

P A R D E S P R O J E C T

When should we stop hating?

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Cover photo: Emanuel Santos

Foreword

Rabbi Eliezer Shore

RECENTLY, ON A BUS IN JERUSALEM, I NOTICED two young men. Their tanned faces and large backpacks clearly indicated that they were tourists. They seemed to me handsome, until I heard them speaking German. Then my first thought was, “Get them out of here.”

I was brought up hating Germans. How could it have been otherwise? My grandfather had been killed in 1942, my grandmother and mother had survived the war. In our home, “German” was synonymous with “Nazi.” We did not buy German products, we had no German acquaintances. On hearing news of any tragedy that befell Germans, Poles, or Ukrainians, we would quietly remark, “it serves them right.” Nor were we alone in our feelings. All our Jewish neighbors felt this way, even those families who had been in America from before the war.

Today, many children of holocaust survivors bear psychological scars they inherited from their parents. Perhaps the most common, though least mentioned, is hatred of Germans. It is a syndrome that affected an entire generation.

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.

Yet, though it may be understandable, does that make it right? Is this hatred intellectual or visceral, honest or self-righteous? Can we trust ourselves to judge objectively while our souls still scream in pain? And even if it is justified, should it be perpetuated? Do we have the right to hate the children of our enemies; and if so, for how many generations?

Many countries have been guilty of atrocities against the Jewish people in the past, yet we carry no hatred toward them. We buy Spanish products without compunction. And though we may not drive German cars, we have no problem with Arab oil. And if our hatred is indeed born of righteousness, why don't we hate those who have been cruel to others with the same passion that we reserve for those who have hurt our people?

And what about our children, do we have to teach them to hate as well? If I teach my children to hate Germans, is it not I who am perpetuating hatred in the world? But if I do not express my own feelings, if I do not teach them to hate, am I not profaning my grandparent's blood?

How would you respond?

1 Three of your grandparents were killed in the Holocaust. Your mother survived Treblinka, and your father's siblings were all killed in Bergen-Belsen. In your home as a child, the name Hitler was not allowed to be mentioned. You enter into a boardroom for a meeting and discover that a big player in the deal will be a young German woman, probably no older than thirty. She was born years after the Nazis murdered your family. In fact, her parents were just children during World War II. Nevertheless, you cannot bring yourself to close the deal with her. Your partners argue that you are acting irrationally.

2 Your child befriends a new kid on the block. Upon welcoming the family to the neighborhood, you discover that the maternal great grandfather was a Nazi guard in Auschwitz, where your grandmother's entire family perished. What would you do?

Points for Study

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

1 Thirteen years have passed since the end of the destruction. Since then, a silence has fallen upon the world that no one cares to disturb. The wicked have succeeded in silencing the entire world from even mentioning the bloodshed they committed. Not only that, they have even managed to erase the memory from the hearts of Israel itself. This is not merely amnesia, but a profoundly cunning forgetfulness – for the sake of a few pennies of restitution. Each day the issue is forgotten further. It would not be surprising if in our very lives, our children and grandchildren will altogether deny that it ever happened. “Perhaps they killed a thousand Jews by accident in the course of the war, and this foolish old man has confused a thousand with tens of thousands, confused adults with children, and an accident for intentional murder.”

Rabbi Michael Dov Weissmandel; Introduction Min Hametzar, 1958
Biography, pg. 14 Source, pg. 21

2 “Remember what Amalek did to you on the way as you came out of Egypt. How he met you on the way and cut down all the weak who straggled behind you, when you were weak and exhausted, and he did not fear G-d. Therefore, when the L-rd your G-d will relieve you of all your enemies around you, in the land which the L-rd your G-d gives you as an inheritance, you shall blot out the

What is the purpose
of remembering evil?

memory of Amalek from under the heaven. Do not forget!

Deuteronomy 25:17-19

Source, pg. 21

3 “Remember what Amalek did to you”

To remember that which Amalek did to us, how he met us with evil. This commandment is meant for each and every age, to arouse the soul with words to combat him, and to summon human beings to hate him, so that the issue should not be forgotten, and that the hatred should not become weakened or lessened in their souls through the passage of time.

Maimonides, Sefer HaMitzvot 189

Biography, pg. 16 Source, pg. 22

Nurture or nature?

4 In every generation Amalek rises to destroy us, and each time he clothes himself in a different nation.

Me'am Loez; Devorim vol.3 p. 977

Source, pg. 22

5 “The grandchildren [descendants] of Cicero studied Torah in Jerusalem, the grandchildren of Sancheriv taught Torah in public, the grandchildren of Haman studied Torah in Bnei Brak”

Talmud Sanhedrin 96b

Source, pg. 23

6 The fact that the children of these wicked men converted to Judaism and taught Torah in public is an incredible thing. Understand, though, that individuals such as these, who are extremely wicked, have great power. Such great power must be derived from the supernal power of G-d, only in these men, it

is impure. However, when their descendents convert, this power is purified. Therefore they were among the great teachers of Torah. It is impossible to be otherwise, for such great power **must** come from G-d, and therefore must have a kernel of holiness. Even though in the father the holiness was overwhelmed by the impurity, in the children, it can be purified.

Maharal, Netzach Yisrael

Biography, pg. 14 Source, pg. 23

7 The quality of love that dwells in the souls of Tzadikim embraces the entire creation. Absolutely nothing is excluded – no nation or language. Even Amalek is not meant to be wiped out except from “under the heaven.” But with purification, he rises to the source of good which is above heaven, and everything is included in the supernal love. However, one needs great power and purity for this unique level.

Rabbi A.Y. Kook, Mussar Avicha

Biography, pg. 16 Source, pg. 24

8 “You shall not abhor an Egyptian” – even though they threw your children into the river (Rashi), even though according to common sense, you should hate them (Malbim) – “because you were a stranger in his land” – for good or for bad, you were with them a number of years (Pesikta Rabasai 12). “The children that are born to them shall enter the congregation of the L-rd in their third generation” (Deuteronomy 23:8-9). “The reason, in my opinion, is that the inclination of the father is implanted in the children until the third generation.”

Divrei Shaul

Source, pg. 24

Is revenge ever appropriate?

9 There is absolutely no question that people have ingrained tendencies that draw them toward good or evil behavior. These natural inclinations are passed on from father to son if the person does not overcome them. Thus, the Patriarchs avoided marrying Canaanite women who had an innate proclivity to evil. These evil traits are passed on to their offspring like a hereditary disease. This is because the commandments and transgressions of Torah have two effects, some leave a mark on both the body and soul, and some leave a mark only on the soul. The mark on the soul, though it may be very damaging, is not passed on to the children, because there is no familial connection between souls. However, those sins that scar both body and soul of necessity will corrupt the body and soul of one's descendents. These are the sins that are ingrained in the personality, such as hatred, jealousy, cruelty, slander, etc.

Deroshot HaRan, Derush 5, "Omar R. Yochanan"
Biography, pg. 18 Source, pg. 25

10 The Torah must warn us in many places not to forget Amalek, because if it wasn't for these admonitions, even though he did evil to Israel, it would be a positive trait not to remember the old hatred, but only to do good to him. Thus, the Torah must warn us not to do so with Amalek, not to have compassion upon him.

Therefore my brothers, learn what is good, not to harbor hatred, rather to help one's enemy, which is only proper according to human values and the principles of the Torah. This is the pride of Israel, that

they do not perpetuate hatred. Thus, their characters will be upright, that by disposition they will neither hate nor seek revenge.

Rabbi Yonasan Eibeshutz, Yaros Devash Drush 10
Biography, pg. 18

11 One of the things most desired by a person is to take vengeance on his enemies. Even though we have been strongly admonished against taking revenge, that is only toward our own people, as the verse says, "Thou shall not avenge, nor bear any grudge against the children of thy people" (Leviticus 19:18). However, toward our enemies, the hope and delight of vengeance has not been denied us.

R. Azariah Figo, Binah l'Eitim Vol. 1, Derush 2 to Chanukah
Biography, pg. 19 Source, pg. 25

12 However, if they accept upon themselves the seven Noachide commandments, they are no longer in the category . . . of Amalek, and are considered as proper Bnei Noach.

Kesef Mishnah, on the Mishnah Torah, Laws of Kings 6:4
Biography, pg. 20 Source, pg. 26

13 There was an outlaw living in the neighborhood of Rabbi Meir who used to persecute him. Rabbi Meir wanted to pray that he should die. "What are you thinking?" his wife Bruria asked. "Because it is written, 'and all the wickedness shall be consumed from the earth' (Psalms 104:35). Is it written 'wicked'? The word 'wickedness' is written. Furthermore, look at the end of the verse, 'and the evil-doers will be no more.'

Since wickedness will cease, then evildoers will be no more. You should pray that he repent.” Rabbi Meir prayed for him, and he repented.

Brachos 10a
Source, pg. 27

14 Bruria understood that there is no sinner in the entire world who would not choose the path of good over the path of evil, except that his evil inclination forces him and deceives him. Therefore, he is unfortunate that he goes in the way of evil. Still, there is no person who is entirely corrupt, and who would not be helped by proper education and wise admonition, whether a little or a lot.

Rav Abraham Isaac Kook; Ain HaAyeh, Brachos
Biography, pg. 16 Source, pg. 27

15 As long as the annals of humanity cover the memory of the heroes of the sword with glory, as long as those that throttle and murder the happiness of mankind are not buried in oblivion, so long will each successive generation look up in worship to these “great ones” of violence and force, and their memory will awaken the desire to emulate these heroes, and acquire equal glory by equal violence and force.

Never forget your calling as Israel and your mission as Israel in the world. Never feel envious of the laurel wreaths which a deluded world weaves to crown the memory of successful victorious wreckers of human happiness. Never forget the tear-soaked soil out of which the laurel grew for such wreaths.

Forget this not, when you yourself have to suffer

under Amalek’s coarseness and power. Keep upright! Keep your humaneness and respect for that which is right even as your G-d has taught you. That is where the future lies, humaneness and justice will remain the victors over brutality and force, and you yourself are sent to proclaim that victory and that future by your fate and example, and to be a co-worker in bringing it about. Lo Tishkach. Forget it not, and so that you do not forget it, zachor, refresh from time to time your remembrance of Amalek and of that which is told you of its future.

Hirsch Commentary on Chumash, Exodus 17:14,
Deuteronomy 25:17
Biography, pg. 20

16 *“To everything there is a season, and a time to every purpose under the heaven . . . a time to love and a time to hate.”*

Ecclesiastics 3:1
Source, pg. 28

Source Biography

Rabbi Michael Dov Weissmandel (d.1957)

Rabbi Weissmandel was a Torah Scholar and a leader of the Jewish resistance during World War II. He engaged non-Jewish emissaries to send food, clothing, and money to Jewish deportees who were “settled” in the territories of the General Government in Poland. Rabbi Weissmandel was a member of the underground “Working Group” and the founder of the Europa Plan to rescue the survivors of European Jewry.

Through his letters, he berated the Jewish leadership in the free world for their inactivity toward the Jews in Europe. His letters are collected in his memoir *Min Ha Meizar—From the Depths*.

Following the war, Rabbi Weissmandel settled in Mt. Kisco, N.Y. where he reestablished the Nitra Yeshiva.

Rabbi Weissmandel was a forerunner of the ‘computer codifiers’. Without the aid of a computer, he published material regarding numerology and sequences of letters and numbers in the Bible.

—Y.R.

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

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

on the other hand.” He has been described as a Kabbalist who wrote in philosophic garb.

The Maharal castigated the educational methods of his day where boys were taught at a very young age and insisted that children must be taught in accordance with their intellectual maturity. Thus, Talmud and certainly not tosafot should be introduced only when the child is developmentally capable of fully comprehending what is being taught. He recommended that the system proposed in Pirkei Avot be followed.

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

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

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

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

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

—M.G.

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.

—A.B.

Rabbi Abraham Isaac HaCohen Kook (1865-1935)

The first chief rabbi of what was then Palestine, Rabbi Kook was perhaps the most misunderstood figure of his time.

Born in Latvia of staunch Hasidic and Mitnagdic stock, he retained throughout his life a unique blend of the mystical and the rational. He was a thorough master of the entire Halachic, Midrashic, philosophical, ethical, and Kabbalistic literature. But more important, he brought to bear the entire tradition upon the contemporary scene. He saw the return to Eretz Yisrael as not merely a political phenomenon to save Jews from persecution, but an event of extraordinary historical and theological significance. Rabbi Hutner once said that Rav Kook peered down on our world from great heights and hence his perspective was unique.

Above all, Rav Kook pulsated with a sense of the Divine. And, he sought to reach those who had strayed. He once quoted the rabbinic dictum that one should embrace with the right hand and rebuff with the left and commented that he was fully capable of rejecting, but since there were enough rejecters, he was fulfilling the role of embracer. On the other hand, he was never tolerant of desecration of Torah, as will be clear to any objective student of his life and works.

Though keenly aware of the huge numbers of non-observant Jews, he had a vision of the repentance of the nation. His concept of repentance envisioned in addition to the repentance of the individual, a repentance of the nation as a whole; a repentance which would be joyous and healing. He refused to reject Jews as long as they identified themselves as Jews. In a noteworthy exchange with his great friend, admirer, and opponent, Rabbi Yaakov David Willowski, Rav Kook explained the two components of a Jew: his essential nature - the *pintele yid*, and the path he had chosen in exercising free will. Even if the second element were weak, as long as the first was not repudiated, there was still hope.

He called for and envisioned a spiritual renaissance where “the ancient would be renewed and the new would be sanctified.” His vision of repentance disdained fear and apprehension and looked forward to “the poet of Teshuva, who would be the poet of life, the poet of renewal and the poet of the national soul waiting to be redeemed.”

Perhaps he was that poet.

Rav Kook's printed works to date are in excess of 30 volumes with many works still in manuscript. There are a number of translations into English of a small fraction of his works. —M.G.

RAN (1320-1380)

Rabbi Nissim ben Reuven of Gerona was born in Barcelona. Ran was considered the greatest Halachic authority of his generation, and queries were sent to him from throughout the Diaspora. His closest disciple was Rivash. Ran's works include commentaries on the Talmud and on Alfasi's code, responsa, a recently published commentary on the Bible, and a collection of sermons.

Rabbi Yonason Eybeshitz (1690-1764)

An exceptional Talmudist, Halachist and Kabbalist, Rabbi Eybeshitz held positions as Dayan of Prague, and later rose to the position of Rabbi of the "Three Communities," Altona, Hamburg and Wandsbek. He had contacts with Christian leaders of the period, debating religious and philosophical topics with them. His position was challenged on a number of occasions following allegations that he was a secret follower of the Shabbateanism, an outlawed movement centered around the false messiah Shabtai Zvi, despite Rabbi Eybeshitz supporting the excommunication of all Shabbatean followers. The controversy over whether Rabbi Eybeshitz was a Shabbatean spread to all major Jewish communities, and attacks by opponents lasted until his death.

Thirty of his works in the area of Halacha (Jewish law) have been published. In addition, several of his works on homiletics, teaching methodology, and Kabbala are currently in print. It is interesting to note that only one of his works was published in his lifetime. The posthumous printing of so many of his works is testimony to his influence on his contemporaries through his oral teachings and his personality. —Y.R.

Rabbi Azariah Figo (1579-1647)

In the introduction to R. Azariah's classic halachic work *Giddulei Trumah* he bemoans the fact that in his early youth he had been excessively preoccupied with alien studies. However, he had learned to concentrate on what was the primary field of study—Talmud. R. Azariah was born in Venice not long after the burning of the Talmud in Italy in 1553, when the state of Italian Jewish religious life and scholarship was at a decidedly low level. It is a testament to R. Azariah's passionate devotion to his studies that though he frequently lacked the necessary texts to pursue his studies he nevertheless composed a work which became an immediate favorite. Most of the *Giddulei Trumah* was written while he served as Rabbi in Pisa as a young man. During this period he wrote a number of questions to the great scholar R. Yissachar Ber Eilenburg, who included them in his *B'eir Sheva*. In 1627 he returned to Venice to become Rabbi and preacher. His sermons were exceptional for their exquisite form as well as for their relevance to contemporary defects and problems. R. Azariah wrote them down in a rich, moving style but died before they were published. Seventy-six sermons (*derashot*) in all, mainly devoted to the different seasons and holidays, they were published the year after his death. In the forty eighth sermon he sees three causes for the ills that beset the Jewish people of his day: the contention and strife between one Jew and another: the failure to sense and recognize that they were in galut and the self-indulgence and pursuit of material pleasure; the shameless immodesty. The volume was called *Bina L'Ittim* and has had fifty editions. Several years ago Rabbi Binyamin Efrati published *Ittim*, a 161 page volume presenting the essence of the ideas contained in the *Bina L'Ittim*. R. Azariah also wrote a volume of responsa, which remains unpublished. —M.G.

Rabbi Joseph Caro (1488 -1575)

Rabbi Joseph ben Ephraim Caro was born in Toledo, Spain and he died in Safed, Israel. He is also called Maran (“our master”) or Ha-Mechaber (“the Author,” i.e. the halachic author par excellence). Rabbi Joseph Caro left Spain in 1492 as a result of the Spanish expulsion of the Jews, and settled with his family in Turkey. In 1536, he emigrated to Israel and became the chief rabbi of Safed, an important center of Jewish learning and industry. His principal teacher in Safed was Rabbi Jacob Berab. Caro’s magnum opus is his Beit Yosef (“House of Joseph”), an encyclopedic commentary on Rabbi Jacob ben Asher’s Tur, a halachic code. Bet Yosef presents an extensive survey of relevant halachic literature, from the Talmud down to works of Caro’s contemporaries. Caro’s halachic decisions were codified in his Shulchan Aruch (which was actually a digest of Bet Yosef). This work quickly became accepted throughout the Jewish world as halachically authoritative. Likewise, Caro’s commentary on Maimonides’ code, the Kesef Mishneh, is one of the standard commentaries on Maimonides’ work.

Rabbi Samson Rafael Hirsch (1808-1888)

The father of modern German Orthodoxy, he was a fiery leader, brilliant writer, and profound educator. His greatness as a Talmudic scholar was obscured by his other monumental accomplishments. After becoming chief rabbi and Member of Parliament in Bohemia and Moravia, he left to revitalize Torah Judaism in Frankfurt-am-Main, which he transformed into a Torah bastion. His best known work is the classic six-volume Commentary on Chumash.

Sources

- 1 Rabbi Michael Dov Weissmandel; Introduction
Min Hametzar, 1958

מן המצר

שלוש עשרה שנה עברו מעת שנשלם הקרבן—ומאז ועד עתה דממה ירדה על העולם ואין מי שיועיק אותה— ודרך רשעים צלחה להשתיק כל העולם מן הרצח אשר בידם— ולא זו בלבד, אלא הצליחו לשבחו מלב עם ישראל בעצמו— ולא שכחה פשוטה בלבד, אלא בשכחה ערומה עמוקה, שכחה בעד פרוטה של כופר נפש— והשכחה הולכת ומתגברת דבר יום ביומו— ולא יהיה לפלא אם בעוד בחיים היותנו יבחינו בנינו ובני בנינו את הכל בפנינו, כי נזקין— לאמר, אפשר שנהרגו גם אלף אנשים יהודים כמשך המלחמה באסון— והזקן הטפוש הזה מחליף אלף, באלפי אלפים, ואנשים, ביונקי שדים— ואסון— כמזיד.

- 2 Deuteronomy 25:17-19

דברים פרק כה

יז) זכור את אשר עשה לך עמלק בדרך בצאתכם מצרים:
(יח) אשר קרך בדרך ויזנב בך כל הנחשלים אחריך ואתה טיף ויגע ולא ירא אליהם:
(יט) והיה בהניח ידוד אלהיך לך מכל איביך חטביב בארץ אשר ידוד אלהיך נתן לך נחלה לרשתה תמחה את זכר עמלק מחחת השמים לא תשכח: פ

דרשות הרין

טט

הדרוש החמישי – אמר ר' יונתן

ועם כל זה לא יוכל לכפור בשום פנים שלא יהיו לאדם הכנות נמשכות אחר המזג לקצת מדות טובות או רעות¹⁰⁵, ואלו תכונות נפשיות נמשכות ומשתלשלות מאבות לבנים, מפני שהם טבעיות נמשכות אחר המזג לתת הכנה, ואם לא יכריחו. ולזה מאשר היו בנות כנען מוטבעים בתכונות רעות, היו בוחרים האבות להתרחק מהם, ולהתדבק במי שאינו מוטבע באותן התכונות הרעות כי גם היה עובד עבודה זרה, לפי שאותן התכונות מתעברות ונמשכות בורעם, והם כמו חולי הגוף נקראים בספרי הרפואה חלאים ירושיים. לפי שמצות ועבירות התורה על שני פנים, מהם יעשו רושם בגוף ובנפש יחד¹⁰⁶, ומהם שלא יעשו רושם רק בנפש לבד¹⁰⁷, הרושם הוא שיהיה בנפש לבד, הרושם הוא עם היותו רע מוזיק מאד איננו מתעבר אל הבנים, כי אין לנפשות יחס וקורבה כלל. אבל העברות אשר ירשמו וישנו לרע הנפש והגוף, בהכרח יעבור רשומם אל המשתלשל מהם. ואשר ירשמו לרע הנפש והגוף, הם העברות שיש להם מבוא בתכונות נפשיות כשנאה וקנאה והאכזריות ורכילות ודומיהם, כי אלו יעשו רושם רע בנפש מצד שהם עברה ותכונה רעה, ומלבד זה יעשו רושם רע בגוף על הדרך שאבאר.

105 אולם למרות שפעולות האדם הם רצוניים, בכל זאת ישנם תופעות והשפעות המושכות את האדם לקצות שונות, אם לא שייכן עצמו להתגבר על הטבע הטבוע בו והמטיטות אותו לכיוון מיוחד. 106 כמידות הרעות, (עי' אברבנאל שם), וראה בסמוך. 107 האמונות הנפסדות.

רד בינה עת בית ה' לעתים

התועלת השני הוא למה שיהיה להם מהשמחה בראות נקמת האויבים, כי זה אחד מהדברים היותר נכספים אצל האדם. ועם היות הוזהרנו להתרחק ממדת הנקמה אוהרה יתרה, זה הוא לאנשי בריתנו כאמרו לא תקום ולא תטור את בני עמך וגו' (ויקרא יט יח), אבל לאויבים הצרים לא נאסרה תקות וחמדת הנקמה מהם, כאמרו וידע בגוים לעינינו נקמת דם עבדיך השפוך (תהלים עט י). והגיע מחשק הנקמה להניע את יהושע ע"ה שישדר ויבטל המרוץ הטבעי בעבור הנקמה, שאמר שמש בגבעון דום וגו' (יהושע י יב), והעיד הכתוב: וידום השמש וירח עמד עד יקום גוי אויביו וגו' ולא היה כיום ההוא לפניו ולאחריו לשמוע ה' בקול איש כי ה' נלחם לישראל (שם יגיד). וכבר נודע כמה נתקשה פסוק זה, איך אמר שלא היה כיום ההוא כי כמה וכמה נסים נעשו גדולים כזה ואולי יותר ממנו. ונאמרו בזה דעות שונות.

ו. מרת האהבה השרויה בנשמת הצדיקים היא כוללת את כל הברואים כולם, ואינה מוציאה מן הכלל שום דבר ולא עם ולשון, ואפילו עמלק אינו נמחה כיראם מתחת השמיים, אבל עיי הזיכרון מתעלה הוא לשורש הטוביני, אשר הוא מעל לשמיים, ונכלל הכל באהבה העליונה, אלא שצריך כח גדול וטהרה עצומה ליחוד נשגב זה.

דברים פרק כג

(ח) לא תתעב אדמוי כי אחיך הוא ס לא תתעב מצרי כי גר היית בארצו:
(ט) בנים אשר יולדו להם דור שלישי יבא להם בקהל ירוד: ס

דברי שאול, ה'ר' יוסף שאול הלוי נח נ' זוהן, דרשות עה"ת וח"מ: לבוב תרל"ה 4° (204 דף).

הקושיא. (ג) בפע"ר שמוח י ב כתבו, כי עד כאן חייב אדם. ללמד לזרעו תורה ועד כאן יגיעו רחמי אב על בן. ועיין קדושין ל.. וכדברי שאול (עה"ת) על הפסוק לא תתעב אדמוי כתב, לפענ"ד הטעם הוא דמצינו דכח האב הוא נטוע ומושרש עד דור שלישי. וכ"ה בב"ב פרק מי שמת. ועיין בשידודי כנה"ג א"ח סי' קמ"א שכתב הא דאיתא

Afterword

BEWARE THE ORBAUM BOYCOTT

Sam Orbaum

Call me eccentric, but I like to feel good about where my money goes.

Some time ago, I began to notice our kitchen oven was not working so well. I put in it a frozen chicken, turned a couple of dials, and in a couple of hours it became apparent that the best that I can hope for was a thawed chicken in maybe four days.

It was the excuse that I needed to go buy a new one. I told the store owner what I wanted, and he led me to a beautiful, gleaming work of art, assuring me it was utterly perfect for me. And what's more, it happened to be on sale. The best for the least, what more can I ask for?

I was bedazzled. Then I remembered, "Where's it made?" I asked.

Beaming he answered: "Germany," "Show me something else," I said. His eyes popped. "But

sir they make the best ovens in the world." Which is precisely why I won't buy it, I said through clenched teeth.

He did not understand.

Controlling my anger, I asked him if the words "Germany" and "ovens" didn't have any special, odious significance.

"Oh, that."

Yes, that.

Call me eccentric, but I like to feel good about where my money goes. I call it conscientious consumerism. It's my own way of saying there's a price to pay: kill six million of my people, and you've lost my business. Yeah, I take such things personally.

I've been putting my money where my principles are since I was young. It started with German products: it is now rather out of control.

I can't make a simple choice

16 Ecclesiastics 3:1

קהלת פרק ג

- (א) לכל זמן ועת לכל חפץ תחת השמים: ס
(ב) עת לדרת ועת למוח עת לטעת ועת לעקור נטוע:
(ג) עת להרוג ועת לרפוא עת לפרוץ ועת לבנוח:
(ד) עת לבכות ועת לשחוק עת ספוד ועת רקוד:
(ה) עת להשליך אבנים ועת כנוס אבנים עת לחבוק ועת לרחק מחבק:
(ו) עת לבקש ועת לאכד עת לשמור ועת להשליך:
(ז) עת לקרוע ועת לתפור עת לחשות ועת לדבר:
(ח) עת לאהב ועת לשנא עת מלחמה ועת שלום: ס

without those mental voices of Good and Evil getting involved.

“Wooh, there: you really gonna watch that movie starring that Jew-baiting witch Vanessa Redgrave?”

“So what, she’s gonna get paid extra if he watches it on TV? Let him watch; it doesn’t mean he supports her politics.”

Was I the only Israeli supporting ITV’s noble boycott of Roald Dahl a few years ago?

When the Olympics come around, or the World Cup, I agonize. Whom should I root for, Brazil, which gave sanctuary to Nazis, or Greece, which kowtows to Arab terrorists. France, with its awful record of political prostitution, or England with its antipathy to Zionism? I know, I know - to most people it’s just a soccer game, or track meet. But to me it’s the Jewish Question.

“You won’t buy German,” the voice drones at me, “but you’ll buy olive oil made in Spain? Have you forgotten?”

“That was 505 years ago,” its alter ego responds.

“Yeah well maybe the farmer who grew the olives to make that

oil is a direct descendent of an Inquisitor.”

“And maybe he’s a Jew.”

It should have been easy taking a stand against one country, if not for that voice.

“You desire war on Germany, but not Poland?”

“OK then Germany and Poland.”

“Italy was on their side. And the Austrians, feh. What about the Russians, Latvians, Lithuanians, Ukrainians, Yugoslavians-”

“OK, OK, so all of Europe.”

“And Canada was so nice to us during the war? What, there’s no anti-Semitism in America?”

“But-”

“-the non-aligned countries, the former Communist Bloc, the Moslem world...”

I CANNOT with a clear conscious patronize anyone anymore. Well, not quite: after I eliminate everyone who’s ever given us a rough time (all of Christendom, for instance), there’s not much left but certain undiscovered jungle tribesmen who’ve never heard of the Jews. Though I can never be certain: for all I know their ances-

tors may have been cannibals who once ate one.

I can’t even buy a nice Jaffa orange without wondering: was the fertilizer imported? Here’s a perfect example: my life insurance policy. I chose a nice Israeli company- which was recently bought out by Generali, which, it was revealed recently, refused to honor insurance policies on Holocaust victims unless the Nazis were thoughtful enough to issue a death certificate.

I can’t buy Swiss anymore. Swiss-made used to be an wonderful alternative to German made, but now? G-d forbid I should enrich those thieving bastards. (That’s why I refuse to get one of those secret Swiss bank accounts- because they tend to be kept secret from the account holders.)

I could survive nicely if I bought nothing but Japanese. To them we’re just White people. They’re are not of a religion we’ve ever been at odds with. They never once had an anti-Semitic pogrom. But I can’t buy Japanese because they boycotted us. Which is why I boycott Japan.

And Pepsi, you’ll never see me

drinking a Pepsi. It was convenient and profitable for Pepsi to stick it to us, while Coke refused to bend to extortion. Now that it’s convenient and profitable for Pepsi to take our money without weighing morality, should I abandon the cola that remained loyal to me? Uh-uh: Coke, for me, is it.

(Here’s my own version of the Pepsi Challenge: I’d like to dare a Pepsi PR person to drop by my office with a case of the sniff, to see what I do with it. I will then invite the world media to a press conference, to be held in The Jerusalem Post toilets, to demonstrate the disdain.)

You Must, understand, I’m not one of those Jews who sees an anti-Semite under every rock. I would guess that 2 percent of them hate us, 2 percent love us and 96 percent of them have no opinion. (The poll has 100 percent margin of error.) It’s just that once this ethical snowball started rolling it had a snowball’s hope in hell of stopping.

I’ve tried to stop this silliness, to buy without conscience, to put my considerations first, even if it

meant patronizing a company that got rich in Jewish slave labor. But I found that taking a Bayer's aspirin made me feel sick.

Funny thing is, I have no problem buying Arab products. Maybe because they have justifiable reasons for hating us, I don't know. The difference is, I suppose, the measure of cynicism in the antipathy, Nah. That sounds like I know what I'm talking about; what it amounts to is a gut feeling. I'd sooner buy a Palestinian beer than a German one – supporting a current enemy rather than a reformed former one.

“Flawed logic,” says one of the voices.

I shrug.

Don't think me completely wacko. I buy American. Abiding by the Apathetic ninety-six Percent Theory, I can usually ignore the Voices' debate and buy French, British, yes even Swiss. (But not Pepsi.) I've even compromised my credo to the extent that I own a fortune in Disney videos, notwithstanding 'Walt's (allegedly) legendary anti-Semitism. Like, what am I gonna tell my kids-that I won't buy them Pocahontas because some long dead guy wrinkled his nose at Jews 50 years ago?

But sometimes that old persecution complex kicks in, and I wonder just who the hell is profiting from this here Jew. On days like that, I check my PBL (personal boycott list), and find that I can, with clear conscience, buy nothing imported but smoked fish and jam, because I can only patronize Denmark and Bulgaria.

Oh, yes. And anything we import from Micronesia.

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