

P A R D E S

P R O J E C T

VOLUME 2
NUMBER 2

1. That which
represents
one's
individuality;

2. The uniting
principle, as
a soul,
underlying all
subjective
experience.

S? If

S?lf



THE PARDES PROJECT
VOLUME 2 NUMBER 2

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.

How Would You Respond?

- 1 Your sister comes to you with the long awaited good news. She has just been approved for a scholarship to attend one of the best law schools in the country. Your parents are excited and you begin to discuss plans for a celebration. As you congratulate her, however, you realize that rather than being ecstatic, your sister seems troubled. She explains, with tears in her eyes, that the scholarship has just put the nail in the coffin of her life-long dream. Secretly, she yearns to be an artist.
- 2 Your friend is deeply troubled. The friend has led an honorable life with a reputation for integrity, honesty and commitment. In fact, your friend is regarded as a model who is looked up to by others. He has reached a point of life where he is being invited to undertake broader leadership roles. Deep inside, he is convinced that his capacities are consumed by merely maintaining the integrity and spiritual growth of his own family, yet the needs of the community are just so great!
- 3 While your passion has always been Jewish education, you realized early on that teaching would not provide a sufficient income for your family. You therefore embarked on a lucrative career in finance, rising through the ranks to become the chief financial officer of a large corporation. You find, however, that you are increasingly frustrated. Attempts to satisfy your inner self by teaching youth groups on weekends have been insufficient, and your level of discomfort is rising. While you recognize that the burdens of your children's tuition and a mortgage do not afford you the latitude to abandon the world of commerce, you despair as you see your life passing by. Your spouse is prepared to support whatever you choose.

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

Shulchan Aruch O.H. 110

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.

יהי רצון מלפניך ה' אלוקי
ואלוקי 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 ואביטת נפלאות
מתורועד.

Points for Study

- 1 And than Mordechai said to Esther; who knows? Maybe it was for this very moment that you have become the queen.
Book of Esther 4;14
Source, pg. 18
- 2 You can not teach a man anything, you can only help him find it within himself.
Galileo
- 3 Just as there are no two faces that are exactly similar, so too there are no two natures that are exactly the same.
Talmud Brachos 58
Source, pg. 19
- 4 It is the basic obligation of every Jew to clarify and decide what is his purpose in this world.
RAMCHAL, Mesilos Yeshorim, chap. 1
Source, pg. 20 Biography, pg. 9
- 5 G-d commanded Moses to exalt the status of every member of the Jewish Nation – to explain to them their individual potential and how to achieve greatness.
Ramban Bamidbar 1; 3
Source, pg. 21 Biography, pg. 12
It is as if the Creator Himself met with every single Jew and empowered him or her as an individual – as if He told them “Besides for being part of the community, you as a person are an entity unto yourself.”
Rav Yerucham Levovitz of Mir, Chaver HaMamarim 58
Source, pg. 21 Biography, pg. 10

6 Every Jew has at least one aspect that raises him or her above every other person. In this area, that person is considered a ruler over all of Israel. There is no such thing as a Jew that doesn't have a crown that only he can wear.

Reb Tzadok HaKohein; Pri Tzadik Shkalim, 4
Source, pg. 22 Biography, pg. 13

On the other hand....

7 They (Korach and his company) gathered together against Moses and against Aaron and said to them; "...why do you exalt yourselves over the congregation of G-d?" (Bamidbar 24; 3) Korach's claim (from his point of view) was true, there is no justification for exalting oneself above others. Just as Moses was destined and singled out to receive the Torah, so too is every Jew singled out and destined for a particular task. No one is more exalted than his brother. Just as even one missing letter in a Torah invalidates the entire scroll, and just as every limb in the human body has its irreplaceable purpose, the contribution of every single Jew is vital to the entire people of Israel.

Reb Tzadok HaKohein, Tzidkas Hatzadik 231
Source, pg. 23 Biography, pg. 13

8 *Becoming a leader is synonymous with becoming yourself. That simple, that difficult.* Warren Bennis

9 Rabbi Jose the son of Rabbi Chanina, once told of two miracles. The first was the miracle of the *manna*. When G-d provided the Israelites with *manna* in the desert, said Rabbi Jose, the *manna* assumed whatever shape and taste each individual desired: to infants it seemed like mother's milk; to the young it was succulent; and to the old it was reviving.

On a grander scale, continued Rabbi Jose, was the miracle of G-d's word. **When G-d revealed Himself to the children of Israel in the desert, each individual standing at the base of Mount Sinai heard G-d's word as a personal and unique address.** A public message to a people was also a private message to each person. All who stood expectantly at the foot of that arid mountain understood the meaning of revelation in accordance with their own striving, their own capacities and their own heart.

P'sikta D'Rav Kahana 12; 25

Source, pg. 24

10 There were those that went off the path of the Torah because they rebelled against a method of learning which ran counter to their unique individual nature.

Rav A.Y. Kook, Orot HaTorah pg. 43

Source, pg. 25 Biography, pg. 14

11 *Do not attempt to do a thing unless you are sure of yourself, but do not relinquish it simply because someone else is not sure of you.*

Stuart E. White

12 Sometimes it is the very fault of the leader which allows him and his people to connect. If the righteous man would be perfect there would be no way for the people to connect with him. It is for this reason that the Talmud tells us that a leader must always have a skeleton in his closet (lit. a sack of reptiles hanging behind him) so that he can always have a way to connect with his people.

Toldos Yaacov Yosef; K'doshim

Source, pg. 26 Biography, pg. 15

13 A father is obligated with respect to his son, to circumcise him, to redeem him if he is a first-born, to teach him Torah, to take a wife for him and to teach him a craft. Rabbi Yehudah says: anyone who does not teach his son a craft ... it is as if the father has taught him banditry.

Talmud Kidushin 29a

Source, pg. 27

yet...

14 It is not only the tribe of Levi (whose members are absolved of all worldly responsibility in order to devote their lives to the service of G-d) but any Jew from any walk of life who is inspired and driven to dedicate himself to stand before G-d and serve Him ... and he therefore throws from his shoulders the yoke of mundane pursuits, he is sanctified as the holy of holiest ... G-d will provide for him just as is a Kohen and a Levi...

Maimonides, Laws of Shmita 13; 13

Source, pg. 28 Biography, pg. 16

yet...

15 Be my wife according to the law of Moses and Israel. I will cherish, honor, feed and financially support you in accordance with the custom of Jewish husbands

Excerpt from the *Ketuba*, the Jewish marriage contract

Source Biography

Many of these biographies were contributed
by Rabbi Matis Greenblatt

Rabbi Moshe Chaim Luzzatto (1707-1746)

Though 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 Yisroel 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 has been published, including several heretofore unpublished manuscripts. And, in one of the standard texts of modern Hebrew literature, R. Moshe Chaim is hailed as the father of modern Hebrew literature.

Reb Yerucham Levovitz (1875-1936)

From that day on I have striven to relive the sublime feelings, the awe, the joy, the inner fervor for holiness which were awakened by being in his presence.

Rabbi Shlomo Wolbe (Preface to Alei Shur)

The Mirrer Mashgiach", as Rabbi Levovitz was known, was one of the most influential musar thinkers of his time. He first studied with R. Noson Zvi Finkel of Slabodka, who sent him to Kelm where he arrived in the last year of R. Simcha Zisel, the Alter of Kelm's life. Rabbi Levovitz said that all of his thought was a commentary on Reb Simcha Zisel. Reflecting back many years later he recounted his feelings at the funeral of his mentor: "I have only now begun to understand what man is, and what his obligations are, just now are my eyes opened as I heard your words just a few times and now you have left me".

Rabbi Levovitz first became "Mashgiach" (spiritual mentor) in the Mirrer Yeshivah in 1908, but during the dislocations caused by World War One he assumed various positions in different Yeshivos until 1923 when he returned to his position in Mir.

He was a man of powerful intellect who accomplished in the sphere of Aggada what others of his generation achieved in the sphere of Halacha. He unraveled many puzzling Aggadic passages and made them shine with fresh clarity and light.

In the last period of his life, secularly educated students from Western Europe and America came to the Yeshiva with many questions. Reb Yeruchem devoted much time to explaining the difference between the knowledge of Torah and that of science and he had a great impact. After many years one of those students was asked why he became such a "fiery Chasid" of Reb Yeruchem. He replied that he was one of the dead whom Reb Yeruchem had revived and that was enough reason.

His personality was regal, but self-effacing. His devotion to his students knew no bounds. He once took sick and was prevailed upon to visit Carlsbad. At the time he wrote to a friend that he did not know whether it was proper to forsake the Yeshiva for "a man involved in the *tsibur* (group) can never leave and I question whether he may do so even when his life is at stake (*pikuach nefashos*)". Reb Yeruchem's essays are collected in *Daas*, *Chochmah*, and *Musar* and his lectures on Chumash in *Daas Torah*. A lengthy essay, on Reb Yeruchem's life and thought, *Adam Biykar*, was written by Rabbi Shlomo Wolbe.

RAMBAN
Rabbi Moshe Ben Nachman (1194-1270)

Besides the Rambam, the Ramban was probably the greatest and most influential of the Rishonim. Born in Gerona, he remained there most of his life. Like the Rambam, he was equally distinguished in both Halacha and Jewish Philosophy. His contributions to scholarship covered every area: his Talmudic commentaries combined the French school of analysis with the Spanish emphasis on halacha and every word he wrote was scrupulously examined in all of Spain; he wrote major works defending Alfasi against the critique of Baal HaMaor and Ravad and Bahag against Rambam's criticisms of his classification of mitzvos; he wrote masterful works of halacha such as *Toras HaAdam* on the laws of death and mourning including a philosophical section, *Shaar HaGmul*; he committed to writing derashos he had given on fundamental topics such as Rosh Hashana, Koheles and Torah; he wrote an account of his public disputation in Barcelona with the convert Pablo Christiani in 1263; he composed poetry, but probably the most popular of his works is the Commentary on Chumash which he modestly directed to "calm the minds of those weary of galus, studying on Shabbos and Moadim".

The Commentary is multi-dimensional including all methods of interpretation from simple interpretation to esoteric Kabbala. The Ramban was not satisfied with explaining the verse at hand; he is concerned with the overall structure of the various chapters and their interconnections. Many of his explanations have become basic principles of Judaism. The Commentary is available in English translations.

The Ramban held that the mitzvah of settling Eretz Yisroel applies even today and ultimately settled there himself during the last years of his life. When he arrived in Jerusalem there was hardly a minyan and he wrote that "what had been the most sacred is now the most desecrated". He organized a minyan and erected a synagogue. Over the centuries his view on the mitzvah of settling the Land has been most influential. He also held that even mitzvos which were obligatory outside of the Holy Land did not achieve the same level as when performed within Eretz Yisroel. Looking back at the chaotic state of the Land during the periods of non-Jewish control, he interpreted Leviticus 26:32 as promising that Israel's enemies will be unable to settle the Land. As part of the mitzva of settling the Land he included the admonition "that we not forsake the Land to others of the nations" (Numbers 33:53).

Recognizing the anguish people experience in everyday life without apparent explanation, he composed a major Commentary on the Book of Job.

Rav Tzadok HaCohen (1823-1900)

Rav Tzadok, 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 Chassidic and non-Chassidic worlds, Rav Tzadok's writings were a synthesis of analytical logic and mysticism. Eventually, Rav Tzadok became the Rebbe of Lublin. His writings are treasured by scholars everywhere.

**Rav 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, which he brought to bear upon the contemporary scene. He saw the return to Eretz Yisroel 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.

Rabbi Yaacov Yosef of Polonnöye (died 1782)

Rabbi Yaacov Yosef of Polonnöye is the primary firsthand source for the Torah of the Ba'al Shem Tov. His main work, *Toldos Yaacov Yosef*, is replete with direct quotes from the Ba'al Shem. It is the first major work which expounds Chassidism. Reb Yaacov Yosef was a great *talmid chochom* and was the rabbi of Shargorod. When he embraced Chassidism, he was expelled from his position on a Friday afternoon. It is said that G-d sends the cure before the sickness. The

rationalism of the enlightenment which undermined religion was met through Chassidism by an unprecedented yearning for spirituality.

Yaacov Yosef developed the concept of the tzadik as the conduit for spirituality to the masses and the interdependency of the two. Ironically, he did not personally enjoy a great following and Rabbi Dov Baer of Mezhirech, rather than he, became the successor to the Ba'al Shem Tov. However, his written words retain their power and influence.

RAMBAM

Rav Moshe Ben Maimon (1135-1204)

Moses Maimonides is known as the greatest Jewish philosopher and codifier of Jewish law in history. Born in Cordova, Spain, he was forced to flee from fanatical Moslems at the age of thirteen, where he traveled with his family to North Africa, and ten years later to Palestine. As a result of the devastation left by the Crusaders, Palestine was virtually uninhabitable, forcing the family to move to Fostat (current day Cairo). Throughout these journeys, the young Maimonides had concentrated on Torah studies under the guidance of his father, and by the time he reached Fostat had become a famous scholar. Supported by his merchant brother, the Rambam wrote extensively, gaining international acclaim in both Jewish and secular fields of knowledge. After the tragic death of his brother, the responsibility of supporting

his family fell on the Rambam's shoulders, and through his fame he was appointed chief physician of the Sultan. Despite his many responsibilities the Rambam was able to complete some of his major works, including *The Guide for the Perplexed*, and his magnum opus the *Mishna Torah* – the great codification of all Jewish law. While he was considered an undisputed leader of world Jewry at the time, there was bitter opposition to much of his works because they incorporated much of Aristotelian philosophy that went against the traditional purist ideology of much of Ashkenazic Jewry, and others believed his codifications would make much of the role of the rabbi and the study of the Talmud obsolete.

Sources

1 Book of Esther 4:14

אסתר ד:יב-טז

כֹּל־אִישׁ וְאִשָּׁה אֲשֶׁר־יָבֹוא אֶל־הַמֶּלֶךְ אֶל־
הַחֲצֵר הַפְּנִימִית אֲשֶׁר לֹא־יִקְרָא אֶתְּתָהּ דָּתוֹ
לְהַמִּית לְבָד מֵאֲשֶׁר יוֹשִׁיט־לוֹ הַמֶּלֶךְ אֶת־
שֶׁרְבִיט הַזֶּהָב וְחִיָּה וְאֵנִי לֹא נִקְרָאתִי לָבֹוא אֶל־
הַמֶּלֶךְ זֶה שְׁלוֹשִׁים יוֹם וַיִּגִּידוּ לְמֶרְדֵּכַי אֵת
דְּבָרֵי אֶסְתֵּר׃ וַיֹּאמֶר מֶרְדֵּכַי לְהָשִׁיב אֶל־אֶסְתֵּר
אֶל־תְּדַמֶּי בְּנִפְשָׁךְ לְהַמְלִיט בֵּית־הַמֶּלֶךְ מִכָּל־
הַיְּהוּדִים׃ כִּי אִם־הִתְחַרַּשׁ תִּחְרֹשִׁי בְּעֵת הַזֹּאת
כִּי־נָח וְהִצֵּלָה יַעֲמֹד לַיהוּדִים מִמָּקוֹם אֲחֵר וְאֵת
וּבֵית־אֲבִיךָ תִּתְּאֲבֹדוּ׃ וְכִי יִדְעֶה אֶת־לַעֲזֵת מֶלֶכָּהּ
הַנִּצֵּת לְמַלְכוּתָהּ׃ וְהָאִמֶּר אֶסְתֵּר לְהָשִׁיב אֶל־
מֶרְדֵּכַי׃ לֵךְ בָּלוֹס אֶת־כָּל־הַיְּהוּדִים הַנִּמְצָאִים
בְּשׁוֹשָׁן וְצֻמוּ עָלַי וְאֶל־תֹּאכְלוּ וְאֶל־תִּשְׁתּוּ
שְׁלֹשַׁת יָמִים לִילָה וְיוֹם גַּם־אֲנִי וְנַעֲרָתִי אֲצוּם
כֵּן וּבָכֵן אָבֹוא אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת וְכָאֲשֶׁר
אֲבָרְתִי אֲבָרְתִי׃ וַיַּעֲבֹר מֶרְדֵּכַי וַיַּעַשׂ כְּכֹל אֲשֶׁר־
צִוְתָהּ עָלָיו אֶסְתֵּר׃

[illegible]

הטעם בזה בעבור שאינו חזק למלחמה בפחות מעשרים, וכמו שאמרו בן עשרים לרדוף¹⁵. אבל יתכן שיהיה פירוש כל יוצא צבא, כל היוצאים להקהל בעדה¹⁶, כי הנערים לא יקחלו בתוך העם, כי כל אסיפת עם תקרא צבא¹⁷. וכן לצבא בעבודת אהל מועד¹⁸, ישוב מצבא העבודה¹⁹. במראות הצובאות אשר צבאו²⁰, וכן צבא השמים²¹, וכל צבאם צויהי²². ולכך יפרש באנשי המלחמה מצבא²³ המלחמה, והתייחסם בצבא במלחמה²⁴, ואמר כאן כל יוצא צבא²⁵, כדרך כל יוצאי שער עירו²⁶. ואמר לצבאותם²⁷, שהם צבאות רבות, כי כל שבט ושבט צבא גדול. הלשון שכתב רש"י כמו שאומרים לקוסטינו ארים רישיה דפלן, לא נחברר לי למה דרשו אותו לגנאי²⁸, אם מפני שמתו במדבר, ובמטה לוי²⁹ אמר פקוד³⁰, לפי שלא היו בכלל גזרה, והלא במנץ שני של באי הארץ נאמר³¹, כן, שאו את ראש כל עדת בני ישראל³². אבל בהגדה של ויקרא³³ רבה דורש לשבת, אין שאו אלא לשון גדולה כמו דכתיב ישא³⁴ פרעה את ראשך והשיבך על כנך, אמר הקב"ה לישראל נתתי לכם תלוי ראש ודמיחי אתכם לי, כשם שיש לי תלוי ראש על כל באי עולם שנאמר לך ה' הממלכה והמתנשא לכל לראש³⁵, אף לכם עשיתי תלוי ראש, שנאמר שאו³⁶ את ראש כל עדת בני ישראל, לקיים מה שנאמר וירם קרן לעמו³⁷, וכן הוא אומר ונתנך ה' אלהיך עליון על כל גוי הארץ³⁸. כמזה דכתיב ישא פרעה את ראשך והשיבך על כנך³⁹, ואם לא יזכו ימותו כלם כמה דכתיב ישא פרעה את ראשך בעליך ותלה אותך על עץ⁴⁰. והנה הלשון כפי חכמה יתפרש בטובה לסובים⁴¹, וכיון שהוא לשון גדולה ונאמר כן

15 אבות ה, כא, 16 להלן ח, כד, 17 שם כה, 18 שמות לח, ח, 19 דברים ד, יב, 20 ויעיר מה, יב, 21 להלן לא, יד, 22 דבריהם ז, פ, 23 כראשית לר, כד, 24 תפקידו אותם לנכאותם, 25 להלן כ, טו, 26 ע"פ כ"ו, ובמ"ש: אסר, 27 ע"פ כ"ו, ובמ"ש: כוויקרא רבה, ולא פשטתי שם, אבל פירוש לענין זה מצאתי במדבר רבה א, ז: שאו את ראש, אמר הפס"ח לישראל לא חובבתי בריה יתירה שם, לכך נהניי לכם תלוי ראש ודמיחי אתכם לי, שכשם שיש לי תלוי ראש על כל באי העולם, שנאמר ה' ה' הגדולה, כך לכם עשיתי להיות לכם תלוי ראש, לכך נאמר שאו את ראש, לעינים מה שנאמר וירם קרן לעמו, וכן הוא אומר ונתנך ה' אלהיך עליון על כל גוי הארץ, ועיין גם בתוספתא במדבר ח, ובסור גורם: ובפרש' בספר סניי ובה דורש אותו לשבת ולגנאי, וכו' יעלו לגדולה כמו יבאו ובר, 27 כראשית ס, יג, 28 דברי היסודא כח, יא, 29 לפנינו פסוק ב, 30 תהלים קפח, יד, 31 א, מ, 32 ע"פ כ"ו, ובמ"ש: אסר, 33 במדבר: ברי אירי, 34 שם: כד, 35 כן במ"ש, ובמ"ש: אסר, 36 דברים כוויקרא רבינו במדבר, למטה, היא יותר נכונה, 37 כראשית מ, יב, 38 שם יט, 39 ע"פ תהלים קפח, ד: הטיבה ה' לסובים.

בדברי רבינו יבואר המדרש, כל היוצאים להקהל בעדה, וחולק בזה על רש"י שכתב: כל יוצא צבא, מגיד שאין יוצא צבא פחות מכן עשרים, ונמצא שסגד הדין אין הפחות מכן עשרים מחוייב לצאת בצבא המלחמה, שהרי זה הוא מה שהכתוב בא להגיד לפי רש"י, אבל לפי פירוש הרמב"ן אין הכרח לזה, כל אסיפת עם תקרא צבא, עיין להלן סוף פסוק מה, ואמר כאן כל יוצא צבא, ר"ל שלפירוש רש"י, שהוא צבא המלחמה יתכן לומר יוצא צבא על היוצא למערכות המלחמה, אבל לפירוש: להקהל בעדה, יקשה לשון "יוצא", לכן אמר שהוא כענין כל יוצאי שער עירו, למה דרשו אותו לגנאי.

בכאור פלל חובת האדם בעולמו

יפוד החסידות אשר העבדתי התפלה הוא שיתברר ויתאמת אצל האדם מיד חובתו בעולמו ולמה צריך שישים מבטו ומגמתו בכל אשר הוא עמל כל ימי חייו. והנה מה שהורנו התכמים זכרונם לברכה הוא, שהאדם לא נברא אלא להתענג על ה' ולהנות מדיו שכירתו, שזהו התענוג האמתי והעדון הגדול מכל העדונים שיכולים להמצא, ומקום העדון הזה באמת הוא העולם הבא, כי הוא הנברא בהכנה המצטרפת לדבר הזה. אף הדרך כדי להגיע אל מחוז תפצנו זה, הוא זה העולם, והוא מה שאמרו זכרונם לברכה (אבות ד, טז): העולם הזה דומה לפרודור בפני העולם הבא. והאמצעים המגיעים את האדם לתכלית הזה הם המצוות אשר צונו עליהן האל יתברך שמו. ומקום עשיית המצוות הוא רק העולם הזה. על-כן הושם האדם בזה העולם בתחלה, כדי שעל-ידי האמצעים האלה המזדמנים לו כאן יוכל להגיע אל המקום אשר הוכן לו, שהוא העולם הבא, לזרות שם בטוב אשר קנה לו על-ידי אמצעים אלה, והוא מה שאמרו זכרונם לברכה (עירובין כב, א): היום לעשותם ומחר לקבל שכרם.

צדקת הצדיק

קפב

[רלא] כל התנשאות ושררה הוא על ידי דברי תורה כמו שנאמר (משלי ח) בי מלכים ימלוכו ולכן סמון למתן תורה ובאותה פרשה נאמר התמנות הראשים והיה זה על ידי יתרו דבאמת נפש הישראלית אין יכול לסבול התנשאות כלל אפילו מן הגדול בחכמה לפי שכל ישראל יש להם חלק בתורה כמו שכתוב (דברים לג) מורשה קהלת יעקב כמו שאמר ההוא עם הארץ לר' ינאי במדרש רבה (ויקרא פרשה ט) וכנודע דכל אחד אחיזתו באות מהתורה וספר תורה שחזר אות אחת פסול ואם כן כמו שז"ל צריך לזה כך צריך זה לזה והגם שיש לו חלק יותר גדול בדברי תורה מכל מקום אינו יודע בחלקו של זה הקטן כלום וזה טעם (תענית ז.) ומתלמידי יותר מכולם כי רב אין לאדם רק אחד כמו שאמר (עבודה זרה יט.) כל הלומד תורה מרב אחד אינו רואה סימן ברכה לעולם וכו' הני מילי סברא אבל גמרא מרב אחד עדיף ואפילו יש לו יותר מכל מקום חברים מרובים יותר כנודע וחלמידי יותר מכולם דלזה אין קץ והוא קולט כל הרברי תורה שבכל אחד שאין נמצא בו ונמצא למד מהם יותר לריבויים ושענת קרת מדוע תתנשא על קהל ה' (במדבר טז) אמיתית דאין להתנשאות באמת והגם דגם וראו בקש כהונה גדולה ואם כן סוחר דעת עצמו רק כוונתו וראי צריך כהן גדול זה מיוחד להיות שליחא דרחמנא לכנס לקדש הקדשים ומשה רבינו עליו השלום מיוחד לקבלת התורה וכיוצא בו כל אחד. מישאל מיוחד לאיזה דבר ואין להתנשאות עליו שכמו שהוא צורך בתורה כך הוא צורך כיון שבחסרון אות אחת נפסל והיו כמו אברים שבחסרון גטרף ואין להתעלות זה על זה אעפ"י שזה למעלה וזה למטה מכל מקום גם זה צורך לשימוש הגוף כמו זה וזה טענת אותו חופר שיתין לר' יוחנן בן זכאי במדרש שגם הוא עוסק בצרכי צבור רק הוא השיבו שאין זה דברי תורה דדברי תורה לשון הוראה לאחרים והוא אין יכול להורות לאחרים שיבואו לשאל עיין שם ומצד זה הוא התנשאות תלמיד חכם על עם הארץ משום דבעם הארץ הדברי תורה שלו בהעלם גדול והגלוי רק מצוות ותלמוד גדול. וזה לא שייך בזרז המדבר שהיו דור דעת וכולם קדושים ובתוכם בפנימיותם שם הו"ה שהוא קו אמצעי המבדיל בכל קצו הבריאה כנודע רק עונשם היה דבאמת לא התנשא כמו שכתוב (במדבר יב) והאיש משה ענין מאד וגר' רק הגון של התנשאות זה צריך בעולם הזה שהיו הסכים הקב"ה על יד יתרו דבעולם הזה אחד צריך לחבירו שגדול ממנו בחכמה ורק לעתיד נאמר (ירמיה לא) ולא ילמדו עוד איש את רעהו ואיש את אחיו לאמר דעו את ה' כי כלם ידעו אותי וגו' אפילו עמי הארץ יצא הדברי תורה הגנוז אצלם מן ההעלם והיינו כי בעולם הזה יש סודות וסודות תורה שאי אפשר לגלותם שלא יבוא ליד קלות ראש מפני היצר עיין בספר ברית מנוחה כתב כן על מאור אחד דאילו ידעו תקפו אפשר לבוא ליד קלות ראש וזה טעם אין דורשין בעריות בשלשה וכו' (תגינה יא:) וכן יש נשנות שדברי תורה שלהם נסתר מעטם זה והם בלבד בעולם הזה עמי הארץ, אבל כשיבטל יצר הרע

6 Reb Tzadok HaKohein; Pri Tzadik Shkalim, 4

כל אדם מוכתר בבית משלו גם הקטן בישראל 'מלך' הוא.

— אבל באמת כל אחד מישראל הוא מדוגל בדבר אחד ¹¹ על כל ישראל ובדבר זה הוא בחינת מלך על כל ישראל, וזה שזיוג השי"ת ¹² במעשה המשכן בגדול שבשבטים שהוא יהודה שיצא ממנו משיח והירוד שבשבטים, משבט דן, לפי שהקטן והגדול שווין לפני המקום, וכן המקדש נעשה בבי' שבטים אלו, שלמה מיתודת וחירם — מדן. וכן לעתיד, ישחתף עם משיח אחד משבט דן ושמו שריה (כמו שכתב זוהר הקדוש בלק קצ"ד), והיינו שהקטן והגדול שווים לפני המקום וכל אחד יש לו דבר אחד שבו הוא נכתר בכתר על כל ישראל!

(פרי צדיק שקלים, אות ד)

מע"ט (ב"ד פ"ל). משא"כ הרשעים והקליפות
שנקראו עקר וזמרים שאינן מוליד במדד סירס
הזכר וכו' (ב"ב עד:). וק"ל.

הילולדים למות והמתים להתחיות אם ראית איש הישר וכשר שירד ממדרגתו וכל מי שירד ממדרגתו נק' מת ובמ"ש בסדר מיתת מלכים אם כי מתו כל האנשים המבקשים נפשו שירדו ממדרגתו וכו' (ע"י ז"ה פ' אהרן קלג ע"ב) וא"כ ידע אם ראית הילולדים שהם הכשרים למות ר"ל שירדו ממדרגתו הנקרא מיתה היינו טיבה כדי להמתין להחיות כדי שיהי' להם חיבור עם השמים אשר בחייהם קרינו מתים (ברכות יח:) להחיות אותן ולקרבו תחת כנפי השכינה כמו המשל להוציא את מלך מצריכות ושמיות וכל מי כפר וזנבן.

והתנאים לידון והוא כי הנה בקושי"ז חל צדיק ודע לו ורשע וטוב לו בתחבטו בק"ו ונביאים ראשונים ואחרונים שאמר מרע"ה הוריענו דרכיך (שמוה"ל) וכן ירמ"י אמר צדיק אתה ה' כי אריב אליך אך משפטים אדבר אתך מרדך ודך רשעים צלמה של כל בוגרי בגד וכר' יצח"ל (יב).

והרבה תירוצים יש על קו' זו ונגמלם בידינו
ג' תרוצי' הנצרך לשלשה בחי' שנו'
במשנה זו והוא יש יסורין שהם נסיונות לצדיקים
בזמן הרב והאלוים (ב' בתהילים י"א) למרסם
צדקתו בעולם וכן יצ' ע"ש. משי בחי' א' להרע'ם
צדקתו וז' בחי' ב' הוא משי בחי' (קרי') חל'
אם ירננו על צדיק שמקרה רע קרהו חרע שהוא
בעון הדור שנאמר משיח ה' ולבד בשחיתותם
ובז' (איכה ד.) איב בחי' ב' הוא לידע שמאחרים
בא לצדיק היתסורין כמו תורה רבי ור"א להגין
על תורה.

עוד יש בחי' ג' שהוא עצמו ידע מהות עצמו
וכמ"ש האלשיך בפ' עקב למען עתיד
לנסתך לדעת את אשר בלבבך התשמור מצותיו
וגומר (דברים ה'). והקשה היתכן כי יצטרך הוא
ית' לנסות או לדעת את אשר בלבב אנוש.

וביאר כי הוא לדעת שחרע אתה בעצמך את
אשר בלבבך שהיית בטוח בעצמך
שצדיק אתה וזר יעריש ואיך ייש במשנה הנ"ל
והחיים לידן ר"ל מה שראתי עינינו כי החיים

פנחס בן אלעזר בן אהרן הכהן לפי שהי' שבטי
מבין אותו הראיתם בן פוטי שפיטם אבי אמו
עגלים לעי' לכך יחסו הכתוב אחר אהרן (מנהדרין
פכ:).

[illegible]

וזהו נתעלמה הלכה מכול הבועל אדמת
שקטאין מוגעין בו (סנהדרין סב) רב
פנחס אור כנבר לציצו ולעשות שלום רב
ישראל לאניהו שבשמיאל לכאמר הבתוב השיב
את חמתי מעל בני ישראל (במדבר כה) כי הוא
הי' בחי' ממוצעת בין הקדושה והקליפה שהם
רשעי ישראל כי מצד אלה הי' ממי' שפיטים עגלים
לציצו ומצד אביו הי' שלשלת היחוד והקדושה
מזיג אהרן קצו כי הוא לעשות שלום לחבר ב'
המכים יחד וז"ש ונני גוחן ליו' בריתי שלום
וז"ש לפי שהיו השבטים מבדיל אותו וכו' זה
גרם לו שנתחייס אחרן אהרן ניתלו לו ברית
החיים והשלום זקל.

וְאִ"כ שפיר אמר כי המבזה ת"ח וע"כ מצד שמצא לו איזה חסרון איך אדרבה עם זה ראויו לך לחבר שהוא בתי' ממוצעת בינך לבין הקדושה דאם אינך מתחבר עם זה מבי"ש עם גרול במעלות רבות פשיטא אין לך שום חיבור ותקשרות אתו עמו וְאִ"כ אין רפואה למכנה הזה.

וכזה יובן משנה ראב"ה הנ"ל היולדים וכו'
טעם שנקרא הכשרים יולדים צ"ד הכתוב
אני היום ילדתי (תהלים ב) וגם שמוע"ז בכל
יום ורצו כי ציכר מולדתיהם של צדיקים

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דערין *אויב מ'האט ערשט געזעהן גענוג
אנשטעל דיין געשעענישן וואס זאל מען ערשט
אויס האבן גענוג אידן געשטעלט אדער געשעס
דערין און מ'האט אלע געזעהן ביי שווערן
גענוג ביי שלום האבן גענוג אידן געשעס
אדער געשעס דערין [און] צאל דאך וועל
הענטשט וועל דעם געשעעניש: [און] צאל
מ'האט דאך וועל האבן אלעס: און מען
דערמיט ברא למעשה לאבא נישט געשט
דערמיט און שוין און אלעס איז געשעס
*משה אומר: איצט אבא ואבא דער איד
פאר שטעט אבא רב דערמאנט דאך אלע געשע
הענטשט דאך האבן געזעהט לעבן אנשטע
דערין געשעענישן

הוא מנסה להסביר את המצב החדש, ואת ההחלטות שהתקבלו, ואת התוכנית החדשה. הוא מנסה להסביר את המצב החדש, ואת ההחלטות שהתקבלו, ואת התוכנית החדשה.

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וְסִדְרָא בְּסֵדֶךְ אֶבֶן חֵיב וְלֹא נִקְרָא אֶבֶן הַקִּקְלָה שֶׁלֹּא נִקְרָא לְכָר אֶלְמֶקֶד לְכָר קִרָּה : אֲשֶׁר כִּסֶּה הָיָה

על צינור - נקד : וחיים - כתיב : בן
עד גמר המס : ולא שנית למחול
עם מלכות : ור' חייק בר אבא
הכונה : לא יאהב העולם ע"י . קמח
מנוסר והכל

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התחנך בנער ולא באדוק וזה נסתר

DEVELOPING GENIUS

Rabbi Yaacov Haber

National Director, Department of Jewish Education, Orthodox Union

Most thinking people reach a point where they feel there must be another dimension in life. The chase for the soul, the innate knowledge that there must be more to life — and most of all the feeling that we each have a purpose — brings one to the doorstep of the most important decision we will ever have to make. in life.

Investigating our tachlis, our purpose in life, is no easy task. By 40 years of age anyone who has uncovered this individual purpose for his or her existence is well ahead of the game. The Mesilos Yeshorim begins with the charge, "It is the basic obligation of every Jew to clarify and decide what is his purpose in this world."¹ The story is told of one of the great masters of mussar who decided to study the Mesilos Yeshorim, but every time he picked up the book he couldn't get past this first sentence, the most important question we may ever ask ourselves: Why did God put me on this world? What is my particular task? In what way am I totally indispensable? Let's talk tachlis.

Rav Tzadok HaCohen, of blessed memory, in Tzidkas Hatzadik,² teaches a very fundamental principle. He says that at some point in every person's life, God grants a vision, perhaps a form of prophecy. In this vision one sees a picture of oneself, of what he or she could look like, of oneself as the greatest individual one can become. In kabbalistic language this is referred to as isarusa d'leyla, an awakening from above. It is not a result of personal toil but rather a gift from the heavens, a job description, a wake-up call from headquarters.

14 Maimonides, Laws of Shmita 13; 13

רדב"ז (ס"ז)

זרעים. הלכות שמיטה ויובל פי"ג

192 כּבֵּדָה מַעֲשֵׂה

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סליק בריך רהטנא

ברוך רחמנא דסייען

After having this dream, says Rav Tzadok, most people withdraw into the present and forget what they have seen. They throw away a gift from God, who has just shown them what they could become in life, their *raison d'être*.

The Talmud states that when the people of Israel stood before the split Red Sea, every single Jew received a prophecy. "A simple handmaiden saw what one of the greatest prophets, Ezekial, didn't see." More than three million Ezekials. What did they see? What did God tell them? Where are their books of prophecy? What became of all the handmaidens?

The answer is that their prophecies were not about the future or about Messianic times. Their vision was of themselves. Each Jew was shown an image of what he or she could become, of his or her unique contributions to the world. When the freed slaves crossed the Sea, it wasn't to get to the other side, it was to become "a holy people and a nation of priest's".³ It became their charge, as it is ours, to work tirelessly to meet that goal.

Rav Tzadok warns that a person should not strive for aspirations that are not one's own. They will only serve as a diversion from the true task of life.

One of the most moving stories of the Torah occurred immediately before the death of Jacob. He gathered all his children around him and told them to listen while he blessed them and told them what would happen to them at the end of days.⁴ The Hebrew word, *yekara*, which is usually translated as "happen," is peculiarly spelled here with a final aleph instead of a final heh. This letter changes the meaning of the word, to "call." Jacob told his children, "Gather as one and I will tell you what will be calling to you at the end of days."

Jacob was teaching his sons, and all of Israel, a fundamental principle. There will come a time in your life when you will hear a calling. When you hear it, it may seem unrealistic or naive, but don't turn away. Grab it. It is yours to attain. If you turn around and go back to sleep, it will disappear. A life is a terrible thing to waste.

Consider the Purim miracle. The Jews in Persia were in serious trouble. A Hitler named Haman was on the loose. King Achashverosh is inaccessible. Miracle of miracles, our very own Queen Esther was perfectly positioned in the royal court. Mordechai approached Esther and charged her with the responsibility of saving her brethren. Esther hesitated and Mordechai said, "Who knows? Maybe it is for this very reason that you have become the queen."⁵

Who knows? Who doesn't know? It's obvious to all who read the story why Esther was so positioned. When God split the sea for the Jewish people, did any Jew say, "Maybe it's for me to walk through? Who Knows?"

But Esther didn't know, and the great Mordechai wasn't sure. More frightening, however, is the rest of Mordechai's statement: "And if you don't seize the opportunity at this time, the Jews will be saved by some other means, but you and your family will be lost."⁶ Esther had a chance to stand up and be counted. She understood. She acted and she saved her people.

According to the Talmud, Moses once became so close to God that he asked, "Please let me see Your face."⁷ God said no. His refusal was not strictly theological. God said to Moses, "I revealed Myself to you once at the burning bush. There you hid your face, you didn't want to see me. Now I am hiding My face. When I wanted, you didn't want: now

you want, and I don't want."⁸ Once in the history of mankind was this opportunity offered, but Moses said no. When Moses was ready, it was too late. The Jewish people lost an historic opportunity. We too must make our contribution or it will be forever lost.

This concept is similarly emphasized by the Psalmist. King David said, "Like a ram moans at the bank of the fast water, so does my heart moan for you, God."⁹ The commentaries explain that when there is a periodic cloudburst in the desert, the rains come down quick and strong, but, due to the heat of the sand, the water does not soak in. Instead, the water flows in a deluge to the low spots in the desert. These spots are called fast waters, afikim. The desert ram knows where to find these spots, and when it rains, the ram runs with all its might to catch the water before it evaporates in the desert heat. If the ram arrives too late, the ram lets out a moan heard for miles around. Said King David, "So does my heart moan for you, God."

May we all be privileged to fulfill our task in this world, to be awake for the call and to drink from the waters of Eden in this world and the next.

Based on a lecture given by Rabbi Yaacov Haber to the Women's group of Kollel Beth HaTalmud Yehuda Fishman Institute, Melbourne, Australia.

¹Chapter 1

² 149

³ Exodus 19:6

⁴ Genesis 49:1

⁵ Esther 4:14

⁶ ibid.

⁷ Exodus 33:18

⁸ Berachos 7a

⁹ Psalms 42:2