WHO MOVED?
or
Is G-d Still Talking to Us?
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.

Foreword

WHO MOVED?
Rabbi Yaacov Haber

Some time ago, I was driving in upstate New York on Rt. 17, on my way to the Catskill Mountains. I was probably on automatic pilot, glancing at the billboards that advertised Judaism at its best at the Homowack Hotel and other resorts. Suddenly, one billboard screamed out a question. "If you and G-d have grown farther apart — Who moved?" I'm not sure which Christian group posed the question, nor was I sure whether or not the question was rhetorical, but I found myself thinking.

The Bible is full of episodes during which G-d communicated with man. When G-d wanted us to know something, He found an able prophet and told him or her what He wanted us to know. After the cessation of Biblical prophecy, G-d used other ways to communicate with us. The Talmud is replete with Heavenly voices and appearances of Elijah the Prophet.

As far as I know, G-d has not spoken to me, my family or, for that matter, to anyone I know and trust. I wondered why. The question resounded, "Who moved?" Not so simple. Maybe G-d moved farther away from His people and decided that, for the time being, He is not talking to us. Or maybe G-d is talking as He always has, but we are simply not listening.

Just as I was exiting the highway, I received a call from my wife on the cellular phone. We talked for a moment or two before she was suddenly cut off — out of range. I always feel bad for people who get cut off because they usually keep talking until they realize that no one is listening. A horrible feeling.

It was at that moment that the point on the billboard was driven home. The problem is in the
equipment. We are surrounded with waves: AM, FM, cellular, digital, CB, satellite and, probably on Rt. 17, radar waves. We are oblivious to these waves unless we have the ability to tap into them. If we have the right instruments, then we become aware that there is a whole world of voices and signals right before our eyes and ears. If all the waves would become visible for a moment, it would probably be a terrifying sight.

"Every single day a Heavenly voice calls out and says, 'Return my children, return.'" (Talmud) Perhaps G-d is talking to us all the time; we are just not equipped to pick up the signal. But, if we are not equipped, why does G-d keep talking? Is the technology available? Is there something we could do to help us hear the word of G-d directly in our homes, offices and cars? Maybe G-d still communicates with man, and it is man who has stopped paying attention. Maybe people no longer listen for the sounds of heavenly messages. Maybe, even in today’s over stimulated world if a person truly stopped to listen he or she could hear the voice of G-d.

Or maybe we do still hear it. Maybe G-d speaks to us in a "still, small voice." In the voice of our conscience, in the voices of our children, in the juxtaposition of events that makes us stop and think about the meaning of life. Maybe G-d spoke to me through the billboard I saw on Rt. 17 followed by the call I received from my wife moments later. Maybe the voice of G-d is in all those things that push us, beg us, to be better people — whether we like it or not.

On the other hand, at what point are we reading too much into events? How many madmen have committed atrocities because they thought they were prophets, and how many lunatics walk the city streets reading G-d’s message in every subway billboard? At what point does G-d’s word end and our imaginations begin? And even if I knew, even if I could be sure it was G-d’s voice I was hearing, would that make life easier or harder? Would I listen or would I close my ears?

But the final question remains graphically plastered on a billboard in my mind: “Who moved?”

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**How would you respond?**

1. For three consecutive nights preceding your trip overseas, you dream of burning steel and charred bodies. You feel strongly that you should cancel your trip because the dreams are so obviously a warning from G-d. You share your concerns with your spouse who advises you to stop eating corn chips after dinner.

2. You have a strong interest in science but you lack the diligence and perseverance needed to make it through medical school. Or do you? Paralyzed by indecision, you pray for a sign from G-d. You go out to dinner and the woman at the table next to you starts choking. You perform the Heimlich Maneuver and save her life. You wonder if this is a sign.

3. The doctors find a small tumor in your leg. One specialist claims it is malignant and advocates surgery. Another claims that it could be benign and tells you to “wait and see.” Hearing the second opinion, you go home relieved. Later that evening, you wonder if you should wait for a sign as your doubts re-emerge.
May it be Your will, Hashem, 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.

Points for Study

1. If the people of Israel are not prophets, at least they are the children of prophets.
   Talmud, Pesachim 66a
   Source, pg. 22

2. From the day the Temple was destroyed, prophecy was taken from the prophets and given to fools and children.
   Talmud, Bava Basra 12a
   Source, pg. 23

3. The reason might be because the Presence of G-d only rests amongst the joyous, and since the destruction of the Temple all joy has become mixed with sadness...children and fools were not affected.
   R. Yaacov Reisher, Iyun Yaacov ibid. Biography, pg. 13
   Source, pg. 23

4. I call heaven and earth to be my witnesses, that any person — Jew or non-Jew, man or woman, slave or maidservant — can experience Divine Inspiration; it only depends upon one's deeds.
   Tanna d'Vei Eliyahu Rabbah 9
   Biography, pg. 13
   Source, pg. 24

5. The Zohar says that every day, a Bas Kol (heavenly voice) calls out from above, "Return you wayward children." But there is a problem: if this voice
has a purpose, then why doesn't anyone hear it? And if it can't be heard, what's the point? Really, this voice is heard in the heart. Even the wicked have thoughts of repentance, when they hear this call each day.

Baal Shem Tov, Bechukosai 9
Biography, pg. 14 Source, pg. 25

Know that if the G-dly outpouring flows to both the logic and imagination...this will be a form of prophecy. If it flows only to the imagination, while the logic is stunted...this category will produce those who create religions, magicians, soothsayers, dreamers and those who can perform wonders even though they possess no wisdom. You must know that there are people of this sort who will see amazing sights, dreams and wonders even during their waking hours that appear to be prophetic visions, and they will imagine themselves to be Prophets. They will be awed by what they have seen in these visions and they will think that they have attained knowledge without study. They are full of confusion and will confuse the deepest intellectual endeavors. The truth will be mixed with fantasy.

Maimonides, Guide for the Perplexed Vol. 2, Chap. 37
Biography, pg. 15 Source, pg. 26

A dream is 1/60 of prophecy.

Talmud, Brachos 57b
Source, pg. 27

There is no dream that does not have mixed within it lies...there is no dream that does not have within it from this side and that side.

Zohar, VaYetze 149
Source, pg. 28

The meaningless part of a dream is intended to conceal the truth within the dream. The task of man is to choose between the truth and the falsehood...

R. Eliyohu Dessler, Michtav M'Eliehu Vol. 4, pg. 165
Biography, pg. 16 Source, pg. 28

If a person wakes up in the morning, and a verse suddenly comes to his mind, that is a small prophecy.

Talmud, Brachos 57b
Source, pg. 27

There is a type of prophetic revelation that comes when one looks in a holy book. Not knowledge of the future, for that ceased when the Temple was destroyed. Rather, it is guidance and call [to the service of G-d] and the holiness of Israel. At times, we have all experienced looking into a holy book and suddenly becoming extremely moved by a certain idea. A word pierces our heart and gives us no rest for years, until it can transform us into a different person, and sanctify and uplift us. What is going on? We have already heard this idea from others, and seen it in books, yet we remained untouched. Yet now, the matter suddenly penetrates our heart and mind. This is a form of looking into the Urim v'Tumim (the Breast Plate worn by the High Priest). There too, all the letters were written, yet only some of them would shine in the eyes of the Cohen; and only a Cohen with Divine Inspiration. Another Cohen could stand beside him and not see a thing.

R. Kalonymous Kalman of Piasczno, Derech Hamelech, Shemos
Biography, pg. 16 Source, pg. 29
It is forbidden to soothsay, as do the idolaters. As the verse says, “You shall not read signs” (Vayikra 19:25). For instance, those who say, “Since my bread fell from my mouth, or my staff from my hand, I will not go to a certain place today, for I won’t be successful. Since a fox crossed to my right, I won’t leave my house so as not to be tricked by some crook.” Likewise, those who listen to birds and say, “This will be, that will not be, it is good to do this, and bad to do that.” Likewise, those who make signs for themselves, “If such a thing happens to me, I will act, and if it doesn’t happen I will not act.” Like Eliezer, the servant of Abraham. Similar things are forbidden, and whoever does them receives lashes.

Maimonides, Mishnah Torah, Hilchos Akum, 11:4
Biography, pg. 15 Source, pg. 29

The only soothsaying that is forbidden is when a person interprets a particular incident without mentioning G-d’s name, and without asking for His help to arrange the event. That is akin to sorcery, for he denies G-d’s providence and affirms other powers. Eliezer, however, said, “Let it come to pass, that the girl to whom I shall say, let down your pitcher that I may drink, and she shall say, drink, and I will give your camels to drink too — let her be the one You have chosen for Your servant Yitzchak.” Everything was done through faith and prayer. Eliezer beseeched G-d to show him this sign that he be sure of his deeds. There is not even a trace of soothsaying, sorcery or prohibition in this. It is completely permissible for every person to do the same.

R. Baruch HaLevi Epstein,
Torah Temimah on Genesis 24:14, note 17
Biography, pg. 17 Source, pg. 30,31

Sometimes a person sees clearly that G-d is helping him and approves of his efforts. However, that is no proof that his deeds are truly correct. About this, the verse says, “He will lead you in the way you will go” (Isaiah 48:17), on which our Sages have commented, “In the way a person wants to go, that is how G-d leads him.” (Makos 10b).

R. Tzadok HaKohen of Lublin, Tzidkas Hatzadik 64
Biography, pg. 18 Source, pg. 32

There are angels who reveal themselves to people and inform them of future events and mysteries, they are referred to as Maggidim. They are created from a person’s activities in Torah and mitzvos. There are those to whom these Maggidim never reveal themselves, and others who have revelations. It all depends upon a person’s soul or deeds. There are Maggidim who are completely true; they are created by Torah and mitzvos that are perfectly done. There are Maggidim who lie a little in their words. There are those with a higher amount of falsehood and deceit. The reason for this is that if a person has any aspect of falsehood in the Torah or mitzvos he does, then the angel created from that is also composed of good and evil. The good within him says good, and the bad within him says falsehood.

R. Chaim Vital, Sha'are Ruach Hakodesh, Derush 1
Biography, pg. 19 Source, pg. 32

The Maggid who comes to a person is in fact, his own soul. A person talks directly with his soul that is clothed in the mitzvos that he has performed.

R. Eliyahu of Vilna, Hashmatos Rayah Mehemna, Yahel Ohr
Biography, pg. 20 Source, pg. 33
The essence of serving G-d lies in matters that are, ultimately, left up to one's free choice. At some point, there is no clear commandment and the matter rests in one's own hands. There is no directive, and no one to tell one what to do. One has to make one's own decision.... This, in fact, is the essence of serving G-d. It is the essence of one's free will. One is always left in doubt as to what G-d's will is exactly, since G-d has not given a specific command.

Rabbi Nachman of Breslov, Chaye Moharan #197
Biography, pg. 21. Source, pg. 33

Even though prophecy was taken from the prophets it was not taken from the wise men. Ameimmar said, "A wise person is greater than a prophet."

Talmud, Bava Basra 12a
Source, pg. 34

Source Biography

Rabbi Jacob Bach Reischer (The Shevus Yaakov) (1670-1733)

According to Rabbi Chaim Y.D. Azulai, Rabbi Jacob and Rabbi Yair Chaim Bachach, the author of Chayos Yaair, were the two greatest halachic authorities of their time. Rabbi Jacob's major work is Shevus Yaakov, consisting of three collections of his responsa which deals with all areas of halacha and has remained a major source for halachic decisions until this day. He also wrote Minchas Yaakov, which supplements and seeks to reconcile contradictions in Rabbi Moshe Isserles' Toras Chacham, and Chok Yaakov, an extensive commentary on the Orach Chaim portion of Shulchan Aruch. However, only the portion on the Laws of Passover has been preserved, and appears in standard editions of the Shulchan Aruch. During a difficult period of his life Rabbi Jacob was unable to concentrate on his halachic studies. Instead he made a careful study of the Aggada of the Talmud and prepared a commentary, Iyun Yaakov, which appears in standard editions of the Ein Yaakov. Rabbi Jacob was a brother-in-law of two of the greatest rabbis of his time, Rabbi Dovid Oppenheim and Rabbi Eliyahu Shapiro, author of the Eliyahu Rabba, a well-known halachic work.

-M.G.

Tanna d'Vei Eliyahu

Tanna d'Vei Eliyahu is a Midrashic work. Unlike all the other Midrashim it does not consist of a compilation or collection of individual homilies but is a uniform work stamped with a character of its own. The work, which is characterized by original expressions and rhetorical constructions couched in poetic and even flowery language, is distinguished by its didactic moral aim: the author deals with the
Divine precepts and the reasons for them, and the importance of knowledge of: Torah, prayer, and repentance. He is especially concerned with the ethical and religious values which are enshrined in the Bible and in the trials and lives of the patriarchs.

The problem of the date and place of composition of Tanna d'Vei Eliyahu has not yet been resolved. It has been variously dated almost anywhere between the third and tenth centuries.

Eliyahu is the speaker in the work but there is no suggestion of a pseudepigrapha. The author relates that he came from Yavneh, that he resided in Jerusalem, and that he wandered in Babylon. He disputes with a fire worshipper and with those who accept the Bible but not the Mishnah.

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The Rambam (1135-1204)

Moshe 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 he 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 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.

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The Ba'al Shem Tov (1700-1760)

Rabbi Israel ben Eliezer, also known by the acronym the Besht, was the founder of the Chassidic movement. He served as a teacher’s assistant, elementary school instructor, and ritual slaughterer. After spending time in the Carpathian mountains, he went through a spiritual metamorphosis, and became an itinerant healer, and after experiencing profound spiritual illuminations from heavenly teachers, went on to become a charismatic leader that attracted many of the greatest scholars of the period. His close followers are the only recorders of his teachings, the Besht himself never authoring a text. His new mystical philosophy placed Kabbalah and prayer as the center of Jewish observance, through which one could come to an ecstatic awareness of the Divine Spirit in every aspect of the world. As the Besht and his followers came soon after the episode of Shabtai Zvi, they met harsh opposition from traditionalists who feared another false messianic movement.

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Pardees Project

Who Moved?
Rabbi Eliyahu Eliezer Desser (1891-1954)

Rabbi Desser 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 Desser’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 contemporary problems in education, evolution and how to respond to the Holocaust.

His personal character and modesty complemented and affirmed his thought. On the last Sukkot of his life he visited the sukkah of the Chazon Ish. The Chazon Ish, upon seeing Rabbi Desser, rose and rushed toward him. Not imagining that he was coming toward him, Rabbi Desser turned to the door to see who the distinguished guest was that the Chazon Ish was so honoring.

—M.G.

Rabbi Baruch HaLevi Epstein (1860-1941)

In 1902, Rabbi Epstein published his Torah Temima, which became one of the most popular sefarim of the century. Baruch’s father, Rabbi Yechiel Michel, was the rabbi of Novorodak and author of the classic Aruch HaShulchan, and his uncle was the illustrious Rabbi Naftali Tzvi Yehuda Berlin, Rosh Yeshiva of the famed Volozhin Yeshiva. The family was of Sephardic extraction, whose name was originally Benveniste. However, after the Spanish Expulsion they were permitted to settle in the German city of Epstein and apparently in gratitude adopted Epstein as their own name.

Possessed of a photographic memory, Baruch was a brilliant student and though he received semicha from some of the greatest rabbis of the time, declined to accept a rabbinical position. Instead he worked as an accountant and banker in Pinsk.

The object of the Torah Temima is to show the interrelationship between the Oral and Written Law. His method is to quote comments and interpretations from the vast rabbinical literature on each Bibli...
cal verse and then to provide his own analysis of how the interpretations were deduced. His comments are stimulating and absorbing. An English translation of The Essential Torah Temima was recently published by Rabbi Shraga Silverstein.

During the first World War Pinsk was in dire financial straits and Rabbi Baruch was unable to concentrate on his Talmudical studies. Instead, he wrote his memoirs, Mekor Baruch, in four large volumes, containing over 2000 pages. They are a candid and fascinating portrait of his family and the leading personalities of the previous generation. Rabbi Baruch sees Mendelssohn's fatal flaws in his denial of Jewish national identity in the diaspora. For Mendelssohn the Jews were a religion but their nationality was that of the country in which they lived. This concept had disastrous consequences.

Rabbi Baruch also wrote Tosefot Bracha on the Pentateuch and Baruch She'amor on the prayers. However, his magnum opus remains the Torah Temima, which was published when his father was still alive. In his brief letter of blessing Rabbi Yechiel Michel comments on how apt the title is for when the Torah is Temima, meaning that the Oral and Written Law are shown to be an organic entity, then in fact it is meshivat nefesh, it restores the soul.

Rabbi Baruch came to the United States in 1923 but was unable to find a suitable position and returned to Pinsk in 1926. —M.G.

Rabbi Chaim Vital (1543-1620)

Rabbi Chaim Vital was unquestionably the leading disciple of the Holy Ari, Rabbi Isaac Luria, and his foremost interpreter. The Ari himself wrote very little and what is commonly known as the "Ari's writings", were in fact transcribed by Rabbi Chaim. The Divine flow experienced by the Ari was so overwhelming that he was unable to commit it to writing. As he himself expressed it: "When I begin to reveal a Torah secret to you the flow of knowledge becomes like a mighty stream and I look for ways to open a small channel that you will be capable of absorbing." Rabbi Chaim Volozhin bears witness to the fact that when he mentioned the Ari to the Vilna Gaon the Gaon's whole body trembled.

Rabbi Chaim was born in Eretz Yisrael, probably in Safed. He studied nigleh (the revealed Torah) under Rabbi Moshe Alshech and Kabbalah under Rabbi Moshe Cordevero. However, when the Ari arrived in Safed from Egypt in 1570 Rabbi Chaim soon became totally devoted to him. The Ari is reported to have said that his sole reason for departing Egypt for Safed was to transmit his Torah to Rabbi Chaim. It is an amazing fact that the Ari who died in 1572 (at the age of 38) studied with Rabbi Chaim for less than two years and that the extensive body of writings transcribed by Rabbi Chaim came from that short period.

There were a number of editions of the "Ari's writings." At one point Rabbi Chaim decided not to publicize them. However, in 1586 he took sick and the writings were removed from his house, copied and returned. His son, Rabbi Shmuel prepared an edition years later. Another version was edited by Rabbi Meir Popperis.

Some idea of the Safed environment can be gained from Rabbi Chaim's statement in his Gates of Holiness (Sha'arei Kedusha) that the holy spirit (Ruach HaKodesh) can be attained even in our own times and that such people in fact exist in our midst.

Rabbi Chaim wrote an autobiographical work (Sefer HaChizyonot) which is extant in his own handwriting and was published in 1954.

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 Izbitche 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.
The impact of the Holy Ari on subsequent Jewish history was incalculable. But that influence was made possible only through the work of Rabbi Chaim Vital.

—M.G.

The Vilna Gaon (1720-1797)

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 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 Nosson 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.
Sources

1. Talmud, Pesachim 66a

2. Talmud, Bava Basra 12a
5 Baal Shem Tov, Bechukosai 9

ברל בק עות קוק

בּוֹ שֵׁלֶחַ נִשְׂפַּת בָּנָה קֹּקֶפֶר.

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ב. בּוֹ שֵׁלֶחַ נִשְׂפַּת בָּנָה קֹּקֶפֶר.

ג. בּוֹ שֵׁלֶחַ נִשְׂפַּת בָּנָה קֹּקֶפֶר.

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ד. בּוֹ שֵׁלֶחַ נִשְׂפַּת בָּנָה קֹּקֶפֶר.
R. Kalonymous Kalman of Piaseczno, Derech Hamelech, Shemos

In the story of the plagues, the verse states: "And the Lord hardened Pharaoh’s heart, so that he would not let the people go out of Egypt."

According to R. Kalonymous, Pharaoh’s heart was hardened due to his refusal to listen and repent. This was a test of his true nature.

Another perspective is that Pharaoh’s heart was hardened by his own actions, leading to his ultimate downfall.

Maimonides, Mishnah Torah, Hilchos Aku’m, 11:4

The verse states: "And Moses stretched out his hand over Egypt, and the Lord hardened Pharaoh’s heart, so that he would not let the people out of Egypt."

Maimonides explains that Pharaoh’s heart was hardened due to his own wickedness and his refusal to repent. This was a manifestation of God’s will to bring about the plagues.

The text reflects the complexity of human nature and the role of fate in historical events.

Zohar, VaYetze 149

In the Zohar, it is taught that the plagues were a test for Pharaoh, to show him the consequences of his actions.

Maimonides, Mishnah Torah, Hilchos Aku’m, 11:4

The verse states: "And Moses stretched out his hand over Egypt, and the Lord hardened Pharaoh’s heart, so that he would not let the people out of Egypt.

Maimonides explains that Pharaoh’s heart was hardened due to his own wickedness and his refusal to repent. This was a manifestation of God’s will to bring about the plagues.

The text reflects the complexity of human nature and the role of fate in historical events.

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Parades Project

Who Moved?
באל—who ist od, באל—who ist od, ובאל—who ist od; באל—who ist od, באל—who ist od, ובאל—who ist od.

באל—who ist od, באל—who ist od, ובאל—who ist od; באל—who ist od, באל—who ist od, ובאל—who ist od.

באל—who ist od, באל—who ist od, ובאל—who ist od; באל—who ist od, באל—who ist od, ובאל—who ist od.

באל—who ist od, באל—who ist od, ובאל—who ist od; באל—who ist od, באל—who ist od, ובאל—who ist od.
רבי נחמן בברסלב, שם על התורה שהבראשית כבז"כ מבואר דן וידיעה.}

אומר כי מתאר משה בחבל ברו כ兵力 ספירתון לitures על הקבריה של. כי השוער מכבר על רקע. יוחו הקבר הוא שיא צלול על עולם של ליתן. מיך קבר וייעה מבוכרת ויחי הכבוד ואר פאורה בבראשית. שיא כתיבה היא ייעוד של בלוקה ויקידה. כי כל בכניסה מבוארת ויחי כבוד של ספירתון ומיתוסי ויכולים כי מצורר. חיים מכוון ייעוד של בכי טיש. יש שמר. יש מנה צורר, ויחי הכבוד בו כבוד של בכי טיש. יש שמר. יש מנה צורר, ויחי הכבוד בו כבוד של בכי טיש. יש שמר. יש מנה צורר, ויחי הכבוד בו כבוד של בכי טיש. יש שמר. יש מנה צורר, ויחי הכבוד בו.
 Notes