



TMI

THE MIDDOS INITIATIVE

A CHARACTER DEVELOPMENT PROGRAM INSPIRED BY THE SEFER CHESHBON HANEFESH

אדר

ADAR

כבוד - HONOR

WELCOME TO TMI



IN A WORLD OF WAZE AND OTHER NAVIGATION APPS, roadmaps seem outdated. Who would carry around a messy, folded, and bewildering picture of lines and colors when there is an easier, more accessible option right on your phone? Roadmaps include a myriad of crisscrossing lines most of which are not relevant for your journey or to get you to your specific destination. They have keys, pictures, and numbers that can be confusing and difficult to decipher. Roadmaps do not predict problems that may arise on the way to your destination. There are no traffic alerts and there are certainly no warnings of police cars that loom ahead. In all likelihood, most of you have probably never even held a roadmap.

The Torah is similar to a roadmap. It is a beautiful and intricate guide that marks points towards a relationship with, and emulation of, Hashem. Along the way, we are supposed to pick up values and integrate them into our lives. Inevitably, we get lost in all of the details and find it difficult to access them as we navigate toward the specific destination we are trying to reach.

Sometimes, we do not even look down at our roadmap. We wander aimlessly along the highways of our lives without paying attention to which way we should be going. We know that there is a destination and that we should be striving to get there, but we become distracted by the sights and the scenes along the way. How many people, if they were stopped in the street, would have answers to questions like: In what way are you working toward self-improvement? How are you trying to emulate Hashem today? Are you focused on taking steps for change? Are you mindful of your destination and how it should permeate every moment of your life?

Indeed, what are the steps to get us closer to Hashem? This may be too broad of a question with too many potential avenues to travel down. This is where Middah comes in. We need to work on one character trait at a time. The Torah teaches us how to do that, but sometimes it is hard to find the compass that will help us embark on the right journey.

Based on the book Cheshbon HaNefesh, we present a systematic approach to character development, a Waze to becoming a better person. We provide a method for thoughtful change and growth that we hope will yield personal and religious success. Each month we will be working on a different middah, with many different touch points to help inculcate the middah into our lives. This will include daily check-ins, weekly challenges, monthly contests, and more. Each participant will receive a journal with which to track their own personal progress. This will serve as your personal navigation app, throughout the month.

Fit for anyone at any stage in life, this program is structured to reinforce the importance and relevance of middos, while remaining a personalized journey of growth.

We all want to be better. Growth is magnified when it takes place as part of a larger community. Join a group in your own neighborhood, or participate in our global endeavor at

[NCSY.ORG/MIDDOS](https://ncsy.org/middos). Let's do this together.

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חדש אדר

HONOR - כבוד



Inspiring the Jewish Future

INTRODUCTION TO KAVOD

WE LIVE IN A WORLD THAT IS DIVIDED: “US VERSUS

them”. More and more conflicts could rarely be resolved because of acerbic discourse and obstinacy to budge from our ideological positions. We have come to not respect the other opinion making any chance of resolution near impossible. But perhaps worse, we have allowed those differences of opinions to also permeate into our perceptions of the people who have them. Instead of being able to respect a person notwithstanding their ideas, we find it more and more difficult to do so if they disagree with us even in the slightest. Because they disagree with an idea, they are not respected as a human being. What are some ways to understand these trends?

In “The Righteous Mind: Why Good People Are Divided By Politics and Religion”, Jonathan Haidt argues that a large reason for all of this discord and disrespect is because of our inability to understand the others perspective. This is for sure a huge problem, but perhaps, there is more to it than that.

This month we will be working on the Middah of Kavod, honor. This at first glance is startling. We usually think of Kavod less as a character trait and more of acts that we have to do for our superiors. We must have honor for parents, religious leaders, and colleagues and of course, those are all vital. However, we will also learn about what makes Kavod a Middah. We will learn that usually, the best way to work on showing Kavod to others is to first be able to show Kavod to yourself, to respect yourself and who you are.

Sometimes we feel so insecure with who we are and where we are in life. We feel that we should be so much better than we act, or that we have so much more to offer. Maybe we feel insecure

because of Social Media outlets where we see what everyone else is doing and then question what we are. Maybe we find ourselves getting down on ourselves because we feel we could do better in school or work. Whatever it is that plagues us with insecurities, we end up in a place where we do not show ourselves as much Kavod as we should. In Judaism, there is a balance between the need to be critical with ourselves - which at certain points is very important to be able to grow healthily – and to see ourselves as great and worthy of honor. Most of the time we are very good at the former and much worse at the latter. We forget that we are made בצלם אלוקים, in the image of God and that without anything else commands respect.

Perhaps this is another reason why we find it so hard to respect the opinions and positions of others. It is hard to respect others when we first do not respect ourselves. When we are not comfortable with ourselves, who we are, and what we are, we could not be expected to also respect others. Our Sages teach us כל הפוסל פסול – Anyone who says something about someone else judgmentally, derogatorily, or dishonorably, is really saying something about themselves and what they are insecure about.

This month is the month of Adar, the month when we say that we are supposed to be happier than perhaps any other time of the year. Rav Volbe and others explain that this happiness comes from the recognition of how close our relationship with Hashem is. The only way we could be happy and have that close relationship is with the piece of God within us that could then be close to Godliness as a whole. We are very excited to help you honor thyself.

TMI:

AT A GLANCE

ELUL
SEDER
ORDER

TISHREI
EMES
SINCERITY

CHESHVAN
SHTIKA
SILENCE

KISLEV
CHARITZTUS
DECISIVENESS

TEVET
ZERIZUS
INDUSTRIOUS

SHEVET
SAYLANUS
PATIENCE

ADAR
KAVOD
HONOR

NISSAN
MENUCHA
TRANQUILITY

IYAR
KIMUTZ
FRUGALITY

SIVAN
ANAVA
HUMILITY

TAMUZ
TZEDEK
JUSTICE

AV
NACHAS
GENTLENESS

FEBRUARY-MARCH 2023

ADAR 5783

| SUNDAY | MONDAY | TUESDAY | WEDNESDAY |
|---------------|------------------------------|---------------------|--------------------------|
| | | | 22 February |
| 26 February 5 | 27 February 6 | 28 February 7 | 1 March |
| 5 March 12 | 6 March Ta'anit Esther 13 | 7 March Purim 14 | 8 March Shushan Purim |
| 12 March 19 | 13 March 20 | 14 March 21 | 15 March |
| 19 March 26 | 20 March 27 | 21 March 28 | 22 March |

WEEKLY CHALLENGES

WEEK 1 Did I show respect to someone (or myself) even when I didn't want to?

WEEK 2 Did I do something for the kavod of Hashem even when it sacrificed \ my own desires?

WEEK 3 Did I present myself in an honorable way in my actions and speech?

WEEK 4 Did I hold myself back from saying something that might embarrass someone else?

| WEDNESDAY | THURSDAY | FRIDAY | SHABBAT |
|-----------|---------------|---------------|---|
| 1 | 23 February 2 | 24 February 3 | 25 February Terumah 4 |
| 8 | 2 March 9 | 3 March 10 | 4 March Zachor Tetzaveh 11 |
| 15 | 9 March 16 | 10 March 17 | 11 March Parah Ki Tisa 18 |
| 22 | 16 March 23 | 17 March 24 | 18 March Hachodesh Vayak'hel-Pekudei 25 |
| 29 | | | |

ADAR 1 | FEBRUARY 22

WEDNESDAY

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

*Feel free to journal
on these lines*



Ask someone how their day is going

DAILY DOSE OF TORAH

DAY 1 The Maharsha (Zevachim 102 – Chidushei Aggados) says that one has to respect a king (or government) even if the king is evil because the Kavod is not for an individual man but for "כבוד שמים", the honor of heaven.

What does this mean? Why would this be true?

ADAR 2 | FEBRUARY 23

THURSDAY

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

Have a snack sitting down

DAILY DOSE OF TORAH

DAY 2 The Gemarah (Yevamos 62b) says that the reason why 24,000 of Rabbi Akiva's disciples perished was because they did not show the proper כבוד to one another. Why is that such a bad sin that warranted so many deaths?! Additionally, many explain that to mourn these deaths, we have different Halakhos of mourning during Sefiras HaOmer – between Pesach and Shavuot - when these deaths occurred.

Could you think of a connection between כבוד and this time in the Jewish Calendar?

ADAR 3 | FEBRUARY 24

FRIDAY

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

Choose clothes to wear that are befitting of
royalty

DAILY DOSE OF TORAH

DAY 3 Sometimes, we sacrifice our own Kavod for Hashem. For example, Rambam (Kilaim 10,29) says that if someone finds that they are wearing שעטנז in public, they would have to take off their clothes in public instead of violating the prohibition of wearing wool and linen together!! Why? Doesn't Hashem care about our dignity too?

ADAR 4 | FEBRUARY 25

SHABBOS

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

Listen attentively when someone is speaking
to you

DAILY DOSE OF TORAH

DAY 4 What does the phrase, “דרך ארץ קדמה לתורה” mean to you? Why does having דרך ארץ, a form of כבוד for other things beyond yourself, precede the תורה?

ADAR 5 | FEBRUARY 26

SUNDAY

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

Stop to listen when you ask someone how they are doing

DAILY DOSE OF TORAH

DAY 5 The verse in Mishlei says about learning Torah: “אורך ימים בימינה ובשמאלה עושר וכבוד”, “In its right is length of days, in its left is riches and honor”.

How does the היות brings honor? Is that a good or bad reason to learn Torah?

ADAR 6 | FEBRUARY 27

MONDAY

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

Pick garbage from the floor

DAILY DOSE OF TORAH

DAY 6 What is the importance of honoring a Rabbi?
Why is it so central to our religious belief system?
(See רמבן פרשת שלח)

ADAR 7 | FEBRUARY 28

TUESDAY

- ☐ Did I show respect to someone (or myself) even when I didn't want to?

Stand up for someone older than you when
they walk into the room

DAILY DOSE OF TORAH

DAY 7 Rabbi Yaakov Kamenetsky ZT'L, one of the American Jewish leaders of the previous generation, was once on a plane resting after a long day of speaking and teaching Torah. He was accompanied by his grandchildren. Every few minutes, his grandchildren would come back to his seat and ask if he needed anything, water, food, a coffee, anything. The man next to Rabbi Kamenetsky was bewildered. He wondered how his children and grandchildren never gave him respect that same way that Rabbi Kamenetsky's grandchildren gave to him! Rabbi Kamenetsky explained that in Judaism we honor our elders because they are closer to the Revelation at Sinai and the Acceptance of the Torah there. Why does this mean that we should respect our elders?

ADAR 8 | MARCH 1
WEDNESDAY

- Did I do something for the kavod of Hashem even when it sacrificed my own desires?
-
-

Be mindful about how you speak to your
parents today

DAILY DOSE OF TORAH

DAY 8 The Gemarah (Brachot 19b) says that having respect for your fellow man precedes any **לא תעשה** (Negative Commandment) in the Torah. (The Gemarah goes on to explain that this is referring to all Rabbinic Prohibitions) What makes **כבוד הבריות** so central that we say it outweighs so many of our laws and customs?

ADAR 9 | MARCH 2

THURSDAY

- ☐ Did I do something for the kavod of Hashem even when it sacrificed my own desires?

Stand up straight

DAILY DOSE OF TORAH

DAY 9 Why is it that we do not always show honor to people around us? How could we look at them differently to make it easier for us to express this respect?

ADAR 10 | MARCH 3

FRIDAY

- ☐ Did I do something for the kavod of Hashem even when it sacrificed my own desires?

Give a friend a genuine compliment

DAILY DOSE OF TORAH

DAY 10 If there is a Kohen that eats with you, he should lead the benching in a Zimmun. If the shul reads from the Torah, the Kohen gets the first Aliyah. If you or a Kohen try to walk through a door, you should hold the door for the Kohen to go first.

Why? What did the Kohen do to receive such honor?

ADAR 11 | MARCH 4

SHABBOS

- ☐ Did I do something for the kavod of Hashem even when it sacrificed my own desires?

Beautify the Shabbos table

DAILY DOSE OF TORAH

DAY 11 The Gemarah (Shabbos 113) refers to our clothing as “our honors”.

What could that mean?

ADAR 12 | MARCH 5
SUNDAY

- Did I do something for the kavod of Hashem even when it sacrificed my own desires?

Offer to help your parents with something

DAILY DOSE OF TORAH

DAY 12 The Sefer HaChinuch (33) says that one of the reasons we must honor our parents is to recognize that we owe them everything and that they have done so much for us.

How could that also tell us about our need to serve and show honor to Hashem?

ADAR 13 | MARCH 6
MONDAY

- Did I do something for the kavod of Hashem even when it sacrificed my own desires?

Text someone a note of appreciation for how they have impacted you

DAILY DOSE OF TORAH

DAY 13 The Gemarah (Kiddushin 31) says that Kavod for our parents means to do something nice for them – like to bring them food or drink. But we also have to be in awe of our parents which means we should also be nice to them, and show them basic respect.

What does this tell us about כבוד? Why is כבוד only active and not just reactive?

- Did I do something for the kavod of Hashem even when it sacrificed my own desires?

Organize Siddurim or religious books to
make sure they are orderly

DAILY DOSE OF TORAH

DAY 14 Another area of Halakha that we find the Mid-dah of Kavod arise is by Shabbos. Kavod Shabbos is an integral part of what allows a family to inculcate an atmosphere of Shabbos in a home. Interestingly, Rambam (Hilchos Shabbos 31) defines Kavod as actions that take place in preparation for Shabbos, but not necessarily acts on Shabbos itself.

How does preparation for something show honor to it?

ADAR 15 | MARCH 8
WEDNESDAY

- ☐ Did I present myself in an honorable way in my actions and speech?

Be mindful of what the person wants when helping another person

DAILY DOSE OF TORAH

DAY 15 The first Bracha of Sheva Brachos, the blessings that we make in honor of a newly married husband and wife, is **שהכל ברא לכבודו**. That everything was created for His (Hashem's) honor. Similarly, the Passuk in Isaiah (43:7) says, "All who are called in My name, whom I have created formed and made, are for My glory."

What does that mean? How is the universe created for his honor?

ADAR 16 | MARCH 9
THURSDAY

- ☐ Did I present myself in an honorable way in my actions and speech?

Hold the door open for someone

DAILY DOSE OF TORAH

DAY 16 See previous question. What ramifications should this have for the way we live our lives?

How does this idea fit with others like תיקון עולם or קידוש ה'?

ADAR 17 | MARCH 10

FRIDAY

- ☐ Did I present myself in an honorable way in my actions and speech?

Feed a pet before you eat

DAILY DOSE OF TORAH

DAY 17 We even praise Hashem sometimes in this way (see above). For example, we say ברוך שם כבוד מלכותו לעולם ועד , Source of Blessing is his Name, whose kingdom of glory is forever.

What does this mean and why do we focus on this point so often?

ADAR 18 | MARCH 11
SHABBOS

- ☐ Did I present myself in an honorable way in my actions and speech?

Come up with a self-assuring mantra and say it outloud.

DAILY DOSE OF TORAH

DAY 18 The laws of burial clearly parallel the laws of burial for an old Sefer Torah.

What is the significance of that? Why do Jews even honor people after they are no longer in this world?

ADAR 19 | MARCH 12

SUNDAY

- ☐ Did I present myself in an honorable way in my actions and speech?

Notice the tone of your voice when speaking to a friend

DAILY DOSE OF TORAH

DAY 19 Judaism frowns upon those who embarrass people in public. The Gemarah (Baba Metzia 58b) says that a person who publicly embarrasses another is tantamount to killing that person! Rabbi Akiva Eiger once had a man over at his meal for the Pesach Seder who spilled some of his wine on the great Rabbi's pristine tablecloth. Immediately, R Eiger got up and pretended to inadvertently knock the table so his own wine would spill as well as to not embarrass his guest. Why do we go so far to make sure that everyone feels the honor that they deserve and not God forbid the opposite? What does that tell you about the way we should view people?

- ☐ Did I present myself in an honorable way in my actions and speech?

Clean your space after you eat

DAILY DOSE OF TORAH

DAY 20 The Navi (Shoftim 3) tells us that Eglon, the king of Moab stood up for Ehud ben Gera when Ehud said that he had a message from God to tell the king. Because of this simple act, our sages teach us that Eglon merited Dovid HaMelech to descend from him (through Rus)! Why does this Kavod deserve such a lofty reward?!

ADAR 21 | MARCH 14
TUESDAY

- ☐ Did I present myself in an honorable way in my actions and speech?

Say please

DAILY DOSE OF TORAH

DAY 21 We too stand at various times throughout Davening. One of these times is when we take the Torah out of the Aron Kodesh. Some have the custom to follow the Sefer Torah until it reaches the Bima! We are so careful to act a certain way in Shul as well. We try not to speak, and try to keep the correct mindset while in this holy place. Sometimes we do not just have to give כבוד to people, but to things or places. Why?

ADAR 22 | MARCH 15
WEDNESDAY

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Treat another's possessions with care

DAILY DOSE OF TORAH

DAY 22 The first comments of the Rama in the Shulchan Aruch speak about how we are supposed to learn from a human king how to act in front of Hashem, the king of kings. He says שויתי ה' לנגדי תמיד, Hashem is always with me, and because of that you always have a king in your presence. You act differently when you know a king is in your presence.

Where could we think more about שויתי ה' לנגדי תמיד throughout our day?

ADAR 23 | MARCH 16
THURSDAY

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Give any amount of charity

DAILY DOSE OF TORAH

DAY 23 The ability to have self respect and respect for others are built off of the same idea. Just like you must honor other people because of how important they are, you must also recognize how important *you are*. Rebbe Nachman (Introduction) says that when it says in אבות, “הויאת, כל אדם לכף זכות” that you should judge every person favorably, that every person includes first and foremost yourself.

What are areas that we do not give ourselves as much honor as we deserve?

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Take a few minutes to clean a room in your
home

DAILY DOSE OF TORAH

DAY 24 Is there anything that a person could do that forfeits the need to honor them?

ADAR 25 | MARCH 18

SHABBOS

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Think before you speak about the impact of
your words

DAILY DOSE OF TORAH

DAY 25 Rashi, quoting from a Medrah, says that Moshe and Aharon even gave Pharoah - the one who caused an incredible amount of pain and suffering to the Jewish people - honor when they met with him.

Why would פרעה deserve any honor?

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Do a charitable act no one knows about

DAILY DOSE OF TORAH

DAY 26 Halacha teaches us that we need to stand up for someone who is our teacher, or for someone who has taught us anything.

Why do we need to show our teachers כבוד? What does that teach us about what כבוד is and who it is reserved for?

ADAR 27 | MARCH 20

MONDAY

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Write down several things you did well
today and read it out loud

DAILY DOSE OF TORAH

DAY 27 What are different ways we could appreciate
'כבוד' in this world? Use תהלים יט as a reference

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Check in on friend

DAILY DOSE OF TORAH

DAY 28 The דור הפלגה wanted to build an enormous tower in order to נעשה לנו שם – to make a name for themselves. Hashem punished them.

What is the difference between a quest for good Kavod and bad Kavod?

ADAR 29 | MARCH 22

WEDNESDAY

- ☐ Did I hold myself back from saying something that might embarrass someone else?

Make someone smile

DAILY DOSE OF TORAH

DAY 29 We say that the Kohen Gadol's clothes in the Mikdash were לכבוד ולתפארת, for honor and splendor.

What does that mean? Why did the Kohen Gadol need that more than others? What does that tell us about the way we present ourselves to the world?

ADDITIONAL READINGS



פרק עשרים וארבעה:

כבוד

סנהדרין צט, א: "ואלו שאין להם חלק לעולם הבא כו' והאומר אין תורה מן השמים. ת"ר כי דבר ה' בזה ומצותו הפר הכרת תכרת זה האומר אין תורה מן השמים. ד"א כי דבר ה' בזה זה אפיקורס ד"א כי דבר ה' בזה זה המגלה פנים בתורה ואת מצותו הפר זה המפר ברית בשר, הכרת תכרת — הכרת בעוה"ז תכרת לעוה"ב. מכאן אמר ר' אליעזר המודעי: המחלל את הקדשים והמבזה את המועדות והמפר בריתו של אברהם אבינו והמגלה פנים בתורה שלא כהלכה והמלכין פני חברו ברבים אע"פ שיש בידו תורה ומע"ט אין לו חלק לעוה"ב. תניא אידך: כי דבר ה' בזה זה האומר אין תורה מן השמים, אפילו אמר כל התורה כולה מן השמים חוץ מפסוק זה שלא אמרו הקב"ה אלא משה מפי עצמו — זה כי דבר ה' בזה, ואפילו אמר כל התורה כלה מן השמים חוץ מדקדוק זה, מקל וחומר זה מגזרה שוה זו — הוא כי דבר ה' בזה".

מתברר בזה, כי איבוד החלק בעוה"ב נעוץ בבזיון של דבר ה'. האומר אין תורה מן השמים לא מחוסר אמונה נגעו ביה, שזה לכאורה הטעם העקרי להפסד עוה"ב (וכן כתב הרמב"ן בהקדמתו לספר איוב, כי מי שאינו מאמין אין לו שום שכר בעוה"ב, אף אם עשה מע"ט למכביר!), אלא הפגיעה בכבוד התורה, שהוא אומר "פסוק זה לא אמרו הקב"ה" היא המונעת ממנו חלקו בעוה"ב! וכן הוא בכל הדברים שהגמ' מונה שם. ב"אפיקורס" ישנה מחלוקת בין אמוראים אם זה מבזה ת"ח ("מאי אהני לן רבנן!") או מבזה חברו בפני ת"ח (שם צט, ב). והמחלוקת היא רק בשעור הפגיעה בכבוד הת"ח, אבל לכולא עלמא חטאו הוא הפגיעה בכבוד ת"ח.

"מלכין פני חברו ברבים" הוא ענף משפיכת־דמים, אבל הרוצח נהרג בב"ד ויש לו חלק בעוה"ב, והמלכין פני חברו ברבים אין לו חלק בעוה"ב. הרציחה היא נטילת חיי אדם בעוה"ז, ומגיע בעדה עונש ב"ד בעוה"ז, והמלכין פנים אינו נוטל חיי חברו אלא כבודו, ובעד זה הוא נענש בעוה"ב שלו. ענין מופלא זה צריך עיון וביאור: למה דווקא הפוגע בכבוד התורה, הת"ח והאדם אין לו חלק בעוה"ב? נעמוד כאן בע"ה על דבר גדול: הנשמה נקראת "כבוד" ככתוב "למען יומרך כבוד וכו'" (תהלים ל); הרי מהותה של הנשמה היא "כבוד"! תכלית יצירת האדם — להרבות כבוד שמים בעולם, ככתוב: "כל הנקרא בשמי ולכבודי בראתיו, יצרתיו אף עשיתיו (ישעיה מג, ז), ועד היכן חיובי כבוד ה' מגיעים, מבאר רבנו יונה

וללה"ה: "הדבר ידוע, כי מדרכי קידוש השי"ת להודיע בכל מבטא שפתיים ובכל אשר ירמוז עינים, ובכל הנהגה ופועל ידים, כי יסוד לנפש האדם וצבי עדיו והטוב והעיקר והיקר והתועלת אשר בו — עבודת השי"ת ויראתו ותורתו, כמו שכתוב 'כי זה כל האדם'. ודבר זה כבוד השי"ת. והמבזים לת"ח ויראתו מבטלים הידיעה הזאת ומראים ההיפך בהנהגתם, וכאילו אומרים אמור כי אין העבודה עיקר, וכי שורש דבר נמצא מבלתי עבודת השי"ת, והם מחללים את התורה, על כן יאבדו מהקהל וכו'" (שע"ת שער ג, קמח). הרי כבוד ה' צריך להיראות על כל תנועה ומבט, ובכל הנהגה ופעולה, וזה כל האדם!

"כבוד" אינו ענין של נימוס ודרך-ארץ, אלא הכרה וגילוי מעלת הדבר. כשאני מכבד אדם, הנני מגלה את מעלתו וחשיבותו לעין כל. כשאני מכבד ת"ח, הנני מכיר ומגלה קדושת התורה. כשאני מכבד את השי"ת, הנני מכיר ומגלה אלוקותו ית' כי אין עוד מלבדו! תורתנו הק' אינה מחייבת אותנו הכרה מופשטת, פילוסופית, אלא — כבוד, שזהו הגילוי וזוהי ההכרה בלב ובמעשה. ובכח מה אנחנו יכולים לכבד? בכח הנשמה שהיא היא מציאות של כבוד, שזוהי פעולתה העיקרית: לכבד ולגלות רוממות הבורא, רוממות האדם, רוממות התורה והת"ח!

הרי זוהי עבודתה ופעולתה של הנשמה בעולם: לגדל, לרומם ולכבד, ו"איוהו מכובד — המכבד את הבריות" (אבות ד, א). כשרואים שאדם מכבד את הבריות, מכיר ומגלה מעלתו של כל אחד ואחד, רואים שנשמתו פועלת וחיה בקרבן, והוא עצמו מכובד! והמזלול ומקטין ומחפש מומים — אינו נתן לנשמתו לפעול בקרבן, אורה אינו מאיר לו, והוא עצמו אינו "מכובד". "מכובד" — כלומר: נשמתו של אדם זה מכבדת אותו, והוא זוכה לרוממות והתעלות עצמית, ומתגלה בקרבן אור אלוהי: מתעוררות בו מידות טובות המביאות למעשים טובים, ומאירות לו השגות אמיתיות...

ו"מכובד" זה הוא הוא בן העולם הבא! מהו חלקו של אדם בעוה"ב?

"אמר רבב"ח אר"י עתיד הקב"ה לעשות לכל צדיק וצדיק שבע חופות בג"ע שנא' וברא ה' על כל מכון הר ציון ועל מקראי' ענן יומם כו' כי על כל כבוד חופה — אר"י מלמד שכל צדיק וצדיק הקב"ה עושה לו חופה לפי כבודו". (ב"ב עה, א)

הקב"ה מכבד את הצדיק בעוה"ב, ובזה האדם זוכה לרוממות ולהארה עצמית מאד נעלה מזו שהנשמה היתה "מכבדת" את האדם בעוה"ז.

מעתה מתבררים הדברים כמין חומר בע"ה: כל עבודת האדם בעולם היא — כבוד שמים, וכל חלקו בעוה"ב הוא כבוד השכינה החופף עליו, ולזה זוכה רק, מזה כנגד מדה, מי שבחייו כולו "מכבד", שנאמר "כי מכבדי אכבד ובזוי יקלו" (שמואל א, ב, ל). "מבזה" אין לו חלק בעוה"ב, אחת היא אם הוא מבזה את השם, התורה, ת"ח או צלם-אלקים.

מה נוראים החיובים של כבוד המוטלים עלינו! כבוד הבריות, כבוד חברים — אינו עוד ענין של נימוס, אלא גילוי כבודו של צלם-אלקים! וכששאלו התלמידים

את ר"א "רבינו למדנו אורחות חיים ונוכה בהן לחיי העוה"ב" — אמר להם: "הזהרו בכבוד חבריכם וכו'!" (ברכות כח, ב).

דא עקא: זוהי מחלת תקופתנו, שהכבוד האמיתי הולך ונעלם בה ורבים הם השונאים אותו ("ראי חטא יימאסו"), וכל המרבה לזלזל הרי זה משובת, ודברים העומדים ברומו של עולם בני אדם מזלזלים בהם. בני התורה בדור כזה נדרשים לעמוד בנסיון ולא לתת גם ביניהם דריסת-רגל למדת הזלזול.

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דרך החינוך לזהירות בכבוד ברורה היא, החל מקיום הלכות דרך-ארץ של כבוד הבריות ועד לזהירות עצומה מזלזול בצלם האלוקים, בת"ח ובתורה עצמה. ובודאי זהו מעקרי יסודות חינוך הת"ח, להקפיד מאד בכל הלכות קימה והידור, סבר פנים יפות וכבוד, מהחמורה שבכל מצוות דאורייתא — כיבוד אב ואם, עד הלכות בזיון אוכלים מדרבנן. והכלל הגדול הוא: הזהרו בכבוד חבריכם! אולם מכל האמור למעלה ניכר, כי עבודה גדולה היא, לתת כבוד לאלוקי ישראל, וכמה עלינו להעמיק חקר ברוממות התורה ובגדלות האדם, וכמה עלינו להתבונן בכל אדם המזדמן למחיצתנו לראות בו מעלות ולגלות את העיקר הטוב אשר בו, ולשמוח בכל גילוי-מעלה באדם כמו בתגלית גדולה ונכבדה. הלא זוהי עבודת הכבוד, לגלות טבעם ומעלתם של כל הדברים, והעוסק בעבודה זו מוצא את עצמו בעולם חדש, בעולם שאין בו שפלות וקטנות, כי כקטן שבנבראים הוא מגלה עוד סגולות יקרות עד להפליא.

"...ובהיכלו — כולו אומר כבוד!" (תהלים כט).

ספר

עלי שור

שערי ההדרכה

נסיון

להדריך את בן־דורנו בכניסתו
לתוך עולם התורה ובשלבי עליתו

סודר וחובר

בסיעתא דשמיא ובזכות הרבים

דפוס תל אביב
בית דפוס תל אביב
דפוס תל אביב
דפוס תל אביב

דפוס תל אביב
בית דפוס תל אביב

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