Kol Mevaseret
A Compilation of Insights and Analyses of Torah Topics
by the students of Michlelet Mevaseret Yerushalayim
Jerusalem, 5769
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Printed in Israel

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INTRODUCTION

How can the command to love God apply to something a man has not seen nor ever recognized?

Rabbi Eliezer Mizrachi asks: How can the command to love God apply to something a man has not seen nor ever recognized?

In his *Halakhot Yisdey Torah*, one can reach an intense love of God, in his *Tikkunim*, one can develop a passionate love for the *Rebun Shoel Olam*.

Rabbi Eliezer elaborates on this theme and notes that there is something greater than the love denoted by *ahavat ha-arev*. This is a much deeper and more intense love. One is always aware of one’s love for God, even when eating or sleeping. This love (or *ahavat ha-arev*, as Rabbi Eliezer calls it) is a much deeper and more intense love. One is always aware of one’s love for God,

1. Rabbi Eliezer, *Midrash*: "The purpose is to emphasize the fact that one should not ignore this duty.
2. Rabbi Eliezer, *Midrash*: "The purpose is to emphasize the fact that one should not ignore this duty.
3. Rabbi Eliezer, *Midrash*: "The purpose is to emphasize the fact that one should not ignore this duty.
4. Rabbi Eliezer, *Midrash*: "The purpose is to emphasize the fact that one should not ignore this duty.
5. Rabbi Eliezer, *Midrash*: "The purpose is to emphasize the fact that one should not ignore this duty.
6. Rabbi Eliezer, *Midrash*: "The purpose is to emphasize the fact that one should not ignore this duty."
gives a detailed description of this love: "What is the right kind of love? One is to entertain towards God an exceedingly great and mighty love so that his very soul shall be bound by the love of God, being ever enraptured by it, as is the mind of one who being lovesick does not cease to languish after his beloved on whom he ever dotes whether sitting or rising, eating or drinking. Greater than this should be the love for God in the hearts of his lovers who are ever to be enraptured with this love as He commanded us: "with all your heart and with all your soul". That is what said by way of allegory: "For I am lovesick". The whole book of is an allegory of man's love for God".

One can now better understand the words of : "the entire universe is unworthy of the day on which was given to . All the heavens are holy, but is holy of holies".

May the year(s) our students spend in the holy land instill in them an increased love, a type of love, of God and His holy Torah.

Rabbi Hillel Horovitz
היכר
The בכורה and the Responsibility

The book of Genesis deals with the roots of the biblical narratives. Beginning with the question of who would continue the legacy and receive the inheritance, this theme played a key role in determining Jewish history. From the onset, the firstborn was the likely and logical choice, yet many times this was not the case. For example, Isaac’s oldest son, Jacob, was not chosen, and instead the youngest, Joseph, was deemed worthy to continue the inheritance. This pattern continues through the subsequent generations. Esth’s older son, Haman, was not chosen, and instead Shiva, the youngest, was deemed worthy to continue the inheritance. This pattern continues through the subsequent generations.

In the Book of Genesis, שושן is chosen over יפת, יששכר over ישמעאל, יצחק over יצחק, יעקב over אחויא, יוסף over מנשה, and אפרים over ראובן. The elder brother prepared food, when he was going to die, what need did he have of the firstborn and sold it to him. The last verse notes that והזע את הבכורה,ገזزو, was not chosen, and instead שושן, the oldest son, entered and demanded some of the “red stuff” that he had cooked. שושן, in turn, asked him to sell him his firstborn in exchange for the food. The last verse notes that והזע את הבכורה, he made a mockery of the firstborn.” The last verse states that mocks the firstborn has to bring to 'ה"ו. שושן didn’t want the complication and the work involved in being a firstborn and serving 'ה"ו. He chose the food, the physical, over the firstborn, the spirituality and responsibility that came with it. שושן did not think that שושן was worthy of serving 'ה"ו in the manner befitting of a firstborn and therefore asked him to sell the firstborn.

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1 כו:אך ראה אבן עזרא בראשית י
2 לד:בראשית כה
3 הב"ו ח"י והעיד הכתוב על רשעו שביזה עבודה של מקום. יבז עשוו (: "שם)י "רש
4 ל כמה אזהרות " אמר עשו מה טיבה של עבודה זו א.הולך למותהנה אנכי (: "לב ;שם)י "רשראה אלו הן שבמיתת תויי יין ופרועי ראש אמר אני ( סנהדרין סג)ועונשין ומיתות תלוין בה כאותה ששנינו "הולך למות על ידה אם כן מה חפץ לי בה
5 היאור, "שע זה כדאי שיקריב להקב לפי שהעבודה בבכורות אמר יעקב אין ר.בכרתך (: "לא ;שם)י "רש
We see these two attitudes played out in a similar way in the story of קין and הרבקה. קין saw the importance of קרבנות and tried to fulfill it in the best way possible, whereas קין simply tried to fulfill the commandment in the easiest and least caring way possible.

Although הרבקה purchased the בכורה in order to receive the blessing that went along with it. When הרבקה overheard that she wished to bless קין, she immediately came to הרבקה to tell him how to secure the blessing instead. הרבקה took the clothes of כשל, her older son, and dressed-peer, her younger son, in them. What does it mean that she dressed-peer? Waspeer not old enough to dress himself?-peer points out that peer did not want to trick his father. However, herJacob felt that he must in order that he and not she receive the ברכתי. Therefore, הרבקה really did dress her 63 year-old son. Similarly, רשבא emphasizes הרבקה’s active role here. He states that the בכור would receive a ברכה, honor and gifts. הרבקה thought that since קין was righteous and כשל was wicked, she should not get the blessing and she should help(peer receive it. Therefore, the verse mentions the order of peer and.peer in terms of their birth, stør and совсем, to point out that even though.peer was the stronger, he was not worthy of the birthright. peer approached
The Responsibility

11

12 When רבקה dressed יִשְׂכַּב, she covered his hands in the skin of גְּדָיֵי עִזִּים. The hands were unrecognizable, since they were playing the role of אַשָּׁוִי. When יעקב was born, the דָּרֶךְ relates וַיְיוָסָה אֶלָּבָּא שָׂפָה שֶׁיְּכַשֵּׁב וְיִשְׂכַּב שֶׁיִּרָא שֶׁיְּכַשֵּׁב. His hand attempted to come out and claim the birthright. However, the hand was not successful. Now, as יעקב stood in front of יצחק hoping to receive the firstborn’s blessing, it was ironically יעקב’s hand that tried to claim the birthright in infancy that was recognized as ישוע’s.

Even though יצחק did not recognize him, the verse says and the Responsibility, that he blessed him. This word leaves the pronouns ambiguous and it is therefore difficult to surmise who was the benefactor and who was the beneficiary of this blessing. According to the simply reading of the text, it is יצחק who is doing the blessing. Yet, it seems strange that יצחק would bless him here, when he is still not sure that he is אָבָא. Additionally, there is no mention of what the blessing was. When יעקב met פרעה, the Torah states וַיִּבְרֹא אֶת פְּרֻעַן that he blessed him, but there are no words to explain what the blessing is. יִרְשָׁא comments that this blessing was simply a greeting for the king. Perhaps, here too, יצחק did not bless יעקב with an actual blessing, but merely greeted him.
had asked נְעָבָדָו to approach so that he could determine his true identity. When יצחק recognized the hands as belonging to אָבָא and, indeed, that he was his brother, he blessed him i.e. he greeted him. Finally, when יצחק said was as requested, and, indeed, נְעָבָדָו does as requested, it is a declaration and not a question. Why did he have to repeat the words נְעָבָדָו again? Wasn’t he standing next to him? This seems to suggest that he was hesitant and didn’t remain close to יצחק. He brought the food to יצחק and then moved back. When يوسف revealed himself to his brothers, he also used the word נְעָבָדָו comments that noticed that his brothers were moving backwards due to shame and he therefore told them to come close. A similar thing is happening here. נְעָבָדָו is afraid that if he comes too close to יצחק, he will discover his true identity and therefore keeps his distance.

ירבדהו אמר ראה ידכ שבלשא בך. נְעָבָדָו finally blesses נְעָבָדָו and, indeed, that he was his brother, he brought the food to נְעָבָדָו and then moved back. When יוסף revealed himself to his brothers, he also used the word נְעָבָדָו comments that noticed that his brothers were moving backwards due to shame and he therefore told them to come close. A similar thing is happening here. נְעָבָדָו is afraid that if he comes too close to יצחק, he will discover his true identity and therefore keeps his distance.
The fact that there is a custom to make a break for an תלי היהס hamzei when reading this verse seems to indicate that this verse is only a statement and not part of the actual ברכה. This appears to be the first opinion. Many of the מפרשים, such as ר' וו' in his second opinion and ר' וו', ר'וש, disagree and believe that this verse is also part of the blessing. The ה is a ז' making it all one ברכה. It is worth noting that according to this opinion, the first part of ה is in the past tense (i.e. take note that you have a good smell), while the rest of the blessing is in the future tense (for example, “He should give you from the dew of the heavens”).

As ר' notes, to receive the blessing, וו' and his children must be deserving of it. The two parts of the ברכה are giving a message. Part of being the firstborn is carrying on the family name and bearing the responsibilities of a household.

The blessing mentions two aspects, wealth and honor. The wealth is reflected in the abundance of grain, wine, fat of the land, and rain to help other produce grow. The honor is reflected in the fact that other nations will serve you, your mother’s children will bow down to you, whoever curses you will be cursed and whoever blesses you will be blessed.
It is interesting to note that when רבקה heard that עשו wanted to kill יעקב, she told יעקב to take action and run to לבן and to remain there until she sent for him. This is also alluded to by the fact that before the וברכה was given רבקה said, ועתה בני שמע בקולי and after the וברכה was given, רבקה used the exact same words, ועתה בני שמע בקולי.40

Before יעקב left, יצחק again blessed him. When יצחק finally sends יעקב off to לבן, the Torah refers to רבקה as עשו as he is mentioned first because even though he isn’t the true firstborn, he is the deserving one and the one who will be responsible for upholding the spiritual path of the family.
The Selling of the בכרה: The Big Picture

In the episode of אֶשֶׁר所以说, the מְפְרָשֵׁים address the following technical questions:

1) What is this אדם האדם? Why does אֶשֶׁר repeat the word אדם? Is there any significance to the כַּפֵל שָׁלֶג?  
2) What does this mean? Why is יְשֵׁר’s other name recorded in the תּוֹרָה right here?  
3) What type of sale was this? Was it a verbal promise or a physical transaction?  
4) What does this mean?  

ишעב את הבכרה that were red. Why was making lentil soup right then? יְשֵׁר brings a דְרֵש that states that אֲבָרֶם had just died and יִצְחָאר was preparing the food for his father, יִצְחָאא.
believes that the lentils were not the only thing that was red. All the food in the pot was red because the lentils that were red gave color to the food. Alternatively, added crushed, red spices and the like into the food. didn’t know what it was, so he called it אדום.

solves the issue of word repetition by an observation in human nature. returned from the field tired and hungry, and it is normal for a man to repeat words when tired and hungry. He wanted to eat immediately and therefore repeated the words, indicating that feeling.

The states: Why? says that the words simply show that loved eating this red thing. however, claims that the words were to mock . The name will serve as a constant reminder and ridicule that he was so rash and foolish to sell something as sacred as the ביכורים for a little bit of red lentil soup.

goes with both the and the . He also adds that as stated earlier, and he loved to eat red things (as stated by ). is telling us that there is something inherent in 's nature that he loves red things.
inform us that sold the כבוד for money. The word connotes money, and the food gave was to validate the sale.

tells us that returning hungry from the fields. When requested food, told to sell him the כבוד and then he would provide him with food. Due to his hunger, hastily agreed and sold the כבוד. Thus, used his hunger to force the sale.

presents the sale in a much more civil light. The food was simply a validation of the sale. however, seems to say that was manipulative. Is that true? Perhaps, was allowed to be manipulative here. and therefore was determined to get the birthright from .

What does this teach us?

states the whole purpose of the phrase is to emphasize the wickedness of . He mocked the כבוד which represented .

comments that after the sale, even after he ate and drank, mocked the כבוד in his heart. The last phrase of the
section can be put into parentheses, so to speak, teaching us about ויעקב’s emotional process, an insight into ויעקב’s feelings.

"אברבנאל" explains why ויעקב didn’t want the בכורה. ויעקב was a hunter, a participant of a very dangerous sport. He said “What good is the בכורה for me if there is a great likelihood that I will die before my father. One only receives the בכורה after his father’s death.” Clearly ויעקב knew that there was something very special and valuable about the בכורה. However, even with this knowledge, ויעקב did not want to change his lifestyle in order to eventually perform the בכורה.

After analyzing all these little details, one must ask: What was the purpose of the sale? What exactly was ויעקב trying to achieve? What is the big picture? Rav Shimshon Rafael Hirsch and אברבנאל express two similar ideas that pull all the details together. Rav Hirsch notes that the text says ויעקב נתן instead of ויתן יעקב. This indicates that ויעקב did not manipulate ויעקב by holding food from him. ויעקב saw ויעקב was hungry and gave him food. In addition, even after the sale, ויעקב did not have any substantial amounts of money; after all, he had to be a shepherd for ויעקב. Thus, it is clear from all this that all ויעקב wanted was a spiritual inheritance.
The Selling of the **Baqra**

Aberbach asks: 27 Why did **Yakov** ask his brother to sell the **Baqra**? It seems highly improper! 28 Aberbach answers that **Yakov** was not chasing after physical benefits and most definitely was not chasing honor. **Yakov** wanted the very firstborn that G-d had given to him and his children and 29 righteousness would transfer the **Baqra** to someone else. **Yakov** was scared that 30 G-d might transfer the **Baqra** to 31 **Yeshaiahu** or one of 32 **Avraham**‘s other descendents because of 33 ’s wickedness. She’s proclamation notifies us that she does not believe in the same 34 . He only believes in a physical one. Therefore, 35 asks his brother to sell him the 36 .

Rav Hirsch 29 comments that when 37 he did not desire the dish, but rather he was attracted to 38 . It reminded him of the blood of a dying animal. 39 says a similar comment on the words 40 was red and he enjoyed eating red things. This indicates 41 of the physical world. 42 expresses 43 viewed himself as a hunter and knew full well that there was a possibility he would die...
before his father. Yet, צִיּוֹעֲלָה didn’t want to change his lifestyle even if it meant his being unable to perform the עִבְרָה. It was not significant to him.

The main message of this complex exchange is to show us the contrast between צִיּוֹעֲלָה’s and יעֵקב’s personalities and their life goals. Because of צִיּוֹעֲלָה’s strong connection with the physical world, he lacked the desire to change his evil ways. It is fitting to mock such an attitude which eventually led צִיּוֹעֲלָה to sell the birthright for a little bit of lentil soup.33 יעֵקב, however, had the personality, sensitivity and desire to carry the weight of the spiritual legacy of the Jewish people. His goal was not to undermine his brother, but rather to be the heir and successor to the spiritual blessing of כלל ישראל.
Literary analysts have developed numerous ways in which to interoperated and scrutinize various genres of literature. By examining the similarities between different pieces, a number of common factors can be drawn in characters, plots, and writing styles. While the תורה, a Divine book, is often exempted from standard analysis, one can find many literary trends within the text of the חומש as well. These examinations do not serve to equate the תורה with any piece of literature that is man-made, but rather, come to allow us to use modern tools to better understand the word of God.

Characterization is often used to create archetypal characters whose pattern of development can be seen throughout different stories. One such is the “literary hero.” Often exemplified by Odysseus (the protagonist of Homer’s Odyssey), the hero goes through four stages in his development: Leaving, Initiation, Maturation, and Return. This progression is called “The Hero Cycle.” He must separate from his home, just as Odysseus left Ithaca. The hero must then face a challenge – often having a sexual nature – and overcome it; similar to the tales of Odysseus and the Sirens and the various other battles he was forced to wage in his leave. Then, this character proceeds to mature by overcoming a previous challenge he had, and finally, he returns home – as is discussed in the concluding chapters of the Odyssey when Odysseus returns to his home in Ithaca.

While this procession of events is apparent in Homer’s tale, there is a story that precedes it in which this idea can be highlighted as well – the story of יוסף. Spanning fourteen chapters
of the Torah, the life of Joseph is filled with accomplishments, challenges, and many lessons. By delving into an analysis of his character, we can better understand these lessons. Furthermore, when studying the story of Joseph, we can clearly see the four stages of “The Hero Cycle.”

Prior to being sold by his brothers, Joseph leads an extremely sheltered existence when taking the role of his father’s favorite son. Jacob’s particular favoritism of Joseph is apparent in the verses that precede the description of Joseph’s dreams – manifested in the infamous multi-colored cloak that Jacob gifts to his son. A coddled existence is very often present in the hero prior to departing from his hometown. In fact, it is often this very nature that the character is forced to overcome once he leaves a protected cocoon. Once taken out of his existing environment, the character has the ability to develop himself. Joseph’s journey begins when his brothers acquiesce to sell him to the approaching Egyptians. It is from this point forward that he remains solitary from his family – for twenty-two years – and is forced to proceed as an individual, away from the comforts of his father and home.

While Joseph overcomes a multitude of obstacles during his time in Egypt, the most significant is that of Potiphar’s wife. Potiphar, the Chamberlain of the Butchers, purchases Joseph from the Egyptians as a slave. Quickly, Joseph elevates himself to the head of Potiphar’s household, with his master entrusting Joseph with overseeing his property. Every venture that Joseph undertakes in the household of Potiphar renders successful return. However, his first challenge
renders successful return. However, his first challenge arises when the wife of 포טיפר becomes attracted to יוסף and wishes to pursue a sexual relationship with him. This obstacle represents the “Initiation” sector of the hero cycle. Here, we see יוסף, a young man who spent a large fraction of his life learning with his father about the various moral obligations of the Jewish people, faced with the greatest animalistic drives that man possesses. While the text does not provide clear evidence that יוסף struggles with these advances, it is obvious that this presents a challenge that he forces himself to overcome.

“And יוסף refused,” reads the verse. This refusal exemplifies the proverb: “Who is a strong person? He who conquers his evil inclination.” This hero’s self restraint extends to such a degree that when 포טיפר’s wife attempts to entice him with no one in the household, he is able to refuse. Clearly, his resistance was not merely based upon his fear of punishment if found out, but rather, on solid moral fiber. Once יוסף is able to refrain from this temptation, he is “initiated” into the process of becoming a “Literary Hero.”

Maturation is manifested in numerous points over the course of an adult’s life. While physical signs indicate a biological maturation, emotional and psychological catalysts often force an individual to have a change in mental status. Often, adults must...
face a struggle they previously grappled with and overcome it. One of יוסף’s most troubling challenges was his familial relationship with his brothers. In their absence, he was able to climb to great heights – becoming second-in-command to פרעה. As Egyptian viceroy he has the power to punish his brothers when they come to him for food due to the famine in נכנן. However, a hero must not only overcome his physical nature, but his emotions as well. Although, in the initial encounter when יעקב’s sons arrive in Egypt for food, יוסף recalls the injustice done to him and claims that the brothers are spies, ultimately he is overcome with mercy and love for them. This growth indicates that he no longer sees himself as greater than his brothers, despite his hierarchical stance and is able to forgive them for their indiscretions and the pain they caused him. Thus, יוסף reacts to this situation as a mature man, a true hero.

Finally, the hero must return. However, יוסף is buried in מצרים and never returns to ארץ ישראל, his home. It would appear, therefore, that his cycle of attaining the status of a “hero” is incomplete. However, this distinction actually accords יוסף a higher status than the standard hero. יוסף does return to ארץ ישראל. His bones travel with the Jewish people in the desert and ultimately enter the land with יהושע and the second generation of Jews. Despite the myriad of challenges and doubts that plagued בני ישראל in the desert, יוסף’s bones acted as a perpetual reminder that despite any difficulties, they would ultimately enter the land as

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11 יא-ב:בראשית לז
12 מד-מ:בראשית מא
13 יא-ב:בראשית לז
14 טו-א:בראשית מה
15 ד-א:בראשית נב
16 ו-ה:בראשית נב-כא
יוסף had made his brothers swear to bury him there.17 is a hero even in his death.

By examining these aspects of the story of יוסף one can see how he progresses as a character and learn from both his emotional and psychological successes. Furthermore, one comes to appreciate the value of viewing biblical characters through a literary lens.

ברארושה (בכד-כח): "יזאמר יוסף אל אחיו אנכי מת ואלהים פקד יפקד אתכם והעלה אתכם מן הארץ (: כה-כג:נ)בראשית
וישבע יוסף את בני ישראל אמר פקד יפקד אלהים :ליעקבהזאת אל הארץ אשר נשבע לאברהם ליצחק ו
.אתכם והעלתם את עצמתי מזה

איללוסיים: "האנך וה他会ים והטemploi אותם:".
The Dividing Lines of קדושה

An Analysis of the פרוכת

In the Torah, Moses is commanded to make a curtain (a curtain) to serve as a separation between the הקדש and the קדש הקדשים and a drape (a drape) for the ולעשת: תנאים וחוקים שנותר פנוי משלמה. The Torah states:

As one reads through the פסוקים, the similarities between the הפרוכת and the מסך are evident. In both, the two are made out of the same materials, and are placed on אדנים. However, there are also a number of crucial differences. The הפרוכת is a woven design, and has a work of an embroiderer. In addition, the פרוכת, sockets, are made from:

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1 שמות כח:לא, מה
2 שם
3 שם פסוקים, מה
4 שם פסוק לא, מה
5 שם פסוק, מה
silver, while the membranes are made from copper. Furthermore, the Torah places more emphasis on the פרוכת by describing its use and purpose in much greater detail than the membranes. The Torah tells us a specific function of the פרוכת – to separate between the קודש and the קודש הקודשים and to act as a partition for the Ark. After the initial description of the פרוכת, the Torah then reports where each of the objects – that is, the objects in the קודש and the קודש הקודשים should be placed in relation to the פרוכת. The Torah does no such thing for the membranes.

We are left with a number of questions. What is the significance of the differences between the הפרוכת and the membranes? Why does the Torah describe the הפרוכת in a lengthier fashion than the membranes? What is the connection between the הפרוכת and the membranes? Why are there membranes on theArk? Why does the Torah need both a הפרוכת and a membrane? Why is there such an emphasis on separating different parts of the מקדש?

To help us better understand the significance to the הפרוכת, we must compare the הפרוכת to the יריעות, the curtains that covered the מקדש.

<table>
<thead>
<tr>
<th>פרוכת</th>
<th>יריעות</th>
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| הועשת הפרוכת | הועשת יריעה עשויה זיתון
| תבלת וארון | תבלת וארון
| עם ארך | עם ארך
| עם גבוהה | עם גבוהה
| מפרת | מפרת
| מפרת ומעבה | מפרת ומעבה
| ייעשת אורות ודיבים | ייעשת אורות ודיבים

6 שמש מהר
7 שמש מהר
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14 שמש מהר.
15 שמש מהר.
In an article on פרשת תרומה entitled ממבנה המשכן,12 הרב מאייר שפיגלמן highlights the differences between these two types of curtains. While the פרוכת and the יריעות are made out of the same materials, the order is reversed when these materials are listed in the text. The base of the יריעות is שאש משה, fine twisted linen, and the כריבים are מעשה חכם – thus the focus of the יריעות is the כריבים. However with the פרוכת, the base is תכלת and the entire פרוכת itself has significant value and the כריבים are secondary.

What is so significant about the פרוכת that its design is more intricate than both the יריעות and the מסכה?

Let us try to understand why God chose the particular design of the כריבים to be embroidered upon the פרוכת and the יריעות. We know from the end of ספר בראשית that the main function of the כריבים is to serve as a protective force. כריבים were placed by God in front of לגן עדן to prevent אדם primeiro from reentering, as it says:13 ויגרש את האדם בינם ואת להט החרב המתפכת ב strerror את הכר לפני לגן עדן.

Similarly, פרשת תרומה also speaks about the כריבים that were placed above the כפורת, the covering to the ארון, its contents and the שכינה that would emanate from the הקודש הקדשים. בני ישראל were prohibited from coming into close contact with the שכינה and therefore God placed the כריבים on the ארון to protect בני ישראל from overexposure.

Furthermore, הרב שפיגלמן writes,15 in addition to the כריבים on the ארון, the כריבים that are on the מסכה, the מסכה, and the מסכה all serve as additional protection for the שכינה. As one proceeds through the מסכה, the difficulty of the מסכה increases. How? The שופט התפילה explains the difference between the מסכה והמסכה and ומסכה והמסכה is embroidery that’s done on the actual material. However, ומסכה והמסכה is an actual weaving of a design into the delicate
fabric. This is much more intricate and detailed and requires more thought and precision. Therefore, when one is by the entrance to the קודש, since one is farther from the שכינה, the level of שמירה required is less. Consequently, the כוריבים on the וכפש are just embroidered onto the כפש – it’s a מעשה יד and not a מעשה יד. However, when entering the קודש and approaching the קודש הקדשים and a greater intensity of השכינה, one needs increased protection. Therefore the כוריבים on the הפרוכת and the העספודים are more intricate and vivid. In the הפרוכת, we have the actual forms of the כוריבים for protection.

This insight allows us to understand the symbolism of the כוריבים on the various curtains in the משכן. This explanation also provides reason for the differences between the different לשונות used for the הפרוכת and the מסכין; since the level of השכינה within the מסכין increases, the level of protection that is needed also increases and thus the type of כוריבים that are on these covers become more prominent as we traverse the boundaries of the משכן.

The function of the הפרוכת and the מסכין is to cover and guard the קדושה and השכינה inside the משכן. For this reason, the תורה specifically mentions the הפרוכת in relation to the ארון. The הפרוכת is placed in the משכן specifically to guard the השכינה that emanates from the ארון – the earthly manifestation of the כסיף. The מסכין, which literally means “cover”, does exactly this – it is a cover to protect the משכן. We can see from the precautions taken in the משכן that קדושה is an entity that requires protection. Not everyone can experience it in the same fashion – each individual must absorb קדושה in a unique way fixed with boundaries.
The Dividing Lines of קדושה

The Dividing Lines of קדושה, however, has an added function in addition to being a guard for the שכינה. Rav Shimshon Rafael Hirsch writes that the frakhet has a dual role. One is to be a cover for the ארון and the שכינה, as we already mentioned. Its second goal is to be a border line between the הקדש and the הקדש הקדשים. Part of the main function of the frakhet is to help us recognize the difference in קדושה between these two sections of the מקדש. This second function of the frakhet is reflected many times throughout the תורה when the תора refers to it as a frakhet. For example when the בני ישראל construct the משכן in שמות כט כו, the תורה writes, why do we need all of this? Why do we need boundary lines and protection for the שכינה? Why can’t all of בני ישראל enter the קדש and why is only the כהן גדול allowed in the קדש הקדשים? Why does the תורה place such an emphasis on protecting the קדושה and creating borderlines between the different levels of קדושה in the משכן? The answer to these questions can be found in a famous idea brought down by the רמב"ם. The רמב"ם writes that the purpose

...
of the山脉 was to concretize the spiritual revelation that the בנים ישראל experienced on הר סיני. Though at הר סיני, בָּנֵי ישראל wanted to speak to God directly, the nation recognized their own personal follies and understood that they would not be able to withstand the קדושה of face-to-face interaction with God. Therefore, they asked to speak to them instead. When was getting the לוחות there was a specific structure as to where everyone was supposed to stand in relation to the mountain. The way in which בנים ישראל were assembled at the giving of the תורה can easily be likened to the physical structure of the山脉.

Clearly, there is a parallel between both the山脉 and山脉 in that both indicate different levels of קדושה with their own restrictions. All of the separations on山脉 came as a result of not being able to relate to בָּנֵי ישראל directly. Therefore, when בָּנֵי ישראל was constructing the山脉, He took into account בָּנֵי ישראל' spiritually capacity. בָּנֵי ישראל knew their limits and that not everyone had the capability to relate to the שכינה directly. Therefore, when setting up the山脉, בָּנֵי ישראל put in place the מסכה and the פרוכת becauseneeded protection from the intensity of the שכינה. Unfortunately, we are simply not capable of relating directly to בָּנֵי ישראל and need borderlines. Indeed, the תורה says, הובילה הפרכה למשם בין יד והשכינה בין בָּנֵי ישראל.

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23 דבון ו-כ-ד
24 שמות כ-ב
25 שמותглав
The function of the פרוכת is for us! 26 This also explains why the התורה tells and retells for us the location of the כלים in relation to the פרוכת, 27 because the whole מקדש is arranged and organized according to the boundaries and different levels of קדושה.

There are many important lessons which one can ascertain from the פרוכת. The פרוכת shows us the need for protection of קדושה and how קדושה is not meant to be seen by all, but rather, to be reserved for those that are worthy. קדושה needs to be sheltered.

This can be compared to our own physical bodies and the laws of צניעות. Our bodies are קדוש and therefore require covering and protection. In addition, the פרוכת and the ספכ also teach us the important lesson of how the outside reflects what is inside – how we present ourselves to the rest of the world reflects something about who we are inside. Hopefully by applying the ideas behind the פרוכת and the ספכ to our everyday lives, we can one day physically worship Hashem through the means of these boundaries.

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26 אלא הבדלה, לא בבדל עולם בבדל, כי אםIVINGז🇯‬ ">{$db_language} DataView 넘 Ürün view<<"=$db_language} DataView 넘 Ürün view।כד, כי אםIVINGז:border="=$db_language} DataView 넘 Ürün view।כד, כי אםIVINGז:border=

27 שטלה ותא או טא טא, בדול שטריך לברית כ建て.שם פסוק הל תמר מפסוקים ב, ב, ב.
The Sanctification of the Cohenim: The Parallel Role of Beni Israel and Beni Aharon

In the "ה强壮" of פרשת תצוה, God commands Moshe to prepare the Cohenim for work in the שמשן. This command is actualized in ויקרא פרק ח. Since the Torah does not inform us on what day the הקדשה Cohenim, the consecration of the Cohenim, took place and it is mentioned after the date recorded at the end of ספר שמות, the second year that Beni Israel were in the desert, one might assume that the הקדשה took place after this date. Is this a correct assumption?

The "ן"רמב posits that the הקדשה began on the 23rd day of אדר in the first year that they left Egypt and ended on ראש חודש ניסן of the second year – the day of הקפת המשכן. Although the date of the 23rd of אדר is not listed in the תורה, one can deduce that the הקדשה...
began then. The Torah explicitly states that there were seven days of preparation\(^5\) and it is seven days before the Shavuot festivity.

It seems fitting that the book is recorded in the Torah, because if the majority of the book does not deal with the preparation, why would there be a book with seven days of preparation? Yet one may wonder why it should be called the book of preparation instead of the book of seven days. The words סדר ויקרא also call the book of seven days, however most of the remaining verses do not. Why, then, would the Torah call the book סדר ויקרא? Rav Menachem Leibtag writes that when the word סדר ויקרא is called סדר ויקרא, the word "כהנים" does not refer to בני אהרן, but rather to all of בני ישראל.

Indeed, the Torah calls the book סדר ויקרא, because it is seven days before ראש חודש ניסן. It seems fitting that the סדר ויקרא is recorded in ספר ויקרא. Indeed, the היקרא also calls the book סדר ויקרא, but rather to all of בני ישראל. Before מתן תורה, 'ה' says, ואתם תהיו לי ממלכת כהנים וגוי קדוש.\

"The role that בני ישראל have as כהנים for all of civilization is similar to the role that the כהנים have toward שראלבניי ישראל." The role that בני ישראל have as כהנים for all of civilization is similar to the role that the כהנים have toward שראלבניי ישראל. There are numerous similarities between בני ישראל becoming כהנים at הר סיני and אהרן and his sons being anointed as כהנים in פרשת צו. First, the terminology used by the Torah when both groups become כהנים is very similar. Regarding the כהנים, the Torah says לקדש אתם לכהן לי, while in relation to בני ישראל it mentions ואתם תהיו לי ממלכת כהנים. Both groups have special rules that they must abide by before they can become כהנים. Both must clean their clothing, סדר ויקרא, סדר ויקרא, סדר ויקרא, סדר ויקרא, סדר ויקרא, סדר ויקרא, סדר ויקרא, סדר ויקרא, סדר ויקרא.
The Sanctification of the Cהנים  

sanctify themselves and have some form of separation. Each group also enters into an eternal ברית with God. האהוב ק壁יא מיאא אתא and his sons are chosen from amongst all the nations to be God’s representatives. Similarly, the states האהוב ק壁יא מיאא אתא and his sons are chosen from within כל לי שראו to represent ה. The are a microcosm of what כל לי שראו are to the rest of the world. The nation was chosen at הר סיני to be God’s agents on Earth and teach His morals while the כל לי שראו are ה’s representatives for כל לי שראו to help them in their service of God.

Without the כל לי שראו couldn’t be done and הקדשה wouldn’t not be able to live up to their potential of being ממלכת כהנים וגוו. Similarly, without the presence of ישראל בני in the world, the spiritual level of the earth would deplete. It is incumbent upon the Jewish people to be the conduit through which the nations of the world can come to have a relationship with ה and understand Him, just as the כל לי שראו do for כל ley שראו.
The Miracle of Aaron’s Staff

In this week’s parshah, the staff of Aaron blossoms and grows almonds overnight. Many commentators raise several questions about this miracle. What is the purpose of this miracle? Does the earlier miracle where God accepts Aaron’s incense and rejects the incense of Kehor’s co-conspirators, the 250 men, prove the same thing? Was the miracle proving that God had chosen the entire שבט לוי or just Aaron? Why did almonds specifically sprout from Aaron’s staff? Finally, who were the בני מרי referred to in this week’s Torah portion?

By examining the explanations of various commentators on this topic, one finds three different approaches to these intriguing questions.

רבrowner שך believes that the purpose of this miracle was to prevent the people from questioning Aaron’s and his descendants rights to the קהונה. This miracle was necessary because the people misunderstood the meaning of the Earth swallowing קרח, ותן and אבירם and the fire that killed the 250 men who burnt incense. 

וילנו כל עדת בני ישראל ממחרת על משה ועל אהרן לאמר אתם המתים את עם ה-ו:במדבר יז

The English translation of the Hebrew text is as follows:

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Leora Perlow

complained to 'יה and 'יה that they had caused the
death of the 250 men by ordering them to offer incense.5
The people thus missed the meaning of the miracle of the
מַחְתּות and did not accept it as proof that יה chose the two.
Therefore, יה felt that another proof was necessary, the blossoming of
אהרן's staff.6 This offers an alternate reason why the second
miracle was necessary and the first one was not sufficient. The
people may have interpreted the first miracle as ארון's punishment
for speaking and acting against יה, namely that יה acted for
the sake. Therefore, a second proof to prove ארון's rights as a Cohen
was necessary.

The אור החיים7 notes that the language of the לֹא indicates
that the purpose of both the first and second miracles was to
prove that יה was chosen by יה. This is why the word לֹא has a ל
because the "and" connects it to the previous נָא.

The also explains that after ארון's staff had blossomed in
the Holy of Holies, it was brought out and personally
witnessed a bud sprouting and almonds growing. This strengthening
of the efficacy of the miracle. In the פסוק כה, the ס"ד
will be kept as a sign for ארון. The explains that the מְשֹר allude to future generations who wish to rebel and seize the קָרָא.
He provides the example of דִּינְמוֹיאָה who contracted מֵרִית for attempting to do offer the נֵס. Thus, the purpose of the נֵס was to prove that the נֵס was given to אהרן and his descendants and to prevent future generations from questioning this.

The רכז emphasizes that this miracle proved the uniqueness of the לוי המִשְׁכַּנ, who took the place of the בּוֹרְשֵׁי in the נֵס. אהרן merely happened to have his name on the מִשְׁכַּנ because he was the נֵס and not because this מִשְׁכַּנ proved his rights to the מִשְׁכַּנ.

The רכז disagrees with ר' ירִבְרִי's claim that this miracle was a sign to prove the לוי מִשְׁכַּנ. רכז believes that this מִשְׁכַּנ was for the לוי מִשְׁכַּנ alone. The miracle of the מִשְׁכַּנ was necessary because the נֵס מִשְׁכַּנ proved אהרן's right to the מִשְׁכַּנ and this miracle proved that ה ב place of the בּוֹרְשֵׁי in the מִשְׁכַּנ.

After the first מֵרִית, the בּוֹרְשֵׁי accepted אהרן as מִשְׁכַּנ, but still felt it was unfair that שבט לוי were replacing them in the מִשְׁכַּנ. 12

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9 Numbers 17:9: "The book of the days in the time of Moses, until this day, not the priests, nor the Levites, nor any Levite who was consecrated to Aaron, has had anything to do with the holy things."

10 Numbers 16:10: "The book of the days in the time of Moses, until this day, not the Aaronites who were consecrated to Aaron, has had anything to do with the holy things."

11 Numbers 17:11: "And Moses took the rod of Aaron, the firstborn of Aaron's sons."

12 Numbers 16:12: "And the congregation of Israel heard that one man was dead, and they gathered together, and came into the tabernacle of meeting, all the congregation of Israel."
They did not accept the first miracle as proof that the לויים replaced the בכורות. They thought that משם and ועוזי caused their death by having them offer קטרת as כהנים, while they were only fit to do the עבודה of the לויים.

What is י”רש’s opinion? י”רש understands as agreeing with ו”רש and ו”רש that the miracle of the staff proved אהרן’s right to the כהונה. However, רב אליהו מזרחי and שפתי חכמים both disagree. י”רש, they claim, sees the miracle of the staff as proving both the uniqueness of אהרן and of the לויים.

explains why the particular נס of a blossoming staff was selected. Almonds, he claims, are the fastest fruit to blossom. Similarly, trouble will speedily come to whoever will question אהרן’s family’s claim to the כהונה.

The חזוני gives an alternate answer that is based on symbolism. Firstly, the emergence of a flower represented the כהנים that would later come from it. Secondly, the budding and blossoming, ויצץ ציץ, represented future כהנים גדולים who would wear the ציץ headpiece as part of their בגדי כהונה. Thirdly, the growing almonds represented that כהנים would come from אהרן who would be שוקדים, persevere and be meticulous, in their עבודה.
The Miracle of Aaron’s Staff

חָזְקְוִי’s explanation is difficult to understand since he believes, like the רמב”ם, that the מגילת נס proved Aaron’s right to the כהונה and the miracle of the staff proved that וַיַּעַבֵּד לְאָרֹן replaced the firstborn with the לויים.⁴³
מה שבבה ומעשה
Among the multitude of ideas and values that establish a foundation for the Jewish faith, one of the most crucial is a fear of God; otherwise known as יראה ה. One learns from many places within both written and oral scripture that without a fear of God, one cannot hope to amount any concrete תורה knowledge. As the verse in משלי reads, "Fear of God comes before knowledge." The vital importance of this fear of God is illustrated with a parable. A tree has many parts which contribute to its longevity. The roots ensure that the tree is fed with nutrients, while the branches and blossoms provide the beauty of the tree and ensure the continuation of its species. If a strong wind were to blow at a tree with a mass of branches and weak roots, the tree would not have the support to withstand the wind and would fall. Similarly, this is the case with one who possesses great wisdom and no fear of God. If something were to confront him which threatens his faith, such as an evil inclination or doubt, he would not be able to endure this adversity and his faith would inevitably dwindle. Before amassing wisdom, one must lay the foundation of fearing God. This lesson is summarized in a המשנה found within פרקי אבות: "If there is no wisdom, there is no fear of God; if there is no fear of God, there is no wisdom."

Fear of ה, unlike the evil inclination, is not an entity which is preprogrammed into our psyche; rather, one must teach oneself...
to follow a God-fearing path. It is very challenging for the human mind to grasp the idea of a Divine entity that our senses cannot validate, He is particularly difficult to fear. Because of the difficulties associated with a true fear of God, there are a multitude of levels on which one can accomplish this fear and awe. Each individual can connect to “fearing God” on his own, personal level.

 ארחות צדיקים explains three levels through which man can come to fear God. The most primitive level of ארחות צדיקים is fearing God simply to avoid the judgment of others. Man may be forced into this level of “God fearing-ness” because he is expected to do so by his peers and as not to be scorned by them, he abides by this fear. Such a man does not have a clear perception of his true purpose in life as he only thinks of this world – the perception of his fellow and how he can avoid turmoil. However, a righteous man understands that his true rewards do not come in this world, but rather, in the next. The term cares not what his friends say or think, but rather, what God is thinking of him and his actions. However, such a man may fear God only because of the dread of punishment. He understands the impact God’s decisions have on his life and to circumvent penalty he fears God out of trepidation for His wrath. Finally, ארחות צדיקים explains the paradigmatic form of ארחות צדיקים.

4 Studies in Devarim, (N. Leibowitz, Jerusalem, 1986) Love the Lord your God, 57-63
6 כך הדבר מוצג בספר ארחות צדיקים, והיא לבדה, והיא יתד שהכל תלוי בה, וכל התורה אינה מועלת לאדם אלא ביראת שמים, ביראת שמים
לכן -" מאוצר רב וסמה טוב מעט ביראת ה (: "משלי טו טז)וכתיב ... ם עומדת לאדם לעולמי עולמי
7 יש לידע שיש שלשה מיני יראה
The Quest to Attain Fear of G-d

When man leads a life in accordance with the Torah and positive deeds, not because of what society may think of him nor out of fear of punishment, but simply because this man has a compelling awe of God and a desire to fulfill His will. He does not look for benefit in any of his positive actions, rather, he simply does them because he is a Jew and this is the way he is prescribed to live his life. This ultimate and highest level of fear depicts the ideology that each Jew should strive to live by. Indeed, Rebbetzin Tziporah Heller comments on the verse שניה תהלל' אשה יראת ה, that not only is the foundation of our faith made stronger through fearing God, but one finds that יראת שמים is a praiseworthy attribute in itself.

This pure feeling of fearing God that is due to one’s understanding of His awesomeness is a fear that the individual will find difficult to attain. In many ways, humanity behaves like a child. If a young child refuses to learn and his teacher attempts to entice him by telling him that if he studies he’ll have a beautiful home in the future, a loving family, and great prosperity – the child will not be motivated to learn with promises of the future as a reward. However, if one were to offer the same child a small candy as a reward in learning, the child would likely be motivated.

He who strives to attain fear of God and who is not moved by society’s standards, but simply because he reveres God and desires to fulfill His will, he does not seek benefit in his actions, but simply does them because he is a Jew and this is the way he is prescribed to live his life. This ultimate and highest level of fear depicts the ideology that each Jew should strive to live by. Indeed, Rebbetzin Tziporah Heller comments on the verse שניה תהלל' אשה יראת ה, that not only is the foundation of our faith made stronger through fearing God, but one finds that יראת שמים is a praiseworthy attribute in itself.

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reward for his time spent studying, he will be much more inclined to do so as children perpetually seek immediate gratification. While the home and prosperous future are of much greater value than the small candy, the child only wants what he understands to be important – the candy. So too, modern Jewry does not have a concept of the rewards that are promised in עולם הבא and rather, is enticed by the feeble and temporary rewards of this world, despite their tawdriness. However, this understanding is not meant to discourage those who cannot amass to the highest level of fear, but to encourage them to attempt to slowly climb the difficult, albeit invaluable rewarding, rung of the ladder which brings one ever-closer to a true and pure relationship with God.10

11 Even with a deeper understanding of the levels and intricacies of יראת שמים, how does one muster such a deep and complicated feeling? The רמב"ם12 provides practical ways in which one can
reach even the highest level of fear of God. By examining God’s creations one can come to see His greatness and thereby increase their awe of Him. It is crucial to see how vulnerable and dependant humanity is in its existence. Without ‘י’s grace, man would cease to exist. Each person must come upon the realization that they possess no power over the happenings of the world; all that Divine power lies solely in the hands of God. In addition, through the meticulous study of תור’a one is able to see the ways in which ‘י’s “mind” operates and thereby gain better understanding of the Universe and life as a whole. Through both the examination of God’s creations and the study and toil in the blueprint for all life, the יי, one can attain a much greater understanding and awe of ‘י.

Just as the tree with feeble roots is unable to withstand the winds, the tree with roots embedded deep within the soil can survive any gust of wind that may carry doubt in an observant lifestyle. Furthermore, a tree with deep roots provides better nutrients for its blossoms and assures that in the future, any trees or fruit that may be produced from it are able to withstand the winds of adversity and challenge. As Orthodox Jews, situations arise daily in which one may be faced with difficulty in a non-religious environment or forced to vindicate Jewish ideology. With a strong foundation of fear of God and knowledge of תור’, any such challenge becomes petty. And through constant improvement of our fear and knowledge, we ensure that our offspring, the future of כל ישראל, will, too, have roots of יראת שמים deep within the soil.
A Torah View of Physicality

The discussion of the relationship between physicality versus spirituality is one that has been argued for centuries. Each religion has individually established its own idea of the ultimate way to establish the healthiest possible relationship with the Creator. It seems that although these faiths differ in practice and ideology, they all have a similar goal – to attain ultimate spirituality.

Judaism is no different and there is no question that the fundamentals of our religion are primarily based around the idea of spiritual fulfillment. How then does the Torah view physicality and what role should it play in our lives? In religions such as Christianity, for example, physicality is frowned upon. There is a claim that physical pleasure inhibits one’s chance of achieving spirituality. This is the reason for rules such as abstinence from sexual activity and marriage by the clergy of the Christian church. How does Judaism relate to this position?

The Torah seems to take a fairly balanced view on this issue. As the י”ר Maharash states: “The straight path is that of the balanced attribute.” Objectively speaking, physicality and spiritual are both significant. The Torah, uniquely, sees them both as a necessity and, in fact, uses physicality to deepen the idea of spiritual struggle and triumph. To clarify the correlation between physicality and spirituality, the Torah responds to several practical physical instances that arise.
One of the most dominant issues, which expresses the Torah’s view of physicality, comes up during the dialogue with marriage and sexuality. Family purity is a matter that holds great values in Judaism. It is the epitome of the spiritual and physical balance. Rabbi Shimon Eider\(^2\) explains that marital relations, when performed appropriately and according to Torah law, can advance a husband and wife to a higher spiritual level. However, if sexual pleasure is used inappropriately it can lower a man and wife to their innate, more animalistic level. Physicality evidently is not the ultimate goal, but rather, a natural, human expression of the attempt to attain the goal of spiritual elevation.

In addition to the importance of halachik-sexuality, Judaism promotes other physical experiences like food, rest, and personal comfort. One might think that because the main focus of a religious lifestyle is to reach a spiritual relationship with God, the less physical we are, the more spiritual we become. In fact, there are cases in which this attitude is defended. The Ramban\(^3\) stresses the detrimental affects of excessive physical pleasure.

אלא לא יאכל אדם אלא כשאכל רעב. He advises to eat when necessary, but no more. Further, in 4 it says that many times tending to physical needs can be spiritually unproductive. Like anything else experienced in excessive amounts, physicality can be very harmful when used inappropriately and without moderation.

Although extreme physicality and materialism can put the soul at risk, there is a realistic amount that the Torah also acknowledges. Part of understanding the nature of man includes the acceptance of man’s imperfection and physical limitations.
The Torah does not neglect this reality. As mortal beings, we need to take care of physical needs in order to have the strength to serve God and live happily in His world. As the Rambam writes:

'ישים על לבו שיהא גופו שלם וחזק כדי שתהיה נפשו ישרה לדעת את ה'. One is not only allowed but encouraged to take care of his physical needs, in order to be healthy enough to learn Torah and serve God. It is interesting to note that the Torah views even the most sexual or physical acts to be positive and even constructive, when completed with the serve of God in mind.

The value of physicality is also discussed in the debate regarding the nazir. Why is a nazir obligated to bring a kesef chetah? The Gemara explains: 'שציער עצמו מן היין'. He distanced himself from physical pleasure and therefore is considered a sinner. This opinion

"תניא רבי אלעזר הקפר ברבי אומר מה תלמוד לומר וכפר עליו מאשר חטא על הנפש וכי באיזה נפש חטא זה אלא שציער עצמו מן היין והלא דברים קל וחומר והשא איזה ש.createStatement(32,348)". ארוך מהן אף והצמר הקשה וכיוצא בהן כגון כהני העובדים כוכבים also_classes 안יה זו ואתרח וחוזר לך מה ותוחם אף מה תשמך על כל זעקה".
strengthens the idea of the תורה’s negative view towards those who specifically abstain from the physical aspects of God’s world.

In the Sixteenth of Rav Shimshon Rafael Hirsch’s famous Nineteen Letters (detailing the correspondence between a secular Jew and an observant one), he discusses this idea of the balance between the physical and spiritual. “It is precisely the spiritual nature of Yisrael’s nationhood … while others may consider the material benefits provided by the state – possessions and enjoyment in their widest interpretations – to be the ultimate good, Yisrael always can regard those only as a means to fulfillment of the human mission.” He concludes that physicality and materialism are important. Using the world’s resources and accepting the reality of the physical exile is crucial. But this physicality is only the means that assists us, humans, to elevate our physical nature and achieve our true spiritual potential.

Thus, while it is true that spirituality is what we all must strive for and that physicality is a secondary necessity, the appreciation and understanding of a physical reality is encouraged and accepted by the תורה. One must not overly emphasize physical pleasures and lose sight of the ultimate goal of this world – creating and maintaining a relationship with God through study and observance of the תורה, a spiritual lifestyle. Physicality is significant, but only inasmuch as it acts as a means to help us in our עבדות ה'.
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Does halacha Permit Vegetarianism?

Being healthy and committing to certain dietary restrictions is becoming more and more prevalent in today's society. An increasing number of people undertake vegetarian or even vegan lifestyles. What is halacha’s attitude to a vegetarian lifestyle? halacha definitely values protecting one’s health. At the same time, perhaps, there are certain times that one is obligated to consume meat.

Many laws indicate the compassion for animals. For example, there is a prohibition of צער בעלי חיים; one cannot inflict pain on an animal. The torah forbids one to slaughter an animal and its child on the same day. Another related מצוה is שלוח הקן. If one intends to take an egg from a bird’s nest, he must first send away the mother bird before taking the egg so that the mother will be spared the pain of witnessing her eggs being taken away. For this the torah says, one will be rewarded with a long life. The very same reward is given to he who honors his parents.
For שחיטה, one must use a knife without nicks. The lack of nicks in the knife will lessen the chance that the flesh of the animal will be torn during the process of שחיטה and thus keeps the animal’s pain to a minimum. ⁸

Although the התורה expresses a significant amount of compassion for animals and limits the harm they may endure from humans, it does not express a need for a meat-free diet; on the contrary, there areposekim that disagree with the idea altogether. Rabbi Shneur Zalman of Liady describes⁹ the holiness that results from the act of eating meat. He believes that before an animal is consumed it is not in a state of holiness. When the cow is consumed for the purpose of a מצוה, the previously mundane cow is elevated to a level of holiness. “That flesh has been affected by a measure of radiance, and goes up to the Almighty as a sacrifice”. According to Rabbi Shneur Zalman, eating meat is encouraged because of the opportunity to elevate an animal’s holiness.

בינה במקרא also supports a carnivorous diet. He postulates that the use of the skin, sinews, and other parts of the animals for מצוות such as תפילין allows us to use their meat for nutritional purposes. ¹⁰

When confronted with the idea of an Orthodox Jew practicing vegetarianism, one must examine the tradition to eat meat on שבת and other holy days. The ש”ר רמבר states: אכילת בשר ושתיית יין בשבת העונג הוא ל. According to these words, can a vegetarian fulfill עונג שבת?

⁹ ומדרגת הקדושה דהיינו כשהטוב ‘ ופעמים שהיא נכללה ועולה בבחי ("חלק ראשון פרק ז)ספר התניא מ האוכל בשרא שמינא דתורא ושותה יין "המעורב בה נתברר מהרע וגובר ועולה ונכלל בקדושה...
¹¹"שבט (פרק ל הלכה); "אכילת בשר ושתיה יי בשבת עונג והולך זה והוה שולחתו יי משנת".
The Table Printer

Permit Vegetarianism

The Shulchan Aruch maintains that עונג is subjective. If an individual feels pain from eating extravagantly, he is allowed to eat a smaller portion of food. So too, if one feels discomfort from eating even the smallest amount, such as one who fasts during the week and feels pain from eating on שבת, then that individual may continue fasting.

Finally, רבי יונה holds that, on שבת, און (one whose relative has died but has not yet been buried) may drink wine and eat meat but is not required to do so if he does not desire. This is yet another proof that one is not obligated to consume meat in order to fulfill the מצוה of עונג שבת.

Vegetarians encounter a problem with יום טוב. The Table Printer commands, and the רמב"ם explains that children should be fed candies and nuts to instill the sweet spirit of the holiday, and adults should drink wine and eat meat לפי שכלל הוא אין שמחה אלא עם בשר ויין.

The Table Printer, however, proves that rejoicing may involve only wine.

12 Mourning in Halachah, p. 60, Rabbi Chaim Binyamin Goldberg, 1992, Brooklyn, N.Y.
14 רבי יהודה בן בתירא comments that rejoicing in the time of the...
entailed eating sacrificial meat but in our times it is sufficient to rejoice with wine.

An interesting proof can be found in the Talmud suggested that after the destruction of the Temple, marriage and the consumption of meat should be stopped. It questions how marriage could be forbidden when it is a מצוה Мин התורה. Because "השמות" does not ask the same question about meat, one can infer that eating meat is not a מצוה Мин התורה. Therefore states that one is not obligated to eat meat on יום טוב, although there are many פוסקים that do require it because it is in the spirit of the holiday.

The Chכמים suggested that after the destruction of the Temple, marriage and the consumption of meat should be stopped. Tosafos does not ask the same question about meat, one can infer that eating meat is not a מצוה Мин התורה. The שולחן ערוך therefore states that one is not obligated to eat meat on יום טוב.

The only קרבן that all Jews are required to eat from is the קרבן פסח. Although they must eat from this, the required amount is severely limited. One must consume only a כזית, once a year, and only in the days when sacrifices are brought. Thus, nowadays there is no requirement to eat the meat of קרבנות.

Rabbi Abraham Isaac Kook wrote extensively about the benefits of abstaining from eating animals. He suggested that during the last two Temple time periods animals lacked the קרבנות make the case for vegetarianism exceedingly difficult. There are many קרבנות that are mostly or entirely of meat. However, most sacrifices are eaten only by the כהנים. The only קרבן that all Jews are required to eat from is the קרבן פסח. Although they must eat from this, the required amount is severely limited. One must consume only a כזית, once a year, and only in the days when sacrifices are brought. Thus, nowadays there is no requirement to eat the meat of קרבנות.

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19 דף ס)תלמוד בבלי מסכת בבא בתרא:( ישמעאל בן אלישע מיום שחרב בית המקדש דין ' תניא אמר ר "כ רוב צבור " גוזרין גזרה על הצבור אאהוא שנגזור על עצמנו שלא לאכול בשר ולא לשתות יין אלא אין יכולים לעמוד בה ומיום שפשטה מלכות הרשעה שגוזרת עלינו גזירות רעות וקשות وמבטלת ממנה תורה וומצות ואין מנחת אותנו ליכנס לשבוע הבן ואמרי לה לישוע הבן דין הוא שנגזור על עצמנו שלא לישא כלה מאליו אלא הנח להם לישראל מוטב שיהיו שוגגין אשה ולהוליד בנים ונמצא זרעו של אברהם אבינו " יהיו מזידיןואל

20... תימה הכתיב פרו ורבו -דין הוא שנגזור על עצמנו שלא לישא נשים :(: "דף ס)תוספות בבא בתרא


22 reserva
knowledge that they were being raised to become sacrifices.\textsuperscript{23} In the future they will become aware of this and will refuse to be sacrificed and only vegetation, such as the קרבן מנחה, will be given. \textsuperscript{24}

God’s original plan was for man to only live off vegetation. \textsuperscript{25} If man and animal are not on the same level, man was initially only allowed to use animals to help serve him. Only after the מבול was man permitted to consume meat.

Even when He granted permission, He still limited meat intake. When he sent the Jews to eat, he also sent meat. \textsuperscript{26} However, they only received the meat for a short period. Furthermore, while the meat fell during the day, the meat fell at night.
indicating its negative connotation.\textsuperscript{29} This was because the meat wasn’t supposed to sustain them, only to cure their cravings.\textsuperscript{30}

While meat is most definitely permitted, it is wise for one to consume it in moderation. The \textit{Gemara}\textsuperscript{31} states various restrictions concerning the consumption of meat; one may only eat it with an appetite. One may not seek it out; it must only be taken from his flocks. \textit{Rabbi Elazar ben Azaria}\textsuperscript{32} further restricts; one may only on occasion slaughter a certain percentage of his flock. \textit{Rabbi Sholom Luria}\textsuperscript{33} emphasizes that one must only consume meat for the purpose of strengthening one’s body and not simply for pleasure. The \textit{Rambn}\textsuperscript{34} states that one may not gorge oneself with...
Does ההלכה Permit Vegetarianism

meat. Also, he points out that the eating of animals involves a certain amount of cruelty that can affect our מדות. The תורה states: לא תטמאו דם בהם ונטמתם בם. This indicates that meat eating breeds a lack of compassion in one’s heart. רב אלבו views eating meat as being similar to the law of אשת יפת תואר; both are allowed but only because שלא תבש ותד נבנ ירא. Clearly, meat is allowed, but there must be restrictions.

Thus, even if one does not intend to lead a vegetarian lifestyle, one would be well advised to consider vegetarians’ motivating factors. This will help prevent improper attitudes when eating meat and help elevate the mundane act of eating to something much more meaningful and spiritual.
Uniqueness of Scent: 
A Means of Judgement

The sense of smell and the scent a person emits are very unique and are exciting scientific issues to study. Recently, it was discovered that a person’s scent is the least intrusive way of determining who the person is and that every person’s scent is unique.¹ What science is presently just realizing, the rabbis have known for many years.

The sense of smell is our purest sense. It remains the only unaltered sense dating back to the time of אדם and חוה. Our other senses of seeing, hearing, touching and tasting were modified since each of these senses were involved in אדם and חוה’s sin. Smell, however, was not.²

The main purpose of our senses is to help us enjoy our physical surroundings. Our sense of smell has a dual purpose. It not only lets us more fully enjoy the physical world, but it is also a window to our spiritual being. The גמרא³ explains that a fragrant smell is something from which primarily the נשמות derives pleasure.⁴ Thus, רב derives the requirement of reciting a blessing over a fragrance from the verse⁵: "כמל הנשמות תהלל יי"ה. The ערוך השולחן⁶ points out

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² See אדנים Beschreibung des Geistes.
³ See אמירת בר והדרור. הרב שלום ד ליפסקר בשם ספרי קבלה. רב זוטרא בר טוביה אמר רב: "גדף מ TMZ תקף להלכה.
⁴ See אכילה ושתייה הוא: "(ח׳ סימן רטז סעיף א"או ר↔ו ערכך השולחן" .הענוג רוחני המיוחס לנשמה ולא לגוף.
⁵ See תהלים קנ

Mollie Sussman
that the word רוח has the same root as the word רוחני, spiritual, because smell is considered a spiritual type of pleasure for the soul.

When משל comes he will judge people not by the traditional senses of hearing and sight, but rather by the sense of smell. ² He will be able to determine the state of a person’s soul based on the sense of smell. This idea presupposes that each person will emit a unique scent which will be perceived by משל. משל will then be able to judge the person based on this scent.

רמב⁸ teaches that when משל comes, everything will remain normal and not supernatural. “Do not think that משל will have to perform signs and wonders and bring about novel things in the world, or resurrect the dead, and other such things. It is not so”.

רavic⁹ asks a question on the משל from the במסדיא in סנהדרין.¹⁰ The נא relates the story of בר כוזיבא.¹¹ When בר כוזיבא declared that he was משל, the rabbis tested to see if he could “sniff and judge.”

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⁶ א.ס. "לך נקרא ריח (= "ח סימן רטז סעיף א") ערוך השולחן
⁷ א.ד. "הרוחות ייווארת היא ולשנאה נצאיים עדatted והtees
⁸ א.ס. "ויהי משל_MY שמעת: אל העיר ענין (= "ח סימן רטז סעיף א")ערוך השולחן
⁹ א.ד. "א. ואל יעלה על דעתך (= "משלי:) שיום יSprites תבנית
¹⁰ א.ד. "א. ואל יעלה על דעתך (= "משלי:) שניבא יSprites תבנית
¹¹ א.ד. "לך נקרא רוח (= "ח סימן רטז סעיף א") ערוך השולחן
However, since he could not judge a person by scent, they killed him. The ד”ראב points out from here that המשיח will indeed be expected to act in a supernatural way.

רמב"ד חיים שמואלביץ explains that the ability to judge based on scent is in the ordinary course of nature and not miraculous. The ability of the משיח will simply be a more refined sense of smell.

Scientific research on human scent helps explain that each person on a physical basis has a unique scent print much as they have a unique fingerprint. Using the same logic, it is easy to explain that המשיח’s refined sense of smell will be able to hone in on each individual’s unique scent signature.

May we all emit a spiritually-favorable scent, and have the merit to be judged favorably when המשיח comes speedily in our time.

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The Rebbe as מְשִיחָא

On a typical Saturday night in Jerusalem, you may find quite a curious scene transpiring on Ben Yehuda Street. A lone Chassid, who is dancing with music blaring nearby, wears a yellow flag on his back with the word מְשִיחָא scrawled in large letters on it. Around him, other Chassidim hand out business cards with a picture of the Lubavitcher Rebbe on them, and beneath the picture, the same word, מְשִיחָא. Many men and women who disapprove of this behavior yell, חילול ל–לובביץ over the loud chant of יְחַיּ המלך pulsating over the loudspeaker.

This encounter seems ironic. Here, the chabadniks are clearly doing what they call שליחות, and attempting to make a קידוש 'ה, yet others condemn their actions as an embarrassment to Chabad, and essentially to Judaism. Why are so many Lubavitchers convinced that the Rebbe is מְשִיחָא? Why is this a controversial topic?

First, one must understand what the Chabad Movement is, and how it evolved into what it is today. The Baal Shem Tov was the originator of the Chassidic Movement. According to a Chassidic story, while the Baal Shem Tov was in an elevated spiritual state, he encountered מְשִיחָא. The Baal Shem Tov asked מְשִיחָא when he was going to reveal himself and redeem בני ישראל, to which מְשִיחָא replied, "When the wellsprings of your תורה overflow". The Baal Shem Tov took this as a sign to spread his Chassidic teachings to the rest of the world. One of his students was the famed Magid of Mezritch who in turn had a student by the name Shneur Zalman of Liadi. Shneur Zalman would later be known as the Alter Rebbe and the Baal HaTanya. He formed a specific brand of Chassidus which is known as
Chabad. The Alter Rebbe was then succeeded by a progression of six more Lubavitcher Rebbes.

In Chassidus, there is an idea that hidden lights of ה' are scattered throughout the world and it is our job to find these lights. These lights can be found through תורה, מצוות, and 'עבודת ה', and by making sure that all of כל ישראל are affected by these inspiring forces. Motivated by this concept, the most recent Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, ל"זצ, formed the שליחות movement. As emissaries of ה and the Rebbe, Lubavitch Chassidim spread out to all crevices of the earth in order to reveal the hidden lights of תורה, and to bring secular or unaffiliated Jews back onto the דרך of ה. Chabad שליחים are inspired by the phrase in the תורה that ה said to יוחו:1 "וְרָפָץ יִהְיוּ וְרָפָצֶה וְנָצַפָּה וְנָגְבָּה, "And you will spread out to the east, west, north and south."

While it is obvious that Chabad has done tremendous works of charity and completely revolutionized the קירוב movement, there is a significant problem with Chabad. Some of the followers of the Chabad movement believe that Rabbi Menachem Mendel Schneerson, the deceased leader of the Chabad movement, is the מישא.

It is important to note that not all members of the Chabad movement believe that the Rebbe is the מישא. There are many different sects among Lubavitchers. There are those that are more conservative in their views, and think that while the Rebbe was a great צדיק, he neither is nor was the מישא. Others believe that the Rebbe might have been the מישא before his death, but now accept that after his death he could not be the מישא. Finally, there are those that maintain the Rebbe's Messianic status, even posthumously. This is the strand of Lubavitch Chassidus that will be focused upon here.

The idea that the Rebbe was the מישא existed long before his death in 1994. Through his speeches and teachings he encour-
aged a general belief in the מְשִיחַ. He went so far as to say that this
was the generation of redemption, and that the coming of מְשִיחַ was
imminent. As time went on, his followers began interpreting these
teachings as indications from the Rebbe himself that he was the מְשִיחַ.
They began to sing their famous chant of יְיָ אֵלֹהֵינוּ מֶלֶךְ וְרָבִּינוּ
קרל המשייח לו ConfigurationManager and while the Rebbe never openly stated that he
was מְשִיחַ, he never denied it either. Although he disapproved of
people publicly proclaiming he was מְשִיחַ, a formal denial of this
assumption was never made. At the age of 89, the Rebbe suffered
the first of his two strokes. Leaving him paralyzed and confined to
a wheel chair, he was unable to move or speak and certainly
unable to halt the Messianic craze that followed. The Messianic
Lubavitchers thought the Rebbe was a prophet, and the prophet
had declared that the מְשִיחַ was coming, and if so, a stroke could
not stop him.

At the age of 92, on תמוז' ג 1994, the Rebbe passed away. Shock and grief filled the stunned Chabad community. The community became divided amongst those who relinquished the belief in the Rebbe as the מְשִיחַ and those who maintained the Rebbe’s Messianic status. It is interesting to note that while the Rebbe was sick, some Messianic Lubavitchers proclaimed that the Rebbe would not die because he is the מְשִיחַ. However, after he died, they now claimed that the Rebbe could still be מְשִיחַ even though he died. This raises many questions. How can Lubavitchers claim that the Rebbe is the מְשִיחַ? How can one say that the מְשִיחַ can be someone who has passed away? Is this comparable at all to Jesus and Christianity? Is this idea heretical?

There are two main sources that Messianic Lubavitchers quote in order to prove that the Rebbe is מְשִיחַ. One is the מְשִיחַ and the other is a מְשִיחַ in תָּמִיד.

The מְשִיחַ writes about the reality of מְשִיחַ, what criteria indicate a possible מְשִיחַ and how his Kingship can be confirmed. He declares that one, descended from בית דוד, greatly learned in

2 רכֵּב מְשִיחַ מְלַמְּדָה פִּי יָוִי, מְשִיחַ א-ד.
declares that one, descended from the Davidic dynasty, greatly learned in the Torah and religiously observant according to both the Written and Oral Laws, who forces all of Israel to follow the Torah’s ways and who fights the wars of God can be assumed to be the Messiah. The individual that succeeds in these endeavors and also builds the Temple in its place and gathers the exiles of Israel is certainly the Messiah.

When one examines the actions of the Rebbe, it is difficult not to see any parallels to this passage in the Zohar. The Rebbe was said to have been a descendant of the Davidic dynasty and was one of the greatest Torah scholars of his generation. The “ingathering” of the far flung and seemingly unreachable souls through Lubavitch emissaries appeared to fulfill the requirement of forcing all of Israel to follow the Torah’s ways and who fights the wars of God can be assumed to be the Messiah. The individual that succeeds in these endeavors and also builds the Temple in its place and gathers the exiles of Israel is certainly the Messiah.

With regard to building a Temple, the Zohar’s use of the word mapa appears to be a somewhat strange. The Zohar should have specified a Temple being built in Jerusalem, but instead, he writes mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa 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mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa mapa map
values and practices. Indeed, the Rebbe does not say בית המקדש, but rather opts for the vaguer word מקדש. Any place of ויהי can be a mini-מקדש.

The words יייכן נוהי ישאר לא are difficult to reconcile with the Rebbe, but, one may maintain that through his שליחים, the Rebbe began the difficult process of קיביצוגו. By sending his שליחים to isolated areas of the world, the Rebbe succeeded in reconnecting even the most distant to their Jewish roots.

The arguments that counter these understandings of the text are simpler and less figurative and interpretive. For example, in reference to the claim that 770 fulfills the requirement of building the temple, Rabbi Dr. David Berger (author of the book, The Rebbe, the Messiah, and The Scandal of Orthodox Indifference) states, “thus, one fulfills a key requirement for moving from presumptive משיח to definite משיח by building a large synagogue in Brooklyn”.

What is not mentioned in the pro-messianic arguments is the context in which the Rebbe is writing. The words ויקבץ נדחי ישראל are difficult to reconcile with the Rebbe, but, one may maintain that through his שליחים, the Rebbe began the difficult process of קיביצוגו. By sending his שליחים to isolated areas of the world, the Rebbe succeeded in reconnecting even the most distant to their Jewish roots.

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wars of ⃤ב נכי ⃤שאריא and ⃤א against the Roman conquerors. These are the qualities that led reb to name reb כוכבא as the ⃤משיח.

Assuming that the context and historical reality are unimportant, it could be argued that the Rebbe was the ⃤משיח in his lifetime. What then can be said about him being declared the ⃤משיח posthumously? For this, it is integral that one look at the lines in the ⃤ם"רמב discussing reb כוכבא’s death. After outlining the assumed and definite ⃤משיח, the ⃤ם"רמב explains how a presumptive ⃤משיח would be disqualified: ⃤ואם לא הצליח עד כה או נהרג והרי that the Torah promised, rather he is simply like any other righteous king from the House of David that ⃤died.”

A major point of contention is use of the word ⃤נהרג. It seems to be another case where the ⃤ם"רמב’s word choice is strangely specific. The Rebbe died of natural causes (a series of two strokes, the first of which left him paralyzed) and since he ⃤died and was not ⃤killed, Messianic Lubavitchers argue that his kingship is unaffected by this point.

Once again, the context of the ⃤ם"רמב’s words must be considered. About reb כוכבא, the ⃤ם"רמב writes:

ואל יעלה על דעתך שלמלשהי צרכך ל胨וח אתתו שלמת או ⃤מלך משיח שבר רבי, עד שנהרג העונות, וא ⃤המלשהי היה נושא כליו של בן כוזיבא, עקיבא חכם גדול מחכמי משנה היה וידוע שהיינו ⃤＇:デンיאל יא ⃤הלכה לשון הרמב also שוכב בעם צרכו של nuclei, בעונות, עד שנהרג העונות,岑ו של nuclei היה ⃤conc.6 ⃤conc.7 ⃤conc.8
The Rebbe as מְשִיחַ seems to be interpreted far too literally in light of the historical context that according to some רָבָּר כֹּכַבָּא died after being bitten by a snake, a death warranted by his sins. The word choice reflects the situation of רָבָּר כֹּכַבָּא’s demise and is not an indicator of a specific kind of death. This is confirmed by the word הלכה. This king who is unable to achieve the status of actual מְשִיחַ has been revealed as nothing more than a holy monarch who died.

The גמרא in סנהדרין is an oft quoted source for the “Rebbe debate”. The גמרא discusses whether מְשִיחַ will come from the living or the dead. רָב נחמן says that if מְשִיחַ is from the living he’ll be like me. רָב counters: If he is from the living, he is someone like רָבִינוּ הַקְדֻשָּׁא. If he’s from the dead he’s someone like דָּנָיָא. What troubles many about this line is that it appears that it is potentially possible for מְשִיחַ to be from amongst the dead, something that echoes Christianity. However, the גמרא does not mention the potential for a second coming at all. The גמרא only says that if מְשִיחַ is someone that will come from the dead, then he can be resurrected. There is nothing anywhere about מְשִיחַ revealing himself, dying and then coming back to finish the job. Judaic literature has never supported a second coming; that has always remained a strictly Christian tenant.

Furthermore, we have seen that רָב holds that if מְשִיחַ is from the dead, then he’s someone like דָּנָיָא. If מְשִיחַ comes from those who have already died, why is the Rebbe more of a potential...
candidate then and other צדיקים who were on his level? Was the Rebbe really on the level of a דניאל?

There are some extra proofs brought to try and support the Meshichists.

The גמרא mentions משה’s name. The students of רבי, those of רבי יוחנן, those of רבי ינאי, those of רבי חנניה, some say he is מנוח, and the students of רבי חנניה say הנחל, so the Rebbe really is on the level of a דניאל?

Each one offers a verse that supports their opinion.

Several points concerning this piece must be discussed:
1. One Lubavitcher related that he must believe the Rebbe is משיח because, as seen from this גמרא, one must believe that their Rebbe is the משיח. One could see how such a concept could be extrapolated from this גמרא since the students of each Sage thought that the משיח would have the same name as their teacher.
2. One of the names of משיח is Menachem and the Rebbe’s name was Menachem Mendel Schneerson. (This seems like a coincidental proof akin to the proof that the numerical value of בית משיח is 770.)

According to Professor Hanover, the Rebbe was a self avowed prophet. This, however, is not plausible. The גמרא states that the Divine Presence does not reside outside of ארץ ישראל. 'יחזקאל'’s prophecy is the one exception to the rule. Therefore, for example,
The Rebbe as Messiah

The Rebbe fled to escape G-d. How could יונה run away from והרי"רשא? י"רשא repeats that one cannot receive prophecy outside of ארץ ישראל. יונה fled to ורשיש so that he would not have to receive a נבואת that he would not want to deliver. י"רשא does offer an alternate explanation to the מרצה. One may be able to receive prophecy outside of ארץ ישראל if the person originally received a prophecy in ארץ יראא. However, even according to this explanation, the Rebbe could not have received prophecy for he never was in ארץ יראא.

In his book, Dr. David Berger outlines these and other arguments against Messianic Lubavitchers. He condemns the worldwide Orthodox community for not taking a stronger stance against this religious sect. While Berger strongly believes that some sort of condemnation against the Messianic movement should occur, he admits straightforwardly that “no one realizes more clearly then he does that he does not have the standing to issue such rulings.” Berger condemns Orthodox Jewry for its passivity regarding the ‘חילול הוהיל’ that is occurring. He proposes that a document be drawn up for Lubavitch Rabbis to sign rejecting and denouncing any belief in the Rebbe as anything but a very holy Rabbi who is now dead. Any rabbi who refuses to sign such a document should not be trusted in כשרות, עדות and other halachic positions. “No Messianist should be treated as an Orthodox Rabbi.” Also, “one must pray in private rather than attend a synagogue in which the Messianist formula is recited.”

16 ויונה (אג"א): "ויהי ויונה הלכתי תורה רוחישה תפלין לודיパイורא. ואידיך יראא עוצוב כיינא רוחישה ותרשיש יוהי
17 וירד יפו וימצא אניה באתה תרשיש ויתן שכרה וירד 'הח תרשישה מלפני וויקם יונה לבר (:"ג:א)יונה ".'התרשישה מלפני בה לבוא עמהם
18 י"רש (שמ"ג): "לברוח תרשיש - י"רש עם החשש והאצר אבראילך ולך שמי שאני חכימיך שיהי ויהי שדוהי זיזו בך שלוחיה חאיריך שלוחיא יתבשם משל שבלובך.bjergו מ"ו הפר ועינו ללב חכימיך אבראילך ויהי רח לזרו י"רש עם החשש יתבשם בך שלוחיה חאיריך שלוחיא יתבשם.
19 י"רש (שמ"ג): "ויוהי אבראילך מיינא תרשישע יא ונזרא אבראילך" לקורוב תשובה תחא אבראילך בת כורו יוהי ישראא אבראילך שטייתש חבירי"בביסיסו.
Dr. Berger sought the support of a number of prominent rabbis and rabbinic organizations for his proposed measures. Although he did not receive the full backing that he sought, he did receive some endorsements of support.

There is no doubt that the Rebbe was a tremendous נزال and accomplished tremendous things during his lifetime. While he was alive, one could speculate that he had the potential to be הፊל. He fulfilled many of the requirements of the assumed הፊל. However, once he passed away it becomes very difficult to view him as the ה孳ז.

Instead of clinging to the idea that the Rebbe is the ה孳ז, maybe we should use his death as a lesson in our own lives. Every generation, ה孳ז gives us a chance to improve ourselves and deserve ה孳ז. Instead of focusing on who the ה孳ז is, we should concentrate on improving ourselves and collecting all of the spiritual sparks in the world that need to be gathered in order for ה孳ז to come.
Can Sinners be Instrumental in the Coming of משיח?

Close your eyes and picture the arrival of משיח. What do you see? Many hear the trumpets blowing and see the בית המקדש standing proudly once again. משיח בן דוד, wearing royal attire, comes riding into ירושלים on a white donkey that looks like a prized stallion. Jews everywhere start making their way toward ירושלים, while the dead crawl through miraculous, newly dug tunnels. The שכינה emanating from the בית המקדש is shining everywhere. The nations get down on their hands and knees crying and beseeching 'ה for mercy. The Jews stand on platforms and witness the nations' subservience to them. And all this transpires within twenty-four hours. This vision of our גאולה, which is mainly based on our מדרשים, is by no means the sole opinion of how the final redemption will occur. Many sources suggest that the final גאולה will be a slow, gradual process.

This gradual type of redemption process is found in the פורים story. At first, מרדכי יושב בשער המלך. Then, ויקח המן את הלבוש ואת הסוס והקדיש ביקרו וילבש את מרדכי וירכיבהו ברחוב העיר ויקרא לפניו כך יעשה לאיש אשר המלך.

After that, מרדכי יושב אל שער המלך. Then, מרדכי יצא מלפני המלך בלבוש מלכות. Finally, היהודים היתה אורה ושמחה.

This redemption shows us that the
“true גאולה is not contingent upon an abundance of miracles happening suddenly. The גאולה can occur slowly, in stages.

The gemara illustrates the final redemption in a similar way. It says that in the final גאולה, gamle will be rebuilt and the המשיח will arrive. The State of Israel is considered by many to be the גאולה. The State’s creation has encouraged thousands to make עליה. Additionally, the creation of the State has led to Jewish autonomy over many parts of our God given land. However, is it possible that a state created by those who are not תורה observant or God-fearing be the answer to our spiritual redemption?

This question assumes that the גאולה cannot arise from people who do not keep ה ‘s תורה. The prime example that our redemption can arrive from unsuspected places is from the lineage of משיח בן דוד. His ancestor, פרץ, was a by-product of the halachikally questionable union of יהודה and תמר. The line of Jewish royalty also comes from דוד המלך.
Can Sinners be Instrumental in the Coming of Messiah

who comes from, his paternal great-grandmother. He is a nation with whom Jews were forbidden to intermarry. Furthermore, the patriarch of the nation, was born of the incestuous relationship between and his daughter, too, muddled the purity of the messianic dynasty by ensuring that , 's husband, , was killed so that he may take her as a wife. Their son, , was chosen from 's sons to continue the Davidic dynasty which will ultimately lead to the Messiah.

Similarly, , one of our greatest leaders, who redeemed us from Egypt, was raised in a pagan environment – first in his adolescence in the house of and ultimately in the house of , a pagan priest. 's palace exemplified the culture and values of the idolatrous Egyptians. One would not assume that someone acculturated with such values would be chosen to lead the Jewish people. However, expressly chose as the one to take out of slavery and lead them through the desert.

Will God redeem us if we are undeserving of redemption? There are numerous examples of historical time periods in Jewish history when God did just that. The most vivid example of such redemption is the Exodus from Egypt, at the very infancy of the Jewish nation. explains that were immersed in idol
worship at the time of the Exodus and were lacking even one mitzvah in whose merit they could be redeemed. In fact, eighty percent of בנים ישראל died in מכת חושך because of their sins. Yet, the גאולה already started with the first plague, מכת דם. Rabbi Bergman notes that even though Israel’s spiritual state was very poor during the first eight plagues, the redemption began and progressed.15

Similarly, God tells שמע את עני עמי why does ה’ repeat the word ראה? 16 relates that ראה was telling המשה: “I see that בני ישראל are eventually going to stray after the golden calf. Nevertheless, I have seen the affliction of my people.” 17 understood from this that whether they are worthy or not, He must redeem them.18

A third example concerns the Jews from the Second Temple era. Many of the Jews who returned from בבל were completely irreligious. Some married non-Jews,19 they did not know that there is a מצוה to build a סוכה,20 they defiled the שבת publicly,21 and even committed immoral sexual acts.22 Despite this

15 כותב דם ו оригинал. (כדרות) באה בגד בירח שעיווה אופיה מבויי יומיו ורשויה שעופרונות באוליו
16 מצויה מדרש שמעון שפתח דבר בשם חמשת עלון המנה ומסייע ביד משה. (כדרות)
17 ותהי עליו רוח (זכות)- באה בגד בירח שעיווה אופיה מבויי יומיו ורשויה שעופרונות באוליו
18 ומ.getSimpleName התורה שמע וreamble בגד בירח שעיווה אופיה מבויי יומיו ורשויה שעופרונות באוליו
19 ומ.getSimpleName התורה שמע וgrily בעד בשם עליון המשנה вод.Disabled ליצוא להויתים WATER
20 ותהי עליהם רוח (זכות)- באה בגד בירח שעיווה אופיה מבויי יומיו ורשויה שעופרונות באוליו
21 ומgetSimpleName התורה שמע וgrily בעד בשם עליון המשנה вод.Disabled ליצוא להויתים WATER
22 ותהי عليهم רוח (זכות)- באה בגד בירח שעיווה אופיה מבויי יומיו ורשויה שעופרונות באוליו
23 ומgetSimpleName התורה שמע וgrily בעד בשם עליון המשנה вод.Disabled ליצוא להויתים WATER
behavior, God redeemed them and even held them in high re-
gard, suggests that the only reason why this particular
was so short lived was because of the Jews that refused to
return with them, and not due to the actions of the returnees.

Is it possible that a leadership that attacks can be the
catalyst for the return? About the father of , writes:
Imagine! was even more evil than . Nevertheless, was worthy to have a dynasty
that lasted three generations. The states that , ,
was to undermine Jewish loyalty to , Israel's undisputed capital. Even though his motives for building up the

22 år (תלמוד בבלי מסכת קידושין ד:ה) "ואלה העולים מתל מלח תל חרשא כרוב אדון ואמר ולא יכלו (: "א/דף ע)תלמוד בבלי מסכת קידושין ד בית אבותם וזראם אם מישראל הם תל מלח אלו בני אדם שדומים מעשיהם למעשה סדום שנהפכה להגי רעים וחטאים ( בראשית יג) היו גלי עריות דכתיב -למעשה סדום (: "שם)י רושורא "רעים בגופם וחטאים בממונם 23 הוה אמר אדון אף על פי ששמו עצמם איכא דאמרי אמר רבי אב (: "א/דף ע)תלמוד בבלי מסכת קידושין מigers מigers לאו הוא ככרוב 24. יהב ליה ידא, אתא רבה בר בר חנה.ריש לקיש הוי סחי בירדנא (: "ב/דף ט)תלמוד בבלי מסכת יומא אם חומה היא נבנה עליה טירת כסף ואם דלת היא נוצר עליה לוח : דכתיב, אלהא סנינא לכו,אמר ליה הוי נשימה דלך אין רקוב שולט בו אם עשיתם עצמ.ארז "שליתם כדלתות נמשלתם כארז שהרקוב שולט בו 25 עמוד , המדינה היהודית 25 26 י:מלכים א טז 27 אמר רבי יוחנן מפני מה זכה עמרי למלכות מפני שהוסיף כרך (: "ב/דף קב)תלמוד בבלי מסכת סנהדרין אל שנאמר ויקן את ההר שמרון מאת שמר בככרים כסף ויבן את ההר ויקרא אחד בארץ ישר את שם addressed the city as "(logger הילקוט שמעוני מלכים א 28 פעם אחת הייתי יושב בבית המדרש תנא דבי אליהו . למלכות מפני שהוסיף כרך על ארץ ישראל בירושלים לפני חכמים אמרתי loro理工大学 מהי теперь אחאב בן עמרי שר צבא ישראל מכל המלכים היו בימי עזרא נמשלתם ככסף ואין רקוב שולט בו אם עשיתם עצמ.ארז" 29 שילון בחוזה ומושלותכאו שחרקיו שולח בוי" כה:מלכים א טז 30 המדורות первого, בראשית 717 תר"ש ממרץ 1907: כן אמר רבי יוחנן, איכה איזא"ל: "לא התה תכというのは כן בהר באמצעות ההלכתה והמשנהesz"ר י:מלכים א טז 31 assimilation 32 assimilation 33 assimilation 34 assimilation 35 assimilation 36 assimilation 37 assimilation 38 assimilation 39 assimilation 40 assimilation 41 assimilation 42 assimilation 43 assimilation 44 assimilation 45 assimilation 46 assimilation 47 assimilation 48 assimilation 49 assimilation 50 assimilation 51 assimilation 52 assimilation 53 assimilation 54 assimilation 55 assimilation 56 assimilation 57 assimilation 58 assimilation 59 assimilation 60 assimilation 61 assimilation 62 assimilation 63 assimilation 64 assimilation 65 assimilation 66 assimilation 67 assimilation 68 assimilation 69 assimilation 70 assimilation 71 assimilation 72 assimilation 73 assimilation 74 assimilation 75 assimilation 76 assimilation 77 assimilation 78 assimilation 79 assimilation 80 assimilation 81 assimilation 82 assimilation 83 assimilation
puted capital. Even though his motives for building up the land were impure, three of his descendents inherited his throne in reward for the city that he built.

He married an evil gentile woman, built altars of idol worship, and allowed to murder all of the prophets. The says that he is one of the four kings who have no portion in . Explains that asked who would lead the troops that would merit having help from God, the responded that it would be himself. explains that asked this because he did not believe that would perform miracles through
him. He considered it impossible for salvation to come through someone as evil as himself. Much to his surprise, 'יהוָה choose him.

In retribution for his personal sins and the sins of the generation, God plagued ציָרָא with seven years of famine. At the end of the seven years, also angered God. Much to his surprise, the prophet יְהוָה 'יהוָה chose him.

In retribution for his personal sins and the sins of the generation, God plagued ציָרָא with seven years of famine. At the end of the seven years, announced that a miracle was to take place. The next morning there would be an abundance of food throughout the city. An officer of the king refused to believe that such a miracle could happen for them. He was punished for his lack of faith; the people trampled him to death before he could enjoy the food. The explains that the officer did not doubt God’s capabilities, but rather that He would perform miracles for such a sinful generation. Consequently, father (יהוָה), son (אָחַאב), and grandson (יהוָה) all merited miraculous salvations despite their wickedness, despite the fact that the nation was steeped in sin, and despite the fact that these kings fought against Judaism.
explains that one, who lives in ארץ ישראל, is seeking God irrespective of whether he realizes it or not. הרב ישכר טייכטל states: “The people of Israel were exiled because they despised three things: The kingdom of heaven, the kingdom of the House of David, and the בית המקדש. Rav Shimon ben Menashe said “Israel will not be shown a good sign until they return and seek out these three things.” After living with the other nations for close to two thousand years, Jews have assimilated to act and think like them, with many Jews today having no concept of Judaism whatsoever. Is it fair to expect that they will be searching for the “Kingdom of heaven” and the “House of David”? They have no idea what these things are! Rather, what they are seeking out is ארץ ישראל, which they can understand and relate to. ארץ ישראל actually encompasses both the Kingdom of Heaven and the House of David. This is why Rav Shimon ben Menashe say He who dwells in ארץ ישראל is like one who has a God. So, while modern Zionists deny that their stake in the land holds any religious significance, by building up the land of Israel they unknowingly seek all the three things necessary to bring the redemption.

Rabbi Zvi Yehuda Kook supports this thesis as well. He states: “A superficial perspective sees shortcomings in the State of Israel, and an absence of תורה ideals. The level of תורה observance is just one aspect of the overall precept of establishing Jewish sovereignty in the Land ... The important thing to realize is that the institution
of Jewish statehood, in its enabling the Jewish people to settle in Israel, is קדוש. Out of the קדוש of קדושה comes the קדושה of the State”. Thus, whoever exhibits מסירות נפש and works and strives to live in Israel, is accomplishing an incredible קדושה that has a positive ripple effect on the rest of the nation. Therefore, non-religious Zionists, who were instrumental in “establishing Jewish sovereignty in the Land,” were another link in the chain towards our redemption and spirituality. It is through their sweat and effort that many Jews have been able to return to the land of Israel and steadily bring closerביאת המשיח.

Torat Eretz Yisrael (by R. Moshe Lichtman, Jerusalem, 1991) 343 47