Ishmael petitioned the Holy One. "Ishmael is circumcised, why doesn't he have a portion in You like Isaac?" What did G-d do? He distanced Ishmael from supernal attachment and gave him a portion below in the Holy Land, because he was circumcised.

Zohar 1, 23a, 32a

Biography, p. 19

10 Other peoples also long for the Land of Israel, in an instinctive way. That is a sign of the holiness of the land. However, a true connection and spiritual longing for the Land of Israel exists only in the Jew.

R. Uzi Kalchaim, Kedusha U'Malchus,

based on the teachings of Rabbi A.Y. Kook

Biography, p. 14

11 The Land of Israel is not something external...The Land of Israel is an essential unit bound by the bond of life to the people, united by inner characteristics to its existence...The expectation of

salvation is the force that preserves exilic Judaism; the Judaism of the Land of Israel is salvation itself.

R. A.Y. Kook, Orot, Eretz Yisrael 1
Biography, p. 17

12 Jews have no connection to any specific place. G-d is our portion and our place...Thus the Land of Israel had to first belong to the Canaanites, for the Jews have no indigenous place at all.

Reb Tzadok HaKohein of Lublin, Kometz HaMincha 10
Biography, p. 18

13 The Land of Israel is G-d's. Therefore, all prayers and Torah study done there ascend straight to holiness... Even in her destruction, the mitzvah of dwelling in Israel is equal to all the mitzvos. When the residents of the Diaspora support the settlement and enable Jews to dwell in the land, then they have a portion in the Torah and prayers of the Land of Israel.

Chida, Devash l'Phi, A:25
Biography, p. 20

14 Three things were given on condition: the Land of Israel, the Holy Temple, and the Kingship of the House of David, as it says, "Take heed to yourselves, that your heart be not deceived, and you turn aside and serve other gods... and you perish quickly from the good land which the L-rd gives you."

Michilta Yisro 2
Source, p. 24

15 All Jews have a portion in the Land of Israel. The more a person purifies himself, the more he draws upon the holiness of the land. Through this, he conquers Israel. The opposite is also true. The more a person sins, the more he ruins the land's holiness, and the further away he becomes.

R. Nosan of Breslov, Likutei Halachos, Hezkas Metatelin 5:11

16 If the Jewish people do not adhere to Torah and mitzvos, G-d does not want them to dwell in the Chosen Land. Even if they are already living there, they can make no claims on it, if they are not keeping the Torah. Transgressors of the Torah were never included in the mitzvah of settling the land... There is not even a trace of a mitzvah in their dwelling in Israel. On the contrary, by living there, their sins are considered even greater.

R. Yoel Teitelbaum of Satmar, Divrei Yoel, Kedoshim, VaYoel Moshe, Ma'amar Yishuv Eretz Yisrael 43
Biography, p. 16

17 Living in Israel is not something for everyone; it depends upon how we behave there... The average person will probably lose more than he will gain by living in Israel. But happy is the lot of the righteous, who merit to serve G-d in the city of the L-rd. There is no end to their reward.

R. Yoel Teitelbaum of Satmar, VaYoel Moshe, Ma'amar Yishuv Eretz Yisrael
Biography, p. 16

BIOGRAPHIES

Rabbi Yitzchak Abrabanel (1437-1508)

Abrabanel was a remarkable figure combining within himself multiple talents including that of statesman, financier, Biblical Commentator, philosopher and protector of his people. He lived in the twilight years of the middle ages and his life and times reflected the transition between the middle ages and the modern period.

Abrabanel was born in Lisbon where he received a wide ranging education. In 1571 King Alfonso of Portugal captured 250 Jews in North Africa who were to be sold into slavery. Under the leadership of Abrabanel a huge ransom was provided to secure their release. He served as treasurer to King Alfonso until he was forced to move to Castile and eventually entered the service of Ferdinand and Isabella in 1484. Despite his political influence he was unable to prevent the expulsion in 1492 and refused the king's offer to remain at his post, choosing instead to throw in his lot with his people. He then lived in Naples, Corfu and finally in Venice, where he died. Most of his writings were composed in his later years when he was free of governmental responsibilities.

Abrabanel's commentaries on Tanach are unique and represent a fresh departure in the depth of his questions and analysis and the originality of his interpretations. All subsequent commentators must take note of his questions even if they do not agree with his answers. He did not believe that appointing a king was a mitzva and was a strong opponent of monarchy.

He wrote a famous commentary on Maimonides' Guide to the Perplexed which he admired greatly, though he did not hesitate to criticize

that work. He wrote works on the Pesach Haggadah and Avos and several works on the Messianic period and the Messiah, and Rosh Amana, in defense of the Rambam's thirteen principles of faith.

He often bemoaned the excessive time he spent on worldly matters and in his last work, a letter written to Saul HaKohen in 1507 Abrabanel writes: "All these commentaries I wrote after I left my country. Before that, all the time was spent in the courts and palaces of the kings... my days in vanity and my years in getting riches and honor; and now these riches have perished... It was only after I had become a fugitive...without money, that I sought out the Book of the Lord...Therefore, I have limited myself to the contemplation of the Guide to the Perplexed and to the exposition of the Bible. These are the sources of all knowledge and in their wisdom all doubts and perplexities are dissolved." **M.G.**

Rabbi Solomon Yitzchaki (Rashi) (1040-1105)

Rashi, Rabbi Solomon Yitzchaki (Rabbi Solomon ben Isaac) was born in Troyes, France in 1040, and died in Worms in 1105. He studied in the yeshivot of Troyes, Mainz, and Worms. His teachers, Rabbi Jacob ben Yakar and Rabbi Isaac ben Judah, were students of Rabbenu Gershom Me'or Ha-Golah (q.v.). In 1070, Rashi founded his yeshivah in Troyes, which was attended by students from far and near. Rashi had no sons, but his daughters' sons included such illustrious scholars as Rabbenu Tam and Rashbam, both of whom were among the founders of the Franco-German Tosafist school of Talmud study. Rashi wrote commentaries on the Bible and the Talmud, which are considered indispensable for the study of these works. His responsa were collected and published by Israel Elfenbein in 1943.

Rabbi Menachem Mendel Schneerson of Lubavitch (1902-1994)

The seventh Lubavitcher Rebbe, eldest son of the saintly Kabbalist, Rabbi Levi Yitzchak, Rav of Yekaterinoslav; fifth in direct paternal line from the Tzemach Tzedek; son-in-law of the Rebbe Rayatz.

As the leader of one of the largest Chassidic groups in the world the Rebbe expended a great deal of time and effort on outreach. "Chabad

Houses”, - Outreach Centers - can be found on college campuses and in Jewish communities throughout the world. These centers conduct classes, distribute literature on Judaism and promote Mitzvah observance. A Chabad house can be found almost anywhere in the world where there is a pocket of Jewish families.

The Rebbe was a renowned Torah Scholar and authored many Halachic, Chassidic and homiletic works. **Y.R.**

Rabbi Joel Teitelbaum, The Satmarer Rebbe (1888-1979)

Rabbi Teitelbaum was one of the most dynamic and influential leaders of our time. Though his views were at variance with those of the majority of Orthodox Jews, his wide scholarship, brilliance of mind, personal integrity and saintliness are indisputable.

As a young man, R. Teitelbaum served in a number of Transylvanian communities where he became known for his anti-Zionist views and his controversies with other Hasidic leaders. In 1928 he came to Satmar (Satu Mare) where he remained until he was saved from the Holocaust in 1944. In 1947 he settled in the Williamsburg section of Brooklyn where he proceeded to establish a huge, dynamic community which dominated Williamsburg. (Of the approximately 40,000 Hasidim, 30,000 are Satmarer.) World wide there are in excess of 75,000 Satmarer Hasidim and an elaborate school system. The community is famed for its charity and network of social services, which were inspired by the rebbe. In addition there are Satmar communities in Boro Park, Lakewood, NJ and Kiryat Yoel in Monroe, NY as well as in Israel and throughout the world.

R. Teitelbaum is perhaps best known for his fiercely anti-Zionist views. Probably the most critical point in his presentation is his insistence that the oath that the Talmud states G-d made Israel swear that they would not use force to recover the Land of Israel, is still in full force. He sees the State of Israel as a secular instrument diametrically opposed to true Judaism. Furthermore, rather than representing a stage in the process of ultimate redemption, it is on the contrary an impediment to its coming. According to R. Teitelbaum the return to Israel and the final redemption will be divinely initiated and not by man.

Someone once asked the Satmarer Rebbe how come he was always attacking Jews, didn't our father Abraham speak compassionately even for

the people of Sodom. The Rebbe replied: "The Torah doesn't tell us how Abraham spoke to the people, only how he spoke to G-d, do you know how I speak about Jews to G-d?"

His views on Zionism, Galus and Redemption and settlement of Eretz Yisrael are presented in VaYoel Moshe and his reaction to the 1967 war in Al HaGeulah Ve'al HaTemurah. He wrote Divrei Yoel on Chumash and the holidays, a number of volumes of chiddushei Torah and Sugyos, as well as volumes of letters and responsa. **M.G.**

Rabbi A.Y. Kook (1865-1935)

The 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 embracer. 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 addition 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. **M.G.**

Reb Tzadok HaKohein of Lublin (1823-1900)

Reb Tzadok, or “The Kohein” as he was known amongst Chassidim, was one of the most prolific authors in the history of the Chassidic movement. Born into a non-Chassidic rabbinic family, Rav Tzadok became famous as a child prodigy authoring articles and books which later became classics. Later in life, Rav Tzadok became Chassidic and became a Chassid of the Izbitcher Rebbe. Having excelled in both the Chassidic and non-Chassidic world, Rav Tzadok's writings became a synthesis of analytical logic and mysticism. Eventually, Rav Tzadok became the Rebbe of Lublin. His writings are treasured by scholars everywhere. **Y.H.**

Rabbi Judah Loew, The Maharal of Prague (1525-1609)

The Maharal was one of the most seminal thinkers in the post-medieval period. He developed an entirely new approach to the aggada of the Talmud and it is likely that no previous author devoted so much space to the interpretation of the non-halachic thought of the rabbis of the Talmud. He was held in great esteem by his contemporaries and has had a profound impact on all streams of Judaism. Rabbi Kook stated that the “Maharal was the father of the approach of the Gaon of Vilna on the one hand, and of the father of Chasidut, on the other hand.” He has been described as a Kabbalist who wrote in philosophic garb.

The Maharal castigated the educational methods of his day where

boys were taught at a very young age and insisted that children must be taught in accordance with their intellectual maturity. Thus, Talmud and certainly Tosafot should be introduced only when the child is developmentally capable of fully comprehending what is being taught. He recommended that the system proposed in Pirkei Avot be followed.

One of his leading disciples was R. Yom Tov Heller, author of the classic mishnaic commentary, Tosafot Yom Tov, who, in his introduction informs us that the Maharal greatly encouraged group study of the Mishna. Maharal may have been the founder of Chevra Mishnayot.

The Maharal was one of the staunch defenders of the tradition and of the undisputed wisdom of Chazal and wrote a critique of Azriah de’Rossi’s Me’or Einayim. At the same time, he was fully conversant with the scientific knowledge of his time as well as friendly with some of the contemporary eminent scientists. His disciple, David Ganz, worked in the observatory of Tycho Brahe, the distinguished astronomer.

His works include a major commentary on Rashi’s commentary on the Pentateuch, volumes on Passover in all its facets, on exile and redemption, on Torah, on Pirkei Avot, on drashot chazal and on development of character.

The Maharal was held in esteem by Jew and non-Jew alike and was summoned for an interview with Emperor Rudolph II, though the subject of the interview is still the subject of speculation.

At one time it seemed that the Maharal was best known for a fictitious creation, that of a golem. However, with the passage of time it seems that his true enduring creations have become an integral part of the intellectual and spiritual heritage of the Jewish people. **M.G.**

Zohar

The 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 Cordovero, 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 Chaim Yosef David Azulai (Chida) (1724-1806)

Chida was one of the most fascinating and multi-faceted figures in Jewish history. Born in Jerusalem he became a scholar of the first rank and wrote classic works in halacha such as Shaar Yosef, Birkei Yosef and Machzik Beracha. He was associated with the kabbalist R. Shalom Sharabi and studied under R. Chaim Ibn Attar.

In 1753, at the age of 29, he traveled to Europe as an emissary of the communities of Eretz Yisrael and again in 1772 on behalf of Chevron. Each trip lasted in excess of 5 years. He completed his second trip in Leghorn, where he remained for the rest of his life.

Wherever he visited Chida made sure to inspect the important libraries and thus became familiar with many thousands of manuscripts. Out of these visits grew his remarkably compact and informative classic bibliographic and biographic work, Shem HaGedolim. In all he wrote about one hundred volumes in every field of scholarship.

Over and above his learning Chida was a radiant, impressive, yet remarkably modest personality. This shines through in the detailed diary of his trips, Maagal Tov. He attributes all the honor he received to the fact that he represented the Holy Land. And, does not take insults lightly, as they may reflect on the honor of Eretz Yisrael.

He was interested and absorbed by all that he saw and heard in the many places that he traveled and was curious to learn about the new and exotic. He was careful not to insult anyone and to avoid controversy. He studied musar regularly and was always working to improve his character. He complained of those who only study Talmud and poskim and do not sufficiently appreciate the study of Tanach, Mishne and musar. Chida learned of his wife's passing while in Tunis and was forced to conceal her death for fear that the community would force him to remarry. Mourning in solitude he wrote that she was "perhaps unique in the generation...in wisdom, honor, powerful and awesome intellect, grace, beauty, great modesty and extraordinary cleanliness." **M.G.**

SOURCES

2.

Genesis 13:14-17

וַיִּשְׂא לֹוט אֶת-עֵינָיו וַיִּרְא אֶת-כָּל-כַּבְּר הַיַּרְדֵּן כִּי כָלָה
מִשְׁקָה לִפְנֵי | שָׁחַת יְהוָה אֶת-סֹדֶם וְאֶת-עַמּוֹרָה בְּגִן-
יְהוָה בְּאֶרֶץ מִצְרַיִם בְּאֶבֶה צָעַר: וַיִּבְחַר-לוֹ לֹוט אֶת כָּל-
כַּבְּר הַיַּרְדֵּן וַיֵּסַע לֹוט מִקְדָּם וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו:
אֲבָרָם יָשָׁב בְּאֶרֶץ-פְּנָעַן וְלוֹט יָשָׁב בְּעָרֵי הַכַּבְּר וַיֵּאֱהָל
עַד-סֹדֶם: וְאֲנָשֵׁי סֹדֶם רָעִים וְחָטָאִים לַיהוָה מְאֹד: וַיְהוֹה
אָמַר אֶל-אֲבָרָם אַחֲרֵי הַפְּרֹד-לוֹט מֵעִמּוֹ שְׂא-נָא עֵינֶיךָ
וּרְאָה מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה שָׂם צַפְנָה וְנִגְבְּה נִקְדְּמָה
וַיֹּמַר: כִּי אֶת-כָּל-הָאֶרֶץ אֲשֶׁר-אַתָּה רָאָה לְךָ אֲתַנְנֶה
וְלִזְרַעַךָ עַד-עוֹלָם: וְשִׁמְתִי אֶת-זְרַעְךָ בְּעַפְרֵי הָאֶרֶץ
אֲשֶׁר | אִם-יִוָּכַל אִישׁ לְמַנּוֹת אֶת-עַפְרֵי הָאֶרֶץ גַּם זְרַעְךָ
יִמְנֶה: קוֹם הַתְּהַלֵּךְ בְּאֶרֶץ לְאַרְבֶּה וּלְרַחֲבָה כִּי לְךָ
אֲתַנְנֶה: וַיֵּאֱהָל אֲבָרָם וַיָּבֹא וַיֵּשֶׁב בְּאַלְגִּי מִמְּרָא אֲשֶׁר
בְּחִבְרֹן וַיְבֹן-שָׁם מִזְבֵּחַ לַיהוָה:
רביעי א ויהי בימי אמרפל מלך שנער אריוף מלך אלסר
ב כדרלעמר מלך עילם ותרעל מלך גוים: עשו מלחמה

לפי שבעצמו הוא טהור, ומי שהוא מזוהם ומאוס אין הלכוד יוצא ממנו לעולם לפי שנוסף לכלוך על הלכוד. לכך הכפרות שיש לישראל הוא מורה על עצם מעלה הנבדלת שיש לישראל שבאותו מעלה יש להם כפרת החטא. ולפיכך בזכות זה יירשו הארץ הקדושה. כי לפי הענין האדם יש לו מקום לכך כשנתן הקדוש ברוך הוא הארץ הקדושה לישראל בודאי מפני שהם ראויים לה, וכן לכל אומה ואומה נתן ארץ כפי מה שהם, וכל דבר יש לו מקום לפי טבעו ומעלתו, ולכך לפי מעלת ישראל שיש להם מעלה נבדלת קדושה יש להם ארץ קדושה:

(א) בראשית. אמר רבי יצחק, לא היה צריך להתחיל את התורה אלא מהחדש הזה לכם שהיא מצוה ראשונה שנלטו בה ישראל, ומה טעם פתח בבריאת, משום כח מטעיו הגיד לעמו לתת להם נחלת גוים (תהלים קי"א); הנחומא יצן י"א) שאם יאמרו אומות העולם לישראל ליסטים אתם שכבשתם ארצות שכמה גוים, הם אומרים להם כל הארץ של הקב"ה היא, הוא בראה ונתנה לאשר ישר בעיניו, ברצונו נתנה להם, וברצונו נתלה מהם ונתנה לנו וכ"ל יצ"ב: בראשית ברא. אין המקרא

כד אל-תטמאו בכל-אלה כי בכל-אלה נטמאו הגוים
 כה אשר-אני משלח מפניכם: ותטמא הארץ ואפקד עונה
 בו עליה ותקא הארץ את-ישביה: ושמרתם אתם את-
 חקתי ואת משפטי ולא תעשו מכל התועבת האלה
 כו האונן והגר הגר בתוכם: פי את-פל-התועבת האל
 כח עשו אנשי-הארץ אשר לפניכם ותטמא הארץ: ולא-
 תקיא הארץ אתכם בטמאכם אתה כאשר קאה את-
 כט הגוי אשר לפניכם: פי כל-אשר יעשה מכל התועבת
 ל האלה ונכרתו הנפשות העשות מקרב עמם: ושמרתם
 את-משמרתני לבלתי עשות מחקות התועבת אשר
 נעשו לפניכם ולא תטמאו בהם אני יהוה אל-היכם:

פי פסוקים, כ"י ב"ל סימן. ע"ז סימן.

6a.

Medrash Rabba, Genesis 89:7

ד"א ויקן את פני העיר • נכנס בערב שבת עם דמומי המה
מבעוד יום וקבע תחומין מבעוד יום הוא אמרו ששמי יעקב את
השבת קודם שניתן • ויקן את חלקת השדה אשר נסה שם אהלו
וגו' במאה קשימה • אי' וידן בר סימן • זה אתו משלשה מקומות
שאין אומות העולם יכולין להנות את ישראל לומר גוילים רק
ביתכם ואלו רק • מערת המכפלה • ובית המקדש • וקבורתו של
יוסף • מערת המכפלה • דכתיב (נחמ"ג נג) וישמע אברהם אל

6b.

Rabbi Yitzchok Yadler, Tiferet Zion, commentary on Medrash, ibid.

הגם שעל כל א"י אי אפשר להם להנות כנ"ל, אך מפני שכל חשונתו היא "העולם ומלואו של הקב"ה,
כשרצה נזנח להם וכשרצה נמלה וכו'". ואם כן, בזמן שגלינו מארצנו או בטלה טענותנו, לכן עשה הקב"ה
דאלו ג' מקומות שהם מחויבים תמיד בישותנו גם אתר הזרין.

14.

Michilta Yisro 2

שלשה דברים נתנו על חנאי, ארץ ישראל ובית המקדש ומלכות בית דוד, חוץ מספר
תורה וביתו של אהרן שלא נתנו על חנאי, ארץ ישראל מנין, שנאמר דברים יא יז
חשמו לכם פן יפתח לבבכם וגו' וחרת אף ח' בכם, ובית המקדש מנין, שני +מ"א =מלכים