



Pardes
PROJECT

Guilt

3:3

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

It has been said that the function of religion is to comfort the afflicted and afflict the comfortable. Contrary to conventional wisdom, there is a value in discomfort. Discomfort forces us to face the inadequacy of our character and to aspire to further growth. Given this premise, the question we deal with in this issue of *Pardes* is a profound one: Is guilt a good emotion or a bad one? Does it cripple us emotionally, or does it spur us on to change and improve?

Western society has chosen to treat guilt like a disease. Since the birth of psychoanalysis, we have waged war on guilt as we have on polio and small pox. The blame for wrongdoing has been shifted away from the individual and attributed to every other possible factor — including upbringing, peer pressure, and genetic predisposition — so that we should not feel guilty, or for that matter *be* guilty, for the crimes we commit.

Recently, two children in Arkansas were convicted of murdering their teacher and several children at a schoolyard shoot-out. As they were taken to juvenile prison, they were escorted by a team of child psychologists to ensure that the children would be able to cope with their possible pangs of guilt, and therefore be able to rehabilitate. Our highest political leaders can do the most abhorrent deeds and not show a shred of guilt. Nor is anyone allowed to protest, for the only thing

worse than feeling guilty is making someone else feel guilty. Many times, the words "Don't lay a guilt trip on me" have stopped a sincere rebuker in his or her tracks. Have we created a guilt-free society? If so, where do we go from here?

On the other hand, guilt can be the most debilitating of emotions. A person filled with guilt can barely live; the burden is sometimes too heavy. Instead of channeling guilt productively so as not to fall into wrongdoing again, one seems to repeat the very offense that one feels guilty about: the proverbial thief who returns to the scene of the crime. In addition, one projects his or her guilt onto those around them.

The story is told of the famous pietist, Rabbi Yisroel Salanter, who on the eve of Yom Kippur, spotted a man walking down the street apparently immersed in repentance. The man looked horrified by the fact that he had sinned in the past year and was dwelling intensely on his wrongdoings. Reb Yisroel asked the man for directions, but the man wouldn't respond. He signaled as if to say that he was too involved in preparation for the upcoming holy day. Reb Yisroel walked away feeling rejected. "Because that man sinned, why do others have to suffer?" he later asked his students. Reb Yisroel also pointed out that as a result of the man's obsession with his sins, he had, in fact, committed one of the gravest sins — that of hurting another human being. The man was so self-involved he could not see the person standing before him.

No emotion may be more closely associated with Judaism than guilt. It is the focus of countless "Jewish mother" jokes. And it was a Jew who first identified, defined and stigmatized this emotion at the beginning of the modern era. Yet, there is no Hebrew word that exactly defines this feeling we all experience at times; there are words for regret, for shame, but not for guilt. Does guilt exist or doesn't it? Is it beneficial or not? Judaism demands its adherents to travel on a path of growth and self-transformation. We can't grow away from something that we don't identify as a part of ourselves. But as long as it is part of us, can we really grow?

Rabbi Yaacov Haber

HOW WOULD YOU RESPOND?

- 1** You have been dating a man for some time when you discover that your cousin was almost engaged to him. Your cousin, who has struggled with anorexia, is still devastated by the break up. When she finds out that you are dating him, she feels betrayed and suffers a relapse. You struggle with your guilt. Do you end the relationship?
- 2** While on vacation in Europe, your 13-year-old son taught a local boy how to dive. As the boy leaped into the lake, he didn't notice the oncoming motor boat. Now that you are home your son won't find out that the child is paralyzed in both legs. Do you tell him?

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 בי 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.

PREFACE

Repentance does not come to embitter life but rather to sweeten it.

Rav A.Y. Kook, Orot HaTeshuva, 16

The tension between the demands of conscience and the actual performance of the ego is experienced as a sense of guilt.

Sigmund Freud in *Ego and the Id*, chap. 3

אין שלום בעצמי מפני חטאתי

There is no peace in my bones because of my sins.

David; Psalms 38; 4

DISCUSSION POINTS

1 A person is where his thoughts are. One's whole soul is immersed in the thing he is contemplating. Therefore, if one dwells on the wrong he has done in the past, by dwelling he has once again involved himself with the evil. While one's thoughts are involved in evil and his sin is alive, it is impossible to repent. This can only lead to depression. To dwell on one's past, to say, "Yes, I sinned. No, I didn't sin" is useless. What does G-d gain from this? In the time one spends thinking about sins, one could be stringing pearls, and really do something for G-d.

What does it mean to turn from evil, it means to get away from one's evil, don't even think about it ... and when it comes to reciting the confession service on Yom Kippur, say it quickly! Don't dwell on sin rather on the coronation of G-d."

From a speech given by the first Rebbe of Ger, the Chidushei HaRim before Kol Nidrei, Likutey Yehuda, Inyan Yom Kippur.

Source, p. 22 Biography, p. 14

2 The pious men of old would inscribe their transgressions in notebooks, so that they could confess them [to G-d], regret them, and repent over them. By remembering their sins, for which they will one day have to give an accounting, they would grieve and make amends. Therefore, it is good to write one's sins down, and fulfill the verse, "My sins are always before me."

R. Yehuda HaChasid, Sefer Chasidim 21

Source, p. 23 Biography, p. 15

3 It happens that a person sins and, as a result, feels guilty. This certainly comes from his good conscience. If his fear of G-d is strong, he can save himself with these thoughts. However, if his fear of G-d is weak, the experience of guilt will present a challenge to his will. In order to remove this obstacle he will break all boundaries with his sins and so attempt to silence the voice of his conscience completely.

Michtav M'Eliyohu. Vol. 4, p. 184

Source, p. 24 Biography, p. 16

4 The idea of Vidui (oral confession) is not to wallow in guilt and self-recrimination. It is to give frank and honest expression to one's often conflicting thoughts and feelings, and to own up to and take responsibility for one's personal shortcomings and for any mistakes one has made. This is what lays the foundation for more positive attitudes and behavior in the future. Until one gives verbal expression to one's negative thoughts and feelings, they remain "inscribed on one's bones" and may continue to give rise to actual physical symptoms.

Based on Rabbi Nachman of Breslav; Lekutey Moharan I, 4:5 from

***The Wings of the Sun* by Abraham Greenbaum**

Biography, p. 16

5 The feeling of acknowledging sin is one of self-degradation and abnegation, of who am I and what makes me worthy of coming before G-d and seeking His nearness. Acknowledgment of sin gives expression to everything that is tragic in man's predicament as he realizes that his life has reached a dead end, and that his very existence is meaningless and empty. On all sides, he is engulfed by Ecclesiastes' plaintive cry, "Vanity of vanities, all is vanity!" and in the midst of this nothingness man feels that he is loathsome, an outcast, an abomination. The horror of his condition brings utter despair, an overbearing sense of guilt, and a feeling of worthlessness.

This is one of the basic components of the repentance process — but there is another one which is antithetical to the first, yet is an integral part of the very same process, and whoever fails to achieve it cannot become a full penitent. This element is faith in the Creator of the Universe and in man's spiritual potential. This belief says that despite

the fact that man may become an abomination and a loathsome being, he still has the capacity to uplift himself and escape from the cage of his despair. Maimonides emphasizes this point time and again — the option is open to man; it is up to him to choose; what great powers have been granted man!

Rabbi J.B. Soloveitchik, On Repentance, pg. 259

Biography, p. 17

6 It is natural for a person to try and forget unpleasant incidents of the past, and thus seek to diminish the influence of his sins. We say to ourselves, "What has passed is passed. From this point on, we will start a new chapter." But the truth is, without a deep sense of guilt, the influence of the past is not weakened at all, even after many years. In this physical world, we live under the constrictions of time. The past and the future are hidden from our eyes. However, the spiritual world transcends time, and from the perspective of the soul a person at this very moment is involved in the sin... and so, the guiltier he feels the more he recognizes the greatness of his obligation and the lowness of his sin, which leads him to regret even more. Great men spend their entire lives in repentance, for they are always deepening their understanding.

R. Elياهو Dessler, Michtav M'Eliyohu, vol. 2, p. 79

Source, p. 25 Biography, p. 16

7 When the verse says, "My sin is always before me," it doesn't mean that a person should always feel depressed and discouraged. A person should always be involved in the highest form of repentance, which entails great joy. "My sin is always before me" really means, "it is far from me" (see Rashi on Numbers 2:2). The point is that a person should not become proud, and should remain humble before others when he remembers how he sinned against G-d. Remembering one's sin can bring a person to even greater happiness, for now he can joyfully accept everything that happens to him in life, whether from the hand of Heaven, or from man.

R. Shneur Zalman of Liadi, Iggeres HaTeshuva 11

Source, p. 26 Biography, p. 18

8 The wicked are full of regret as long as a bit of life remains in them that was not involved in the sin. But if a person continually repeats an evil action, he will feel as though the sin is permitted to him. His heart won't pain him at all, and he will wait for another opportunity to perform the act again.

Pele Yoetz, Charata

Source, p. 27 Biography, p. 19

9 The guilt that a person feels over his sins are the very pains of hell [that he deserves] because of his wrongdoing. If a person is lucky, Heaven will constantly remind him of his sins, until he suffers the amount that he deserves in this world [and not the next].

R. Tzadok HaKohen, Tzidkas Hatzadik 57

Source, p. 28 Biography, p. 20

10 When a person feels guilty over the sins he committed, he can suffer much more than all the punishments of this world and the next. This suffering is itself a cure, a cleansing and a poultice for the sin, in order to make the person healthy.

Menachem Mendel of Vitebsk, Pri HaAretz, VaEschanan

11 Every complete repentance must bring about two contradictory effects upon the soul. On the one hand, sorrow and regret for the sin and evil that are within one; on the other hand, trust and joy for the goodness [that is there]. For it is impossible that a person not find in himself some bit of goodness. Even if at times his own estimation is so clouded that he cannot find in himself any good at all; nevertheless, the very fact that he is absorbed in sorrow and regret because he recognizes his sin and evil — this fact itself is a great virtue. He should immediately become happy, trustful and filled with strength and might, even for this goodness, until he finds himself constantly filled with spirit and life — even amidst the most oppressive thoughts of repentance.

R. Avraham Isaac Kook, Orot HaTeshuva 16:7

Biography, p. 13

BIOGRAPHIES

Rabbi Abraham Isaac HaCohen 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 pulsated 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.**

Rabbi Yitzchak Meir Rothenberg Alter, The Chiddushei HaRim (1799-1866)

Rabbi Yitzchak Meir was the founder and first rebbe of the Ger dynasty, which at one time counted over 100,000 Chasidim, and to this day remains one of the largest Chasidic groups. He was a child prodigy who was sought after by all the great Polish Chasidic leaders. The Rim's mother Chaya Sara, was an orphan who was raised by the Koznitzer Maggid, and the Maggid played a great role in Yitzchak Meir's early development. The Rim became a disciple of Rabbi Simcha Bunem of Pshischa and Rabbi Mendel of Kotzk. He once said that “according to Pshischa Chasidus a person does nothing with his external limbs; the main thing is the inner self, from which one is inspired to act.”

Ger emphasized Torah learning and self-development, the externals of Chasidus were minimized or disdained. Though Pshischa and Kotzk were elitist, Rabbi Yitzchak Meir showed how their principles could be embraced by all Jews. From Pshischa and Kotzk Ger absorbed a healthy skepticism of human motivation

and the demands of the ego.

The Koznitzer admonished Rabbi Yitzchak Meir to propound *chiddushim* (new thoughts) every day and one notes a freshness and dynamism in the Rim as well as in other Polish rebbes. In his approbation to Rabbi Bunem's *Kol Simcha* printed just 33 years after the latter's death, Rabbi Yitzchak Meir expresses the hope that “probably even today his words will inspire the hearts”. Presumably he could only say “probably” because the new generation needed new inspiration. He interpreted Hillel's “if not now when” to mean that each moment has its own unique demands.

Rabbi Yitzchak Meir was a true leader and was deeply involved in all political events affecting his flock. His Halachic writings are characterized by scintillating brilliance and his non-halachic thought by great depth and warmth. The custom to make *siyyumim* during the nine days was seen by Rabbi Yitzchak Meir as motivated by a desire to bring Jews together in a harmonious spirit and thus rectify the sin of *sinas chinam* which had caused the destruction of the Temple.

Rabbi Yitzchak Meir's personal life was filled with tragedy. All his thirteen children died in his

lifetime. When he finally consented to assume leadership after the death of the Kotzker he remarked: “I am not a rebbe. I do not want money. I do not care for honor. All I want is to spend my years bringing the children of Israel nearer to their Father in Heaven.” **M.G.**

Rabbi Yehudah HaChassid (1150-1217)

Rabbi Yehudah HaChassid was one of the main teachers of the ‘Chassidei Ashkenaz’ and one of the most profound ethical teachers who ever lived.

He was the author-editor of *Sefer Chassidim*, a profound ethical/halachic treatise which has come down to us in two separate editions. The book has achieved great popularity and has been reprinted many times.

Rav Yehudah's father, Shmuel, was a saintly and renowned Rosh Yeshiva in Speyer, and Rav Yehudah studied under him.

His contemporaries said of him: ‘Had he lived in the times of the prophets, he would have been a prophet; in the time of the tannaim, he would have been a tanna; in the time of the amoraim, an amora ...’ **A.S.**

Rabbi Eliyahu Eliezer Dessler (1891-1954)

Rabbi 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 Zadok 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 con-

temporary 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.

Rabbi Nachman of Breslov (1772-1810)

Rabbi Nachman of Breslov was one of the most creative, influential and profound of the Chassidic masters. A great-grandson of the Baal Shem Tov, he was recognized as a tzaddik while still a young man. From his youth, he followed a path of asceticism and prayer, though he warned his followers not to abuse themselves physically. He was a passionate individual, given to intense swings of emotions. These he put toward the service of G-d, and spoke often of how to find G-d even in the low states of mind, and how to serve

Him during the emotional highs. Central to his teachings is the role of the tzaddik, who has the power to descend into the darkness to redeem lost souls; the path of prayer as the main expression of religious life. His main work is *Likutey Moharan*, composed partly by himself, partly by his chief disciple, Rabbi Nossan Sternhartz. The book is a collection of sermons delivered by Rabbi Nachman, given mostly on the holidays when his Chassidim gathered. The lessons are long and complex, masterfully drawing on the entire body of Talmud, Midrashic and Kabbalistic literature. Ideas are connected by a poetic and intuitive grasp of the texts. In addition, Rabbi Nachman wrote thirteen "Tales"—mythical stories of kings and wizards based upon Kabbalistic thought and capturing the essence of Rabbi Nachman's teachings. These tales were known to have influenced later authors such as Franz Kafka. Rabbi Nachman died of Tuberculosis at the age of 38. Despite the fact that there was never another "Breslov Rebbe" to fill his place, the mystery and depth of his teachings continue to attract students today, and Breslover Chassidism is one of the largest and most vibrant of Chassidic groups. **E.S.**

Rabbi Joseph Ber Soloveitchik (1903-1993)

Rabbi Joseph 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 Rosh HaYeshiva 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.

His limitless expertise in and appreciation of secular disciplines never lessened his total devotion to Torah study. Indeed Torah study was the central focus of his life and his teachings. His public historic shiurim in memory of his great father, Rav Moshe Soloveitchik, and his public shiurim between Rosh Hashana and Yom Kippur organized by the Rabbinical Council of America known as *Kinus T'Shuva*, were attended by

thousands of Torah students from all groupings in the Torah community. Thus he was one of the leaders of the generation.

He never engaged in pejorative or invectives when speaking of non-orthodox Jews. He was polite and respectful to others. Yet he was firm and inflexible in protecting and advocating the Mesorah of Torah tradition. His ruling, written by him, that one is not allowed to pray in a house of worship that violates Halachic standards even if it would result in not fulfilling the Mitzvah of Tekiath Shofar is an illustration of his strong stand on Torah and Mesorah.

This can also be seen from his opinion that while dialogue with non-Jewish faiths may be necessary, it may not deal with theological topics. This was a historic principle which guided his disciples in all their dealings with non-Jewish clergy, and continues to this very day.

His teachings and shiurim are responsible for literally thousands of men and women in the educational and academic community today. **F.S.**

Reb Shneur Zalman (1745-1813)

Reb Shneur Zalman was the founder of Chabad Chassidus, and learned about Hasidism from Rabbi Dov Baer HaMaggid, leader of the Hasidic movement. Under The Maggid, Reb Shneur Zalman wrote updated and profound commentaries about the Shulchan Aruch. When the anti-Chassidic movement was taking place in the mid-18th century, Reb Shneur Zalman went to Vilna and attempted to speak to the Gaon of Vilna to try to reach some kind of understanding between Chassidim and Misnagdim. Reb Shneur Zalman later published the Tanya, which was accepted as the written law of Chabad Chassidus. His ability to explain even the most complex issues of Torah made his writings popular with Torah scholars everywhere. Reb Zalman had a vast knowledge of mathematics and science as well. His son, Rabbi Shalom Dov Baer Schneerson, became the leader of the Chassidic movement after Reb Zalman's death.

Rabbi Eliezer Papo, Pele Yoetz (1785-1826)

Rabbi Eliezer Papo was a major exponent of the musar tradition. Born in Sarajevo in 1785, Rabbi Papo became an outstanding rabbinic scholar, deeply devoted to piety and spirituality. He authored books of halakhah, homiletics, and musar, and was profoundly committed to kabbalah as well. Rabbi Papo served as rabbi of the community of Selestria (Bulgaria). He died in 1826 at the age of forty-one.

In spite of the brevity of his life, Rabbi Papo achieved remarkable depth and breadth in his rabbinic scholarship, and left to posterity a significant literary legacy. It may be said that Rabbi Papo, in the early nineteenth century, was the exemplary spokesman of the Sephardic musar tradition of the eighteenth century.

Rabbi Papo stressed the need for sincere piety and saintliness. He generally felt that Jews should devote themselves to fulfilling G-d's commandments, without worrying too much about the problems of this world. It was the world-to-come which has ultimate value; it was that goal to which Jews should direct their lives.

His attitude was one of accept-

ance: whatever happened was for the best since it was G-d's will. Suffering and adversity were to be received with equanimity; they provided opportunities to demonstrate true faith in G-d and to repent.

Rabbi Papo taught that it was wrong to be overly concerned with earning a livelihood. To be sure, one had to work for a living, not relying on a miracle to sustain him and his family. But income is determined by G-d. If G-d wants someone to be poor, he will be poor no matter how hard he works. And if G-d wants him to be rich, he will be rich even if he does not work hard. We are all obliged to devote some time to making our living but we must realize that our level of success is determined by G-d.

Rabbi Papo stressed that one must have faith in the words of the sages, submitting to their authority, and indeed, practicing intellectual subservience to anyone greater than oneself. It is proper not to speak with definitive certainty, but to be open to the possibility that others may have more understanding of truth.

Rabbi Papo advocated a tradition-bound, static Judaism. He called for a life of piety and acceptance of G-d. He demanded total allegiance to rabbinic tradition,

stressed the need to live according to traditional patterns and preferred the traditionalism of Moslem lands to the modernity of Europe. His ultimate focus was not on life in this world, but on the world to come. **M.A.**

**Rav Tzadok HaCohen
(1823-1900)**

Rav Tzaddok, 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.**

SOURCES

קדם יום הכיפורים אמר אא"ו הרה"ק הו"י הרי"מ וצ"ל חלה"ק:

התרגום ללשון הקודש

בצורה לא לביש ברמשא זמן כל
עכשיו יש לו עבודת אחרת. זמן אחר
ועבודת אחרת. זמן אחר דוד המלך צ"ה
חשבו דרכי ואשיבה רגלי אל עדותי.
רק להתייגע בתורה בכל כוח. וממילא
נעשה מקשר אל התורה. ששים רבוא
אוחיות לתורה וששים רבוא נשמות
ישראל הנמצאות בתורה ומתאחדים עם
הכלל. ומשכנים עבודתו בכלל יש לו
מן הכלל. יש לו יותר מהכלל. מזה
שהוא מבנים בכלל. אפשר לקבל
מידות אחר דבר מה מעכשיו שלו
מ"ע. מציג הפוך ברעש והפוך בו. מן
סוף הוא רפש. כן חטא. לא חטא מה יש
לשמים מזה. ובתוכן שחושב בזה. יכול
להיות נזקב מרגליות שיהי מזה דבר מה
לשמים. צ"כ סוד מ"ע. הנזקק מ"ע. אל
תחשוב בו. ועשה טוב. עשית תבילות
עבירות עשה תבילות מצות צדק. על
כן היום לפני יום הכיפורים צריכין
לדריש עיבת הנזק מתוך ישוב הערת
ומעומקא ולבא. לא על ידי התפעלות.
וקבלה בלב על להבא ולהיות בשמחה
כמיש עבדו את ה' בשמחה ולומר את
הידידי על חטאים במחירות רבה. לא
להיות שקוע בהם. כי אם בתחמלק
אתה ה' לבדך. עולה"ק.

לך

ספר חסידים

ט

לו שלא נתגלה עונו שנאמר (תהלים ל"ב א') אשרי נשוי פשע כסוי חטאה [ג].
כא חסידים הראשונים היו כותבים באגרת עונותיהם כשהיו חוטאים [א] כדי
להתודאות על חטאתם (א) וכדי שיזכור ויתחרט ויעשה תשובה מפני שזכור
עונותיו שהוא עתיד ליתן דין וחשבון עליהם ויעשה תשובה ולפיכך טוב לכותבם
(ב) לקיים מה שנאמר (תהלים ג"א ה') חטאתי נגדי תמיד. (ג) וזכור יום המיתה
וגיהנם יום הדין (ד) ולבסוף אהבת שמים כי היא מובחרת [ב]. אך ברמז יכתבם
שלא ימצאם שום אדם. ומה שאמרו [ג] חזקין מאן דמפרש חטאי' והו' שמגיד לכל
אשר חטא אבל מותר להגיד לאדם צדיק וצנוע אחד מעונותיו [ד] כדי שיוזרה לו
האיך יעשה תשובה. או ישאל לו סתם אדם שעשה עון זה ובה לשוב האיך יעשה
תשובה. אע"פ שהתשובה והצדקה יפה לו לאדם בכל עת ימים שבין ר"ה ליו"כ יפה
היא יותר [ה] ומיד היא מתקבלת שנאמר (ישע' ג"ה י') דרשו את ה' בהמצאה. בדיא
ביחיד אבל בציבור כל זמן שהם עושים תשובה וצווקים בלב שלם הם נענים כענין
שנאמר (דברים ד' ז') [וכי] מי [וגומ'] כה' אלהינו בכל קראינו אליו [ו]. יום כפור
הוא יום תשובה [ז] לכל יחיד ולרבים והוא קץ מחילה וסליחה לכל ישראל לפיכך
והיבים הכל לעשות תשובה ולהתודאות ביום כפור. ומצות ודוי יתחיל
מבעוד יום [ח] קודם שיאכל וישתה שמא יחנק בסעודתו. ויאמר הודו שנתנו אבל
אנחנו חטאנו [ט] והוא עיקר הודו. העבירות אע"פ שהתודה ביו"כ זה ועודנו עומד
בתשובתו [י] מתודה עליהן ביו"כ אחר שנאמר (תהלים ג"א ה') כי פשעי אני אדע
וחטאתי נגדי תמיד.

אבל מי שלבו גם במקום, ואינו מוכן להכניע את אנוכיותו, לא ירצה להכיר בשפלותו, ובמקום לדחות התרעומת ולבטלה לגמרי, עלול הוא גם לחזק אותה, ואפילו לתת לה ביטוי. אבל איך יבואו מזה לידי כוונת להכניס ח"ו ולבקש עליה לפרוש מאחרי המקום? ראיתי בשם הר"ג מברסלב זצ"ל שדבר זה יכול להתפתח מצד כח היצר הטוב שיש בו. כי יתכן שהאדם יחטא, ובתוך חטאו מתעורר בו הרהור חרטה, שזה בא מצד היצר הטוב בלי ספק. והיה אם יראתו חזקה, לפעמים יכול להציל את עצמו על ידי הרהור זה, כמעשה דרבי אלעזר בן דורדיא (ע"ז יז). והאיש שהיה זהיר במצות ציצית (מנחות מד). אבל אם יראתו לקויה, אדרבא, ירגיש את הרהור החרטה כעיכוב בדרך רצונו, וכדי לסלק מעליו עיכוב זה יפתחו יצרו להתעמק עוד יותר בחטא ולפרוץ כל הגדרים, כי על ידי זה חושב לשטוף לגמרי את

פעולות החרטה

אמנם לא די בקבלה כנה לעתיד. כדי לבוא לידי תשובה גמורה צריך להתחרט על העבר. ומהו חלקה של החרטה בתשובה? — מצד אחד היא באה כדי לחזק את הקבלה להבא. כי אין הקבלה מבוססת היטב אלא כשהיא באה מתוך הכרת גודל החטא ומתוך צער על העבירות שעבר. ולא עוד אלא שהחרטה באה כדי לחזק גם את העבר עצמו. צער החרטה מנקה את טמטום החטא, כדברי המסילת ישרים (סוף פ"ד): "שהעון סר ממש מהמציאות ונעקר, במה שעכשיו מצטער ומתנחם על מה שהיה למפרע", ע"ש. בעומק החרטה תלויות דרגות התשובה. קבלה על העתיד בלי חרטה על העבר מתקנת רק מכאן ולהבא (כפי שיבואר להלן). אבל חטאי העבר עדיין קיימים.

מטבע האדם הוא להסיח דעתו מהרברים הבלתי נעימים שעבר, ולשכוח אותם. כן אנחנו רוצים להחליש את רושם העוונות שעבר, ואומרים לעצמנו "מה שעבר עבר, זמכאן ולהכא נתחיל חשבון חדש". אולם כמובן שלאמיתו של דבר — בלי חרטה עמוקה — רשמי המעשים שעברו לא נחלשו אפילו כחוט השערה, אפילו עברו עליהם כמה וכמה שנים. כמו שנאמר (במדבר ט"ו) "הכרת תכרת הנפש היא עוונה כה". טומאת העזת טבועה בגפש דאדם לגצח ר"ל, עד שבאה לידי תיקונה. בעולם הגשמי אנו חיים תחת ההגבלה של זמן; העבר והעתיד נעלמים מנגד עינינו. אבל העולם הרוחני הוא למעלה מהגבלת הזמן ולכן במבט הנפש עומד האדם עכשיו עם החטא בידו, והנה כרגע הוא עושה את העבירה שעבר עליה לפני זמן רב, ואפילו במבט הזמן, הרי הפסד שהיה לו גם לפני הרבה זמן — אם הדבר חשוב בעיניו הוא מצטער עליו תמיד, וזכרו לא ימוש מנגד עיניו. לכן אם העבירה היתה נוגעת

אגרת התשובה

200

כמ"ש כי לא כלו רחמיו. ולגבי בוד' א"ס אין הפרש כלל בין מספר קמן לגדול דכולא קמ' בלא ממש חשב ומשה קמן וגדול וכו'. ולכן מעביר אשמותיו בכל שנה ושנה וכל החטא שמתוודים בעל הטא מדי שנה אף שחור ועבר עליהם חזר ומתוודה עליהם ביוה"כ בשנה הבאה וכן לעולם. ובכל שנה ושנה לא דוקא אלא כמו כן בכל יום ויום ג"פ מברכ' בא"י תנו המרבה לסלוח ובמאד"ל תפלה בנגד המידין תקנה. ותמיד של שחר ה' מכפר על עבירות הלילה ותמיד של בין הערביים על של יום וכן מדי יום ביום לעולם. אלא שיוה"כ מכפר על עבירות הכוזבות. והתמיד שהוא קרבן עולה מכפר על מ"ע בלבד. ובן התפלה בזמן הזה עם התשובה כנ"ל. ואין זה אחרא ואשוב. כי היינו דוקא שבשעת הרטא היה יכול לכבוש יצרו אלא שסומך בלבו על התשובה ולכן הואיל והתשובה נרמית לו לחטא אין מספיקין וכו'. ואף גם זאת אין מספיקין דייקא. אבל אם דחק ונתחוק ונתגבר על יצרו ועשה תשובה מקבלן תשיבתו. אבל אנן שמבקשים בכל יום סלח לנו אנן מקדימין לבקש והחזירנו בתשובה שלימה לפניך דהיינו שלא נשוב עוד לכסלה וכן ביוה"כ מבקשים יהי רצון מלפניך שלא אחרא עוד מספיקין ומספיקין כמאד"ל הבא למדר מסייעין אותו הבא דייקא מד שבא ואי לזאת גם הסליחה והמחילה היא מיד. ומ"ש ורמאיתו נגד חמיר אין המכוון להיות חמיר עצב נבזה ח"ו הוא כתיב בדר' חשמעני שישן ושמחה וכו' וזוה נרבה הסמכנו וכו' ומשם שצ"ל כל ימיו בתשובה עילאה

שדיא

לעשות יעשה והן אמת שגם ורשעים מלאים חריות שחמיר ששעה דבר שלא כהוגן והלן מוטו ויחזיר חמיר מתחרט מעט ואומר הלאי שלא עשיתי יותר טוב היה. כאילו גם עכשיו הוא טוב. אבל יותר טוב היה אם לא היה עושה חת

מחמת שהיחיד מקטין העבירה וממעטה בעיניו כמו שפירשו המפרשים על פסוק וכל יצר מחשבות לבו רק רע רק לשון מעוט חת גם כן הוא כשש בו לחלוחית של חיות שלא נשקע כל כך באותה עבירה אבל אם הורגל בה נעשה לו כהתר. לבבו עליו לא יכאב כי יש את לבבו מתי תבא לידו פעם אחרת ויעשה אבל האיש אשר גע בלבו יראה ה' נפשו לו חיה אם תקפו יצרו ועבר עבירה או כשנמקחו עיניו בוקטו חוחר את אשר עשה בילדותו לבו יחיל בקרבו חיל כילולה ומר לו מר ופלגי מים ידרו מעיניו יותר ממי שמתו מוטל לפניו כי כן נאה וכן יאה למי שהמרה את פי אדוניו אדון רם ונשא חכעיסו על פניו וכבר כתב רבינו יונה בשער התשובה שלפי היגון והאנחה שיאנח בשכרון מתנים על העון ככה נקה לו יקנה האיש מעון והן הם יסורים של אהבה שבאים למי רוב האהבה שיש לו עם הבורא יותר ויותר מבני יחידו ורוחו ונשמתו ולכן רוחו אליו יעצורב איך עשה הרעה הגדולה חת יהיה לו למחיה ולסליחה גדולה כי בזה יתקן את מעות ויעשה בדר שלא יוסיף על חטאתו. והגדר הגדול לחשוב מחשבות טרם עשות שום דבר ודבר דבר אפילו של מצוה כי פרי המהירות חרטה ומחן מחן מובטח לו שלא יחסא ושום תקלה ודבר שאינו מתוקן לא ימצא אתו רק את הכל עושה יפה בעתו כי בעיניו יראה ולבבו יכין אחרית דבר מראשיתו ומצא כדי נאותו.

חול המועד ידע מאד"ל שהמכות את המעודות דהיינו חול המועד

אין לו חלק לעולם הבא ופירשו דהיינו שנהג מנהג חול במלאכה או באכילה ושתייה ויחד האיש וילפת שיש דברים שנראים קלים ואדם דש אותם בעקביו עליהן אמרו שחזקו עליהן אין לו חלק לעולם הבא ובפרט בענין חול המועד רבים עברו ומחמת שהותרו איזה מלאכות יותר מייט נעשו כל המלאכות כהתר ואין מבקש לידע

הרעות והחסרות נפתחו בגדולי עולם. אדם הראשון נהרג בנו ע"י אחיו. אברהם אבינו ויצחק אבינו יצאו מהם ישמעאל ועשו. יעקב אבינו מצאנו רעות רבות נרדף מעשו ולכן וטמא את בתו ומתה אשתו ונאכד בנו ממנו כ"ב שנה משה רבינו ברח מלפני פרעה וישב בבית האסורים בבית יתרו עשר שנים (כמ"ש בספר הישר). וכן יוסף הצדיק ענו בבבל רגלו ברזל באה נפשו י"ב שנים. אהרן הכהן מתו שני בניו בחורים גדולי עולם ביום א'. שאול המלך נהרג הוא ו' בניו ביום א'. דוד המלך מצאנו רעות רבות שהיה נרדף משאול וברח מאכשלוס בנו ונהרג אכשלוס ואמנון בנו. שלמה המלך היה נע ונד בארץ נודד ללחם וכהנה רבות רעות לצדיקים ורעות וטוסדי דוד ודוד ובפרט את קובעת את כוס העניות חילי דלות רבים שהו כגון הלל וריא בן פרט ור' יהודה בר אלעאי ורבים כמותם שלמים וכן רבים נמצאים בכל דור ודור שסובלים עניות ויסורים קשים מינים ממינים שונים זאת תהיה נחמתו על ואיש אשר ה' הפך דכאו באיזה יסורין וחסרונות ישב בדר וידום ויקבל דין שמים בשמחה בהאמין אמונה שלימה כי כל דעבד רחמנא לסב עבד להנאתו ולטובתו כאשר יאות לאב רחמן בעל הרחמים ויאמר הצור תמים פעלו כי כל דרכיו משפט כי לא טוב אנכי מהאנשים והאלה שלמים וכבר לא יש טובה שלימה בעוה"ז ואין לך אדם שלא יהא לו אינו רעה ואיזה חסרון ומכע' ליה לקבוליה בשמחה וליתן תהדות לה' ולברך על הרעה ועל הטובה ולומר ברכי נפשי את ה' וכו' כי לא כחטאינו עשה לנו ולא כעונותינו גמל עלינו ולא השפיע ה' לו טובה יתא מפחד תמיד שלא יאכל עולמו בחייו ולעולם יאמר קטונתי מכל החסדים וכדי שלא ינוכה מוניותיו וגם כדי שיתקיימו נכסיו יעשה כמ"ש רמל ממה חסר וירבה עשות חסד בטובתו אשר חגנו ה' בגונו ובממונו ובביתים שיש לו ובחמלתו וכדומה וזוה הן צדיק בארץ ישולם ושכרו יהיה מושלם.

חרטה עיקר התשובה היא חרטה נמרה שיתחרט על מה שעשה שלא כהוגן כמי שמתחרט על שרגל בנו יחידו כנעסו או בשכירותו ואם יכול לתזויתו כל אשר בכהו

[נז] העגמת נפש שיש לאדם על עבירות שעשה הם ממש יסורי גהינם על אותה עבירה ולכן אמרו בסוף פרק קמא דברכות (יב:) דהעושה דבר עבירה ומתביש בו מחלין לו על כל עוונותיו כי כבר סבל עונש גהינם ומי שזוכה מן השמים מזכירין לו בכל עת עבירות שעשה ומתמרמר עליהם עד שסובל שיעור גהינם המגיע לו על זה, בעולם הזה וזה הפרעון מן העבירות שנפרעים מן הצדיקים בעולם הזה כי בענשי עולם הזה ממש יש משפטים אחרים כמו שאמרו ז"ל (מועד קטן כח.) חיי בני ומוזני לא בזכותא תליא מילתא אלא במזל וזה שאמר דוד המלך עליו השלום גם כי אלך בגיא צלמות לא אירא רע וגר' (תהלים כג) ודאי לא חשב שיהיה בגהינם לעתיד לבא כמו שאמרו (ברכות ד.) דקרי לגפשיה חסיד ועיין שם, ועל כל פנים לא היה פותח פיו לשטן ח"ו אם חשש שמא יגרום החטא, רק רצה לומר כשהיה חולך בגהינם בעולם הזה, כשהיה חולך בעצבות ומרה שחורה על חטאיו ועל ידי עצבות השכינה מסתלקת ויוכל לבא לידי רע כנודע, על זה אמר לא אירא רע כי אתה עמדי, אתה אינו מדרגת השכינה הנקרא אני כנודע שמסתלקת בעצבות רק מדרגת קודשא בריך הוא הנקרא אתה, זהו עמדי גם בעת העצבות שמצדו הוא ההתעוררות לכך.