can we change
GOD's PLAN
Can We Change G-d's Plan?

New York Newsday

In Israel

50,000 Pray

FOR ONE SOLDIER

THE PARDES PROJECT
VOLUME 1 NUMBER 8
How Would You Respond?

The morning began with the splendor of sun rays glittering on the soft waves surrounding the house boat rented by my father. While our summer holiday was nearing its end, the awkward pleasure of family time together gently awakened us with feelings of comfort, and soft smiles. Morning prayers, toast and jam, and tender teasing as my brother and father returned to the boat from their morning excursion ashore. With plans for a final journey into the seas beyond, we let loose of the dock and slid away.

It was my parents' twenty-fifth anniversary, and my two sisters and I had been skeptical about spending five days with our parents aboard the house boat. But my brother, as usual, prevailed, and the time together had taken us back to earlier years of family vacations along rustic highways and well worn motels, far from the bustle of our studies and work. In truth, however, the passage of time had altered the mood. While old habits retained their irritation and rivalries survived, familial love, inches wide but miles deep, was now spiced with genuine admiration and degrees of respect.
When the unexpected storm clouds enveloped the sky, we were initially amused, gradually concerned, and eventually scared. Following procedures to the detail, my brother guided the boat in the direction of safety, but the storm began too swiftly and with vigor. The rocking motion left me ill, and the dramatic waves flooded the deck as the waters from above and below appeared to merge around our increasingly insignificant shelter. Only the thrashing of nature muffled the sounds of my heartbeats as I silently wished away what I could only hope was a nightmare.

My father, stoic as always, calmly observed my brother’s seemingly illusory struggle to guide the boat, while my mother held tight my younger sisters, her face betraying a quivering look of fear for her family. I, for one, saw death as inevitable.

My mind began to race as I considered not only the shame of dying at sea, but of the mindset that could be expected of me in facing this grave danger. Should I have faith that all would be well and that G-d will take care? Is my trembling a reflection of my shallow belief in G-d? Is that why my father, a student of great rabbis if
Points for Study

1 My G-d, by lifting me up and commanding me to call out to You, You permitted me to praise Your exalted name according to my recognition and understanding of You...I do not inform You of my needs to make You aware of them but rather so that I may feel how much I lack before You and my need to have reliance on G-d. If I, in my foolishness, should ask of You what is not good for me, Your exalted decision is better than mine. I have already relinquished all matters of my concern to Your ongoing decree and exalted direction.

(Excerpt from Prayer of Rabbi Bachya Ibn Pekudei) Source, pg. 31

(In this booklet we have translated 'bitachon' as 'reliance on G-d'.

2 The main reason G-d gave us the Torah is to bring us to reliance on G-d, for reliance on G-d is the root of everything and the essence of all of G-d's commandments.

(Rabbi Eliahu of Vilna, the Vilna Gaon, Proverbs 22:19) Source, pg. 32
3 Many years ago I heard in the name of the Vilna Gaon from a person upon whom I rely implicitly: if a thief at the threshold of his crime could be completely permeated with reliance on G-d, he would succeed in his robbery... Understandably I could not grasp this concept. I have since come to the understanding that the cause and effect of reliance on G-d is implanted in nature. Absolute reliance on G-d will bring about the desired result. Since the power of reliance on G-d is a law of nature it will not change regardless of its usage. Absolute reliance on G-d can bring about any desired result, even if it is sinful.

(Shiurei Daas, Vol. 1, Chap. 3, Rabbi Yosef Yehudah Leib Bloch, Rav of Telz, Lithuania) 
Source, pg. 33

4 There is an old and common mistake in the area of reliance on G-d...that there is an obligation to believe that if one is standing at a crossroads of life, and the future is unclear everything will turn out well. If one is worried he obviously lacks reliance on G-d. This idea is incorrect. As long as there has not been a prophecy announcing the future, the future is in fact uncertain, for who can understand G-d's judgments? The real definition of reliance on G-d is the belief that there are no random happenings in the world and all that occurs is decreed by G-d.

(Rabbi Avrohom Y. Karelitz, Chazon Ish Emunah Bitchoon, Chap. 2) 
Source, pg. 34

5 There is a great and wonderful aid to prevent the scheme of any person from touching him. To fix in his mind that G-d's is the only true power and there is nothing in this world or in all the worlds that has any power whatsoever; everything is a manifestation of His Oneness. He should not pay any heed to any other force or will and attach himself purely to G-d. G-d will then render all powers null and void that nothing should be able to harm him.

(Rabbi Chaim of Volozhin, Nefesh HaChaim, Gate 3: Chap. 12) 
Source, pg. 35

6 It is known from the writings of the ARI (Rabbi Isaac Luria) that if one can find during judgment the attribute of benevolence, then everything will become benevolence and the justice will be sweetened.

(Toldos Yaacov Yosef, Noach) 
Source, pg. 36
As long as a person actively concentrates on G-d, it is impossible that any evil will befall that person. He is with G-d and G-d is with him. But when he turns his mind away from G-d, he detaches himself from G-d and G-d in turn detaches Himself from the person. It is then that this person becomes open to all evils that befall him. For the intellectual connection with G-d is what brings G-d's providence and saves the individual from random happenings. It is we ourselves who cause our suffering by placing a barrier between ourselves and G-d and preventing His providence from flowing.

(Maimonides, Guide for the Perplexed, Vol. 3: Chap. 51)

**Source**, pgs. 37-38

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"G-d is your shadow" (Psalms, 121) — According to the teachings of the Ba'ali Shem Tov, the meaning of this verse is as follows: Just as a person's shadow does exactly what he does, so, too, does G-d act according to the deeds of man. In the manner man conducts himself below, so does G-d conduct Himself above. If man behaves with mercy and kindness, G-d will act towards him with mercy and kindness. Therefore, if a person has reliance on G-d, that He will supply all of his needs, in fact, G-d will supply him with all his needs. But if a person is always worried about his livelihood, then G-d will, in turn, diminish his sustenance. Therefore, happy is the man that has reliance on G-d, so that G-d will shadow him and provide all his needs.

(Rabbi Levi Yitzchak of Berditchev; Kedushas Levi Beshalach)

**Source**, pg. 39

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When a child is very young, he places all his reliance on G-d. Therefore G-d cares for all his needs and guides him at every turn. As a person grows, and begins to have reliance in himself, G-d's providence lessens. The same is true on a national level. When the Jews stood before the Red Sea in terror of the Egyptians, they placed all their reliance on G-d. Afterwards when their reliance on G-d diminished, G-d's providence likewise diminished.

(Rabbi Eliyohu of Vilna, the Vilna Gaon; Biurei HaGra Bava Kama 92)

**Source**, pg. 40
The Alshich once taught that it is possible for a person to attain through reliance on G-d alone all that he needs. Attending his lecture was a simple porter who having heard the great master's words, said to himself, 'Am I crazy to work so hard when all I have to do is have reliance on G-d?!!' The next morning, instead of setting out to work in his wagon, he sat himself near the stove and began to recite from the Tehillim. When his family begged him to return to work, he said to them, 'Are you crazy? Didn't you hear what the Alshich said? If we have reliance on G-d, G-d will provide with no effort on our part!' Eventually he sold his wagon and donkey. The new owner of the wagon uncovered a hidden treasure and filled the wagon with gold, silver and precious gems. Unfortunately for him, an accident occurred and the man died. The donkey, a creature of habit, returned to its original owner. As the hungry family heard the braying of their donkey they went outside to find the wagon full of riches. They thanked G-d and the porter for the great reward of reliance on G-d.

yet it has eluded us but this simple man has attained it overnight!' The Alshich explained to his students that it was very simple: 'You are sophisticated students. When I said that reliance on G-d works, you asked questions, brought proofs and redefined. The porter just listened to what I said and simply accepted my words.'

(as told by Rabbi Yosef Yozel Horwitz, the Alter of Slabodka in the Madreigas HaAdam Chap. 5)

Source, pg. 41

A believer may feel that he is unworthy of G-d's unearned kindness. He feels that G-d will not grant his request and therefore does not expect it; however, if he were to hope properly, G-d would not withhold His kindness. G-d always desires to pour forth His blessings to he who has reliance on G-d.

(Rabbi Yosef Albo, Sefer Halkarim Part 4; Chap. 47)

Source, pg. 42
Closing Comment

A Mother's Lesson and Prayer
by Esther Wachsman

Text of Commencement Address by Esther Wachsman
Yeshiva University - Sixty-Fourth Annual Commencement Exercises
May 31, 1995
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Good morning Dr. Lamm, distinguished guests, faculty, and students. When Dr. Rabbi Miller contacted me at the end of January and told me of Yeshiva University’s decision to confer upon me this honorary degree, I was stunned, particularly as he said my acceptance would be an honor to this great institution. I simply could not comprehend that. And so, my initial reaction was that I wanted to think about it. When I discussed it with my family and friends, they immediately said, “What was there to think about?” It was then that I realized that our personal tragedy had become the tragedy of the Jewish people. And our son, Nachshon, had become everybody’s child. And I had become a symbol. Dr. Norman Lamm wrote me a beautiful letter in which he called me a heroine, an inspiration, a woman of conviction and faith — words which I will try very hard to live up to.

And so it is with great pride and honor that as Nachshon’s mother I accept this degree as a representative of the mothers of Israel who have been called upon to make the greatest sacrifice.

As a YU alumna, I feel a special bond with Yeshiva University, which in a major way has influenced my life, my beliefs, indeed, my very being.

Nachshon, נחשון, was our third son and the third one of our children to enter the Golani Brigade. He had to outdo his two older brothers and therefore joined an elite commando branch of Golani. He was the smallest, the thinnest of those fighters, who used to call him their baby. But he was the one who raised their morale, who boosted their spirits, especially in Lebanon, where they spent four months and where he was within inches of death. His sergeant and a good friend from our neighborhood were killed by a direct hit of a Sagar missile. He came home and bemoaned, a special prayer recited upon being spared from disaster.

Let me tell you what it is like to be the mother of a son, a soldier in Lebanon. It means eating, drinking, breathing and sleeping with a radio attached to your ear — waiting to hear what happened, who was killed, who was wounded. When the name is released, you cry with his family and you are relieved that it wasn’t your child — this time. His fellow soldiers are constant visitors in our home and tell us
over and over how his smile, his words of encouragement kept them going in those trying times.

When Nachshon did not come home Sunday night from a special one-day army seminar, and I did not hear from him by Monday morning, I feared the worst had happened. If he did not call his mother, it was clear to me he could not. And so, paradoxically, when on Tuesday afternoon we were notified of the videotape and his capture by Hamas terrorists, despite the national feelings of horror and despair, my feelings were of joy and relief. At least I knew he was still alive.

If anyone had told me then that such a tragedy would befall me and asked how I would react, my answer would have been: breakdown, hysteria, inconsolable grief.

But in fact, I did not have the luxury of breaking down. There was no time for grief and sorrow, only for hope and optimism. For the next four days, we were all mobilized every moment, day and night, doing everything in our power to save Nachshon.

We contacted Muslim religious leaders who appealed to his captors. We announced his American citizenship and appealed to the United States government to intervene, and they did so. We appealed to the Israeli government to negotiate. And we addressed his captor personally on national and international media, begging them not to harm our son.

I was brought up my entire life as a believing, religious Jew who had total faith in G-d and His infinite wisdom. I knew the importance of prayer as epitomized in the words תوبة ומע疖ים היא ויעז אוהד:—Repentance, prayer, and charity are meant to eliminate a bad decree. And I spent every spare moment praying. Certainly once his capture became known, all of the Jewish people—a people usually fragmented—came together, right and left wingers, religious and secular, young and old, rich and poor, Sephardic and Ashkenazi, all prayed with me. And indeed, people of good faith everywhere prayed with me. I fully believed G-d would spare Nachshon and send him home to us, safe and sound. How could He not hear the voices of seventy thousand at the Kotel, the Western Wall, and millions of others like you, who at that exact moment prayed in all corners of the world? Those prayers had to be heard. They would surely shake the heavens and my son would return. But as you all know, that was not to be.

I did not understand; I could not understand. I have subsequently given much thought and study to the eternal questions of suffering, of the deaths of the innocents, of unanswered prayers, and I would like to share some of these insights with you.
On the simplest plain, we simply do not understand G-d’s way. Moshe Rabbeinu, Moses, the closest human being to Him, asked to see His face and was told — ויהי זרוזא וארא ברא — No mere mortal can see Me and live, that is, no human being can understand the secrets of My universe and live. "The secret things belong to the Lord our G-d, but those things which are revealed belong to us and to our children forever." That which is apparent, we can fathom; that which is hidden, secret, is G-d’s realm.

The Book of Job deals with these same questions on a deeper level. When Job loses his children, his wealth, and finally his own health, his friends who come to comfort him as he mourns imply that he must have deserved his fate. In the words of Koheleth, "There is not a just man on earth who does good and sins not."

There is reward and punishment, they say, and therefore there must be a reason that G-d decided to punish Job. This is unacceptable to Job and, more important, as we see as G-d speaks at the end of the book, it is unacceptable to G-d as well.

And what is G-d’s answer to Job? Basically the same idea that is expressed to Moses: I have created this world in all its magnificence and I alone decide what shall be done, how the universe shall function.

What then is a man’s purpose and duty in this creation when he is confronted by unexplained tragedy and grief? To withstand, to cope, to deal with the events G-d sends his way... For none of us has any control over what will happen to us as individuals or as a people. What we can control is our reaction, how we deal and how we cope with our grief. Do we break down? Do we curse G-d as Job’s wife advised him to? Or do we rebuild our lives and perhaps dedicate them to a higher purpose, indeed, drawing closer to G-d.

For in our Jewish history, sorrow and joy, grief and rejoicing, mourning and comfort, life and death, destruction and rebuilding are all intertwined.

An example of this is Israel’s Remembrance Day for its fallen soldiers, a day of deep national mourning; immediately followed by Yom Ha’Atzmaut, Israel’s Independence Day, a holiday of great celebration and joy. Another example is Tisha B’Av, the ninth day of Av, the most tragic day in the Jewish calendar, followed by Shabbat Nachamu and a period of great joy and celebration. The most striking example to which our generation bore witness is the horror of the annihilation of one third of our people — followed by the establishment of the Jewish State and the return to Zion after 2,000 years of prayer and yearning.
Indeed, G-d Himself asks Jeremiah for comfort at the time of the destruction of His Temple, the exile of His people, and the burning of His holy city, and the prophet finds no words to comfort G-d, for no one can comfort a bereaved parent. But G-d Himself in the Book of Jeremiah finds words of comfort and says: והר שמע נער, והנה הבתים ויהשלול וֹל תֶּשֶׁר יָשָׁר — And there shall yet be heard in the streets of Jerusalem the sounds of happiness and joy.

We, through the free choice which G-d has built into the human psyche, should choose life, should choose to rebuild as did Job, as did G-d Himself. And as did Yaakov, Israel, the children of Israel, according to Rav Joseph Soloveitchik's interpretation in his book Kol Dodi Dofak on the verse: שָׁמִית אָדוֹן לְיָשָׁר יִשְׂרָאֵל. The Rav interprets: "From Israel's travails shall they find redemption."

Israel's fate was to experience grief and its destiny is the way of Israel, the children of Israel, chose to cope with that grief. This differentiation between fate and destiny is one of the Rav's greatest messages. One can either be a victim of fate or an initiator of destiny.

When tragedy befalls us, we should not ask why, but what shall we do now. It is our choice whether we trivialize our tragedy by crying "woe is me" or allow it to elevate us, giving our lives new meaning and direction and bringing us closer to G-d.

The paradox of Jewish history is that renewal constantly comes from ashes. As it is written: "Through your blood are you given life." Through coping with sorrow do we bring redemption.

I recently came across the Bible Nachshon was given in his army swearing-in ceremony, when all IDF soldiers are given a Bible and a rifle. In that Bible was the following inscription: כתף ומחשף רוח דרכם ממעיטם from Devarim Rabbah: "The book and the sword were handed down intertwined from Heaven." From the dawn of our history, throughout the generations, we have had to fight for our G-d-given right to our Land of Israel. In our 2,000-year exile Jews were wantonly murdered at the hands of our enemies, culminating in the Holocaust of our People, in this generation, in this century.

These words — כתף ומחשף רוח דרכם ממעיטם — are the principles with which I was educated at Yeshiva University and with which I educated my children: To love and protect the people of Israel, the land of Israel, and the Torah of Israel.
You who graduate here in New York today have a common fate and destiny with those of us in Israel. We share one heart, one soul. We are partners in fate and destiny. I’d like to return to you now some of the strength you gave to me.

You prayed with me, you hoped with me, you cried with me. I ask you to continue to be my partner in our common responsibility. Demonstrate the love of our people and our land. Strengthen our faith and our ability to cope. Allow the unity and solidarity brought about by my son's tragic fate to become a milestone, whose legacy will carry us forward in strength as a people. If that unity and solidarity which he brought about were his legacy, then Nachshon accomplished more in his 19 years than most of us do in 90.

I would also like to thank my husband Yehuda and the members of my family for fortifying my faith and my wavering hope and belief and giving me the support and the love that made it possible for me to go on.

May the words of Zechariah's prophecy come to pass: "Death shall be vanquished forever and G-d shall wipe the tears from all faces." And may we realize the final words of the Mourner's Kaddish: "ויישלח שלמה ממותי, ויהי שלמה עלינו - He who makes peace in the heavens, may He make peace on us and all of Israel." Amen.

Source Biographies

(Many of these biographies were contributed by Rabbi Matis Greenblatt)

Rabbi Elijah ben Solomon Zalman, also known as Ha-Gra, was the foremost scholar-sage of Lithuanian Jewry in the eighteenth-century, and has become the spiritual forefather for much of the non-Chassidic yeshiva world. Known for his greatness in Talmudic and Kabbalistic study, he likewise mastered astronomy, mathematics and music. His system of Talmudic study focused on trying to find the true meaning intended by the sages in the text. The Gra was a fiercely outspoken opponent of Chassidism, fearing the movement would erode the centrality of Torah learning in Judaism, and was pivotal in galvanizing the split between the Chassidic and non-Chassidic world.

Rabbi Yosef Yehudah Leib Bloch (1860-1930)

In 1910, Rabbi Yosef Yehudah Leib Bloch succeeded his illustrious father-in-law, Rabbi Elizezer Gordon, as Rosh Yeshiva of the famed Telzer Yeshiva. Rabbi Bloch created a new genre
known as Shiurei Da'at, which were lectures on
musar and basic principles. Four volumes of
such lectures were published. He also had an
original approach to halacha and some of his
lectures have been published as Shiurei
Halacha. Rabbi Bloch saw the unity of all
aspects of the Torah and their root in the super-
nal world. Under his guidance, a little known
elite society was formed, Agudas Emes
V'Sholom, whose purpose was to develop indi-
viduals capable of influencing the generation.
He warned that the purity of the idea might be
tainted by publicity (see HaMayan, Tishrei
Tashnatz). The Telzer Yeshiva was a complex of
institutions for all ages. The Yeshiva was also
innovative in the education of girls.

Rabbi Avrohom Yeshaya Karelitz
(1878-1953)

The "Chazon Ish" devoted his life to the
study of Torah, although he also learned sci-
cences such as astronomy, anatomy and math-
ematics, since he felt that a knowledge of these
subjects was necessary for a full understanding of
Jewish law and practice. In Vilna in 1911, Rav
Karelitz published the work for which he is best
known, the "Chazon Ish." In 1933 he moved to
Eretz Yisrael where he held no official positions
and yet he became known as a worldwide
authority on all matters relating to Jewish law
and life. He considered man's duty in life to be
the constant study of Jewish law, aiming at the
attainment of a maximum degree of perfection
in religious observance.

Rabbi Chaim of Volozhin
(1749-1821)

Rabbi Chaim of Volozhin was the outstand-
ing disciple of the Vilna Gaon and the
founder of the Volozhin Yeshiva in 1802, the
most important and most influential Lithuanian
institution. Reb Chaim's philosophy is
expounded in his Nefesh HaChaim where he
emphasizes the power of Torah study and fulfill-
ment of mitzvos to bring a Jew close to G-d. In
a famous section of that work, he takes issue
with those (an obvious reference to Hasidim)
who see dveikus, or cleaving to G-d, as a pre-
requisite to fulfillment of mitzvos. The central
importance of Torah study reached its heights in
the yeshiva, which became a model for all
Lithuanian Yeshivos.
Rabbi Yaacov Yosef of Polonnoye (died 1782)

Rabbi Yaacov Yosef of Polonnoye is the primary first-hand 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. In the name of the Ba'al Shem, Reb Yaacov Yosef characterized foreign thoughts during prayer as "kelipos" (shells), which contained divine sparks waiting to be redeemed and elevated. By engaging in this process, a Jew participates in the end of the exile of the shechinah. Reb 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.

The Rambam (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 was able to write copiously, 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 the immense workload that was required, not only with his responsibilities to the royal family, but to the entire Egyptian community as the official Nagid (royally appointed leader), and to the halachic questions of world Jewry known as responsa, the Rambam was remarkably able to complete some of his greatest Jewish works,
including his introduction and commentary on the Mishna, his philosophical work 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 oral tradition obsolete.

Rabbi Levi Yitzchak of Berdichev (1740-1810)

Rabbi Levi Yitzchak is one of the most popular and beloved figures in Jewish history. Born into a prominent rabbinical family, he studied with the famed author of the Pri Megadim, was himself a great scholar and served as rabbi of a number of Polish communities. However, after meeting Rabbis Shmelke Nikolsburg and Dov Baer of Mezhirech, he was won over to Chassidism and eventually became one of the most influential leaders of Hasidism in Central Poland and the Ukraine. He is particularly famous for defending the Jewish people before G-d and always interpreting their actions in the best possible light. His fervor in prayer and the fulfillment of mitzvos are legendary. His song before havdalah, "Dudele", expressing man's yearning and awareness of G-d's presence, is still sung with tenderness and great feeling. Rabbi Levi Yitzchak's work, Kedushas Levi, was published in his lifetime and is ever popular.

Rabbi Yosef Yosel Hurwitz (1849-1919)

Rabbi Yosef Yosel Hurwitz, the Alter of Novorodock, was a true radical. As a young man, he was deeply engaged in business and the support of his family. However, at the age of 27, he met Rabbi Yisrael Salanter and the impact of that meeting shook him to the foundations and completely transformed the direction of Reb Yosel's life. He threw himself into study and spiritual matters. His whole life was now based on total, radical faith, and he became completely disengaged from material concerns. He established a large yeshiva in Novorodock and was responsible for creating a whole network of yeshivas. Reb Yosel believed that abnormal times required a radical approach which demanded total immersion in spiritual matters without consideration for the amenities of existence. His major work is appropriately named Stature of Man. In 1919, while he was in Kiev,
a plague broke out and while caring for the sick, Reb Yosel himself became ill and succumbed on the 17th day of Kislev. (see Hillel Goldberg’s article in the Fall 1996 issue of Jewish Action magazine).

Rabbi Yosef Albo (15th century)

RABBI YOSEF ALBO was a philosopher and theologian who was also a disciple of the great Rabbi Hasdai Crescas. He composed the Sefer Halkarim, which provides a clear and comprehensive picture of the thought of his time. He carefully analyzed the meaning of "Ikar" and disputed his predecessors as to the number of ikarim. Albo was a participant at the famous Tortosa disputation in 1413-1414. In Chapter 25, Part III, there is a record of his critique of Christianity at the disputation (printed in Husik’s edition of the ikarim) but this has been censored out of the Hebrew editions. He has highly original interpretations of Biblical passages and these have been collected in separate volumes. He saw the importance of the mitzvah of honoring parents as that of guaranteeing acceptance of the kabbalah (tradition). Albo dealt at length with the question of how an Eternal Torah applies to constantly changing conditions.

Sources

1. (Excerpt from Prayer of Rabbeinu Bachya ibn Pekudei)
2 (Rabbi Eliyahu of Vilna, the Vilna Gaon, Proverbs 22:19)

"שיך קמיך מכל גדול צורקל, חוח כי צדחת נמות.
כנם נאמר (משלי 1:7): "איסורו של כל דברון"? נאמר (משלי 1:9) "לטאה דוגה דברון".
ויהוה." (מצורף על שם, כ, י"ח)

3 (Shiurei Daas, Vol. 1, Chap. 3, Rabbi Yosef Yehudah Leib Bloch, Rav of Telz, Lithuania)

"שocide ביתך, בconfidence מהדרא, את ב Cute ביבי אלוי, שפגת על הדרי.
נושה (מהמקים של יום עליון), כי כל החכמה בארץ הוא משותף עם בנו.
יתיב" (משלי 1:7): "איסורו של כל דברון". נאמר (משלי 1:9) "לטאה דוגה דברון".
"היה, כי כל מה ש AssemblyVersion, כי כל histo החכמה מלמדות维生素, והחכמה putchar רוח הנפש עלית.
יפך את רזורה, בבל אלו אחיו אשר למאמר להר eller המנהנ McGu.
มหาמהת, הוא الحقيقي והضغط על של כי כל histo החכמה מלמדות维生素, והחכמה putchar רוח הנפש עלית.
ולפני כן, וה兵团 אל ננהנה וה(viewModel, כי כל histo החכמה מלמדות维生素, והחכמה putchar רוח הנפש עלית.
שתהמשנה." (מצורף על שם, כ, י"ח)
Can We Change G-d's Plan?

(Rabbi Avrohom Y. Kareilitz, Chazon Ish Emanah Bitconon, Chap. 2)

4

(Rabbi Chaim of Volozhin, Nefesh HaChaim, Gate 3: Chap. 12)

5

One Thousand Homes of Dialogue

The Pardes Project
6 (Toldos Yaacov Yosef, Noach)

 псחinations וחלות הנ"ח אדם

 בושם מררי והלאה שהכתר

 כתובים בבראשית ומקרא

 משכשרי חכמה (ברש"פ והמסכתJeremy)

 עדין זה נשמה עם כל דבר בש وهذا

 אומן לשון ו⁄כון זה מבצע

_boilerplate_
Can We Change G-d's Plan?

(as told by Rabbi Yosef Yozel Horwitz, the Alter of Slabodka in the Madreigas HaAdam Chap. 5)
Can We Change G-d's Plan?

Notes