The Philosophy of Rav Kook

JTH 2481H

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1) An Angel Among Men pg. 4

The boy Avraham Yitzhak invented a new game in order to entertain himself and his friends in Cheder. During the break, the small children would set themselves up in rows with their bags on their shoulders, as if they were preparing to go on a long journey, and he, little Avraham’lke would conduct them. They would ask each other: “To where are we going?” and he would respond “To Eretz Yisrael.” His face shined happily.

2) An Intellectual and Spiritual Biography – pg. 75-76

Bengis noticed that young Kook would, during his Talmud study, repeatedly glance down at some papers on a shelf of his study stand. This was generally a sign that a student was stealing glances at Maskilic literature or newspapers and Bengis reported his fears to the Netziv who told him to leave Kook alone, saying, “he’s a Zaddik.” Unable to restrain himself, Bengis
eventually stole a glance at Kook’s mysterious paper, “and what did I find? Pieces of paper, handwritten with the Name of G-d.” Duly humbled, Bengis reported his find back to Netziv.

3)Shemona Kevaztim 1:210
The great Tzadikim include everything in their souls, and they have all of the good of everything and also all of the evil of everything, and they suffer for the sake of everyone, and they receive pleasure from everything and they transform the evil of everything to good...

4)Tzadikim and the Names of God
There are tzadikim who are very thirsty for the revelation of the light of God in their hearts, and they desire to say the Name of God with its proper letters, to satiate themselves from Its shine, but they return backwards because they know that it is impossible for the great light parallel to that of the Temple, may it be built soon, to reveal itself. To quiet a little their pain, they mention, at least, the Names that are permitted to mention without a nickname or minimization...

5)This Great Distress (translation from ravkook.net)
Is this great distress that I am not permitted to pronounce God’s Name as it is written an empty thing? Is it not a holy fire, burning and blazing in my soul, which indicates the depth of the hidden longings within it for the light of the true God, the God of Israel, Who makes the precious light of the truth of His manifestation shine only with the holy Name as it is written?

6)I Myself Do Not Know Myself (translation from ravkook.net)

שמונה קבצים א’

שתוקפים האנשים כללם בנספה את הכהל, ויהי כל
תחלה של חולם, ונהי כל תרומת חולם, ו_tiles יכדש
בפניהם של חולם, ו综合利用נים על חולם, וממשיכו את כל תרומת
הכלהหลวง, ומתרחשיםهما מתרחשים, "הירשים שמה
מקולתם. חלה תחתו על דם, ברושרו נשמתו תצא
מה שמי עגלה נשמתו הרובה מע, השלגון והם יכדשו

קפטן מ永利 ידי הקשה כזר – פסק הדפיס ד, ט.

ישמע צדיקים יספינו את טמא להלבשת אור אלוהים
בלובם, חסרו כי לה אש את תושבי הארץ, כרי
הלבלתנו מציון,ابل שבינו כי אהזור פוגו ושם י LOD
שא אפרשו שבלו אלום,ו הלבלתנו על חלה מ万博.
שיבובו בהכרה בכרガイド, חסרו כי את עבידים
המדדים את רוחם החזיר, הםrium לזרע מה
מקומר פחתו לא שמו המשמשים לזרע בלא כני
והקנתה, בעה משמריה הוא בהכר חלה התגלות
שהם, קוראים למה ש.propTypes אלולו האلاثיות הרציל
הלבלתנו על ישראל קדשים, וכימיים הם היום בכרガイド
במקומר מזרעי, והחלות שמעוביל מני שמחה, וחבר
ươלים הנחתים בבסיסיות וחויות בהפתה אחד השם,
כפי אחר הה, כי ישופים הם החיתוקים לתיגי
וזрай האשמי על adresール הלהות הכלה [עמק]

הדרי שני

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I Myself Do Not Know Myself
Who can know me, who knows the fervor of my heart, which burns in truth with the fire of a supernal love of God? “My spirit expires for You; my heart and my flesh sing to the living God.” Who can realize that I am unable to take interest in any limited matter because of my great yearning for the eternal delight of the infinite expanses—that I am sick with love? And not only do others not know me, but I myself do not know myself.
8) Inner Struggle
How great is my inner struggle. My heart is filled with an exalted and broad spiritual yearning.

I want the divine felicity to constantly spread within my entire being—not because of the pleasure of that delight, but because this is how it should be, because this is the state of reality, because this is the substance of life.

And I am always sighing, roaring from my inner essence with a great voice: give me the light of God, the delight of the living God and His play, the great appearance of the visitation of the palace of the King of the world, God, the God of my father, to Whose love I am dedicated with all my heart, the fear of Whom elevates me.

My soul rises ever higher, it transcends all lowliness—the smallness and limitations that a life of nature, of the body, limited by environment and social mores, oppressed within manacles, completely put in chains.

But a flow of obligations [then] ensues: endless [exoteric Torah] studies [with all its details], confusions of ideas and the emergence of intricate arguments born of an exacting examination of letters and words. [This] comes and surrounds my soul, which is pure, free, light as a cherub, pure as the essence of heaven, flowing like a sea of light.

I am not yet able to gaze from beginning to end and thus understand the felicitous message [of such study], to feel the sweetness of each detailed insight, to look with light within the areas of darkness of the world.

And so I am filled with pains, and I hope for salvation and light, for supernal exaltation, for the appearance of knowledge and light, and for the flow of the dew of life even within those narrow conduits, from which I may draw sustenance and be sated, so as to delight in the felicity of Hashem, so as to recognize the pure, ideal Will, that which is elevated and hidden, the supernal might, which fills every letter and point of a letter, every halachic contention and complex argument.

“And I shall play in Your commandments that I have loved.” “And I shall speak of Your laws.”

9) All Streams
It is very difficult for me to deal with halachic matters only or with aggadic matters only, with revealed matters only or with hidden matters only.

Similarly, it is difficult for me to turn my thought to a path of simple faith only, or to a path of philosophy and
logic only.
And the same applies to self-isolation and of friendship and community only.
All streams are regnant in me: faith and philosophy, nationalism and ethics, halachah and agadah, the revealed and the hidden, analysis and song. I must absorb everything.
And out of the oneness of supernal, elevated matters, I stride forward to truly cling to Hashem, to raise the holy light of the Congregation of Israel, in idea and in deed, to the Source of its vitality.
I dream dreams of the greatest matters. I fly up to the heavens. There is no constraint upon the spirit of my imagination and my constant aspiration. Happiness and goodness, purity and holiness—I constantly yearn to cling to these.
The pure nature of creation, of the nation, of the individual, of the moment, of eternity, and that which encompasses [that pure nature] and that which fills the entire content of its life—that is the joy of my life.
“My soul is sated as if with fat and abundance, as my mouth praises with joyous language.”
“Great is Hashem and much praised, and there is no end to His greatness.”
“I will come with the might of Hashem God; I will mention Your righteousness alone.”
“I will thank You because I have been wondrous, awesomely made; wondrous are Your deeds, and my spirit knows that exceedingly.”
10) The Unified Vision
Great streams are pouring in my heart. Great, expansive springs are open in front of me. The Torah, the Mitzvos, they continuously shine on me their rays of light. Happy is my portion, because great faith, the faith of G-d, the Life of the Worlds, the G-d of Israel, the G-d of the World, Hashem, is my portion and my inheritance, my lot and my cup, my salvation and my desire. Everything is sketched before me, in a complete and shining approach. My lips are too short and weary from revealing even a tiny amount of the delight of the spiritual light that fills me. All of my bones will say Hashem — who is like you? And I will sing your strength, I will praise you kindness in the morning.

11) The Spiritual Muteness
We feel the spiritual muteness. Woe, how much do we need to speak, how great is the measure of the light of justice and wisdom with which we are illuminated in the depth of our soul? But how shall we reveal this, how shall we explain, how shall we express it, how shall we make evident the tiniest part of this supernal radiance? In that regard, the gates are closed before us. We begin with prayer, we knock with petitioning, we give forth our voice with song and praise, and we speak with metaphor and logic. We stand attentive at the doors—perhaps they will be opened a hairsbreadth, and all of our mouths will be filled with a flood of speech and all of our tongues will become like streaming rivers, streaming currents of honey and butter.

12) Kernels of Light
It is better in my view to draw kernels of light of flashes than to go on at length with complex theories. The lightning flashes come from within the inner radiance of the soul in its natural state, whereas complex theories already are coming from within a manufactured thought and craft. Of course, that too is within the principle, “It is good that you grasp one and not release your hold of the other, for one who fears God will accomplish all of these.”

13) A Free Poet
The Unified Vision
10
conducting me to reveal in my heart.
The flow of waters that come from the fountain head is great, expansive springs open before me. The Torah, the Mitzvos, they shine on me continuously. I am happy, because the great faith, the faith of G-d, the Life of the Worlds, the G-d of Israel, the G-d of the World, Hashem, is my portion and my inheritance, my lot and my cup, my salvation and my desire. Everything is sketched before me, in a complete and shining approach. My lips are too short and weary from revealing even a tiny amount of the delight of the spiritual light that fills me. All of my bones will say Hashem — who is like you? And I will sing your strength, I will praise you kindness in the morning.

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A Free Poet
23
A Free Poet
My thoughts are wide seas, in the language of prose I am unable to express them, to my detriment I am forced to be a poet, but a free poet. I cannot be confined to the chains of meters and rhymes. I flee from simple prose, because of its heaviness, because of its narrowness...

<table>
<thead>
<tr>
<th>14) Autobiography</th>
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<tbody>
<tr>
<td>It can be, that if I write for myself and about myself, rivers of truth will be exposed before me, much purer and deeper from what I think I am able to reveal regarding truth and innovations.</td>
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<th>15) I Must Speak of Myself</th>
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<tr>
<td>I must speak of myself a great deal. Matters of my essential being must become extremely clear to me. When I understand myself, I will understand everything—the world and life—until my understanding will reach the Source of life.</td>
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<th>16) Journal</th>
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<td>Sometimes a person can only raise himself from his lowly state by writing down what is in his heart. With that, he rectifies the internal blemishes that were brought about his physical inclinations. “Then I said: Behold, I come with the scroll of a book that is written on my behalf; My God, I desire to do Your will, and Your Torah is within my innermost being” (Psalms 40:8-9).</td>
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<th>17) It is Not for Nothing</th>
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| It is not for nothing that the God of all spirits has planted within me the constant desire for everything concealed, for everything eminent and exalted, and not for nothing did He bring me to the land of Israel, and not for nothing did He fashion within me a stalwart spirit and an inner purity. Even though I am surrounded by infinite weaknesses and impediments, a great many, more than all the masses and all exceptional people committed to the Torah, and perhaps even more than all elevated personalities with refined spirits who sense the whispers of the soul. All of these have been planted within me so that I will use them to illuminate the world, to fashion a literature filled with the light of
the secrets of Torah, popular and accessible to all, filled with poetry and might, supplied with proper logic and loyal criticism, to raise the horn of the nation of God and for the sake of the redemption of the world that has begun to shine in the land of Israel.
Section 2 – Rav Kook’s Spiritual Historiography

1) *When God Becomes History* (translation by Bezalel Naor) – “To the Process of Ideas in Israel” – pg. 66

We find the two basic ideas of mankind that recur at every turn of life, whether it be individual or societal, spiritual or pragmatic: the national idea and the divine idea. The first determines the lifestyle of society the second determines the style of spiritual thought.

2) *When God Becomes History* – “To the Process of Ideas in Israel” – pg. 66

The two basic ideas of human kind that recur at every turn of life, whether it be individual or societal, spiritual or pragmatic: the national idea and the divine idea. The first determines the lifestyle of society the second determines the style of spiritual thought.
The preparation for the divine idea is found, whether openly or covertly, directly or indirectly, in the hearts of all mankind, in all its many branches, families and nations. This preparation establishes various religions and sentiments of faith, orders and laws. They in turn, set in motion a multitude of mighty actions in the life of nation and individual, in the arrangements of society and in the political processes. They weave a web of awesome events in the spirit of man and in the features of his life. These are all stages in the movement toward perfection of the divine idea and its clarification, and the soaring to life lived to its fullest, its most vital, in the present and in eternity.

3) When God Becomes History – “To the Process of Ideas in Israel” - pg. 69

Propelled by the preparation for the divine idea, the intense longing of the human spirit in general to base itself on the divine idea and find there its refuge, the inner attraction to the light and serenity, the loftiness and strength of the divine idea – the spirit of man contorts itself to find its goal by various means, by visions opposed to one another, by a confusion of shadows of death and sparks of brightness, until the living expression of the divine idea comes harmoniously clothed in the national style – in Israel.

4) When God Becomes History – “To the Process of Ideas in Israel” - pg. 71

The nation will never forget the golden age of Solomon’s rule, of which the crowning achievement was the building of the First Temple. The latter gave expression to harmonious interpenetration of the divine and national ideas... At that period, short in duration but long in quality, the national idea was suffused with vitality; its light came from the pure divine idea.
It is impossible to recognize spiritual existence per se through research and investigation. Knowledge, rational inquiry, philosophy note only the outer signs of life. Even when they delve into the inwardness of life, they see only the shadow of life, not what lies within. The strength of rational demonstration is only in paving a way for the spirit to approach the outer vestibule – of sensing spiritual existence.

However, as long as man is sunk in his senses and their narrow confines, he will never know spiritual existence, only gossamer shadows. And if he treats the shadows as if they are the true reality, then those shadows will become so burdensome to him, diminishing both his material and spiritual power that he will seek to flee them as one flees from harm. Yet as much as man will flee from the shadow, the shadow will pursue him.

There is but one recipe for being rid of the shadow and that is – adding light.

The illumination can come about only by gaining access to the interior, the essence of spiritual existence, but there is no psychic means to accomplish this other than the “deepest height” of the sense of divine faith.
When the psychic current of substantive spirituality—which surpasses academic spirituality—shows up in lives of individuals who are the points of enlightenment of a nation at the apex of its flourishing, it reveals in their midst the brightest spark of the whole light of the nation, and pronounces through them its supernal direction. **This was the character of Israeliite prophecy.**

The national psyche was healthy throughout the lengthy period from Israel’s entry into the Land up until the destruction of the First Temple—of course with breaks and slight interruptions. The spiritual illumination filled the spirit of nationalism, injecting it within divine longing that required processing through talent and wisdom. The spiritual illumination brought prophecy to the hearts of the chosen few.
However, it was only vis-à-vis the collective that the national spirit was uplifted and discovered its source in the divine idea. Individual morality did not reach this level; the lifestyle of the individual was incompatible with this higher harmony. There grew “thorns” surrounding the supernal rose.”

8) When God Becomes History - “The Way of Renascence” pg. 48-49

This current running through the nation was clouded by the admixture of foreign currents, they too being more psychic than academic. They psychic flow was diverted to the evil of paganism, and the Israelite soul, rooted in the Living God, the holy God, was sullied. The nation’s collective movements, such as her politics and the life, were fed by a strange psyche, whose effect was to poison the nation.

9) When God Becomes History - “To the Process of Ideas in Israel” pg. 78

Now the mighty divine idea is replaced with its derivative: the religious idea. The religious idea will never forget its source in the divine specific to Israel by virtue of its national soul. Individual morality, concern for personal immortality, and scrutiny of each individual action were well established in this “religious idea” which was not but a reduction, an individualization of the divine manifestation.

10) When God Becomes History - “The Way of Renascence” - pg. 49

The impoverishment of the nation brought on by her exile from the Land interrupted the soulful current which hitherto was at its peak. Broken in body and spirit, the nation returned to her land after brief Babylonian captivity. She sought to reestablish herself,
but she no longer possessed the full strength of the psychic current. As a replacement for the soulful current, there was a new emphasis on book learning...


The many troubles, the impoverishment of life, at times caused the feeling of the soulful current to be forgotten, leaving the academic portion detached and dry. Immediately cracks were visible: There rose unrestrained personalities, clouded by hallucinations and wicked drives, who set themselves up as visionaries. They filled a vacuum, smiting the nations with astonishment. *We are referring to the various false messiahs who confused the world and caused untold suffering.*

Despite all the bad in them, there was not lost the minute good that was contained in them. *This arousal to psychic renascence – versus total reliance on the foundation of pediatric education – conjured up the memory of the healthy stage of the nation in its early youth,* when the candle of God yet shone within her and her prophets found vision from the Lord.

Hasidism too came out of the demand of the soulful current that lay dormant. After the unsuccessful attempt of the latest false Messiah, Shabbetai Zevi, who reduced the psychic current to a level of mental instability and wicked intoxication, culminating later in the apostasy of the semi-official pseudomessiah Frank and his followers – after all these episodes, there was a great apprehension lest the nation totally revile any vestige remaining to it of the hidden power of living soul currents, and revert to repetition of the letters and observance of the commandments and customs with a
bent back and a broken heart. [If that were the case] eventually, the nation, lacking freshness and upliftment of the soul, would cease to exist.

This danger was sensed by the great personalities who were the founders of Hasidism, in whom the divine soul current was still alive.

12) When God Becomes History - “To the Process of Ideas in Israel” pg. 85-86

Now the ideas – divine and national – make waves toward the process of their natural reunification within the context of national renascence. The lights of both Temples, First and Second, are presently fused in the return to Erets Yisrael. Not only the divine light in the form it assumed in other peoples, not only the religious idea in the form it took on in Exile, not only the detached national idea – but all of these together we prepare to receive.

In our state of destruction these ideas manifested separately in different parties. But eventually, the banner of peace must be lifted; in the land of rebirth these ideas and their bearers will meet, and each will find in his opposite number the completion of what his soul is lacking. From the early period will shine the divine might; from the late period – the shaping of the individual style; and life lived in its natural habitat will add new, ever expanding acquisitions.
Section 3 – The Ascent

1) Mishnat ha-Nazir, 60

Last night, when the Rav showed me the essay on the writings of Rav Kook from Rimon, in which he noted the lack of philosophical focus in them, I related to the Rav my opinion and my longtime desire that the Rav produce a systematic book of three parts – the Divine (metaphysics), the National (the revival) and the Moral (Torah).

The Rav in the logic of the depths of the chambers of his heart said to me that this is his desire as well, but it is difficult for him, and that it is more appealing for him that the words should be expressed in a natural fashion as they flow...

He also told me the principles of his approach which are: the perfection of God is complete and has no lacking, but on the other hand the ascent and elevation higher and higher in holiness – is also part of perfection. And there will be a lacking in the perfection if there would not be any ascent in it

2) Evolution

The perfection of God is complete and has no lacking, but the ascent and elevation higher and higher in holiness – is also part of perfection. And there will be a lacking in the perfection if there would not be any ascent in it.
The doctrine of evolution, that is currently conquering the world, jives with the eternal secrets of Kabalah to a larger degree than any other philosophical doctrine.

Evolution, that goes in an ascending route, gives the optimistic foundation to the world, because how is it possible to despair when we see everything develop and ascend. When we pierce to the inside of the doctrine of ascending development we find in it the Divine matter shining with complete clearness.

Evolution shines light on all of the Hashem’s ways in the world. The creation as a whole develops and ascends, just as this matter is noticeable in parts of it, the ascent is general as well as particular - it rises to the peak of the Absolute Good.

3) The Unending Movement

The constant changes of which Kabbalah speaks regarding the constant and extreme fermentation of the spiritual worlds - they explain to us the picture of unending movement of the physical world, in all corners that we turn, until even inanimate objects that appear still and quiet, in truth is full of constant infinite movement, in each of its smallest particles, that travel and move being pulled to and fro, without stop. The inherent connection between the spiritual reality and its physical embodiment is something that is very logical, and is a principle that every person with a broad and piercing mind will follow.

4) The Narrowness of Disciplines
### The Narrowing of the Disciplines

The narrowing of the disciplines of each area of wisdom that a person delves into will result in frustration together with pleasure. The pleasure will come from the expansion of knowledge, from the spreading of the light of the spiritual life on his soul... together with this a rich soul will suffer from the narrowness of the knowledge that deals with external and happenstance topics.

All the more will the pain increase when the experts, who have never felt the pain of increasing knowledge, who are satisfied and happy with their lot, high and mighty in their own eyes from their own perfection that has no lacking and they present to us dry particles of these things that in truth are full of freshness and vision of everything.

They present to us, for example, history lectures based on events and external facts, and they violently tear apart the discipline that they have talent in, from all of the great weaving of existence in its splendor. We must overcome the desolation of our spirit, and learn from these seekers what they have caught in their net. But we must, afterwards, renew the matter in their original fashion, alive and general...

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### Historical Worthiness

“After Shemona Esray, Rava would say the following: “My God, before I was created I was worthless, and now that I am created, it is as if I was not created. I am dust in my life, certainly in my death. I am before you as a vessel that is filled with embarrassment and shame.”

“Before I was created,” certainly all of those infinite times that existed prior to my creation there was nothing in the world that needed me, for if I was needed for the completion of some goal I would have been created. And since I was not created until a certain time, it is an indication that it would not have been worth it for me to be created and there was no need for me except for the present, because the time has arrived that I need to do something for the perfection of reality. And if I would channel my actions towards that goal for which I was created, then I am now “worth it.” However, now that my
actions are not directed towards that good goal, rather to act in accordance with the arbitrariness of my heart, I have not fulfilled my purpose. Therefore, I am still valueless, just as before my birth.

**6) Unification of History**

Everything that occurs in the world from generations ago until the end of time, combine together to a complete creation. Until the ultimate form appears, that brings everything together to completion there is good and evil, truth and falsehood, impurity and purity, holy and secular. However, when the light of unification appears the purpose of all of these aspirations and partial recognitions will be clarified, and all will be recognized as good, truth, purity, holiness in the world that is entirely Shabbos, that is entirely good.

**7) The Guiding Light of Mashiach**

Any separation that one has in the chambers of the heart from the supernal long lines, with their lofty ideals, whether individual or communal, shakes the entire foundation of happiness and good. Even in a blurred and small way, when the supernal spirit that is connected to the infinite bliss of these ideals rests in [the heart] then [the heart] has a spring of life that increasingly gets stronger, bringing life to generations, bliss to eras, and straightens the path for many nations, guides the worlds to eternity and removes for them the stumbling blocks in the paths of their small and temporary lives.

The Light of Mashiach, the supernal blissfulness of society, and its deep connection to individual happiness, is connected with the happiness and ultimate salvation of existence of the Revival of the Dead. To *this great future every eye must look, the idealistic vision gives variety to the supernal light, it seals the present with the destiny of its light.* Any separation from the Beginning of the Height, from the supernal pleasures of the End, is a fall into the depths of corruption, and demons come and play instead of holy princes and the pleasant secret talk of the heavenly hosts. *The supernal faith itself guides life to the*
heights where it rests, the faith of Israel gives courage and develops the deep obligation to make all of the details of life, from the depths of the beginning to the depths of the end, guided towards that happy aspiration, that doesn’t cease from pumping in the hearts of the holy, and from them the songful current goes and is strengthened over the entire world...

When this aspiration is more materialized, when it comes closer to reality but it is still in darkness, it needs constant protection so as not to lose the lightning of the depth of its life, the light of Mashiach is set in faith, and faith is based in the holy lights of Israel in their lives and their obligations...
### 1) Introduction to Orot ha-Teshuvah

It is several years now that I fight an internal battle, and a strong spirit pushes me to speak about Teshuvah and all of my thoughts are centered on it. **Teshuvah takes the largest portion of Torah and of life, upon it all of individual and communal hopes are built.** It is a Mitzvah that on the one hand is the easiest, as one thought of Teshuvah is already considered Teshuva, but on the other hand it is the most difficult as it has not yet been fully actualized in life and in the world.

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### 2) Rabbeinu Yonah, Sha’arei Teshuvah

**Chapter 1**

The Third Principle of Teshuva

Sorrow: He must be stung to his very depths and reflect upon the immensity of the evil of one who has rebelled against his Creator. He must magnify sorrow in his heart, set a tempest whirling in his...
thoughts, and sigh in bitterness of heart...

The Fifth Principle of Teshuva
Worry: He must worry over and fear the punishment for his transgressions; for there are transgressions whose atonement repentance suspends and which suffering purges... Sorrow pertains to the past and worry to the future.

He must worry, too, lest he has fallen short in repentance; in suffering, bitterness, fasting and weeping. And although he may have suffered and wept much, he must tremble and fear that he may have sinned over and against this and that with all of his suffering, weeping and fasting, he has not paid his debt. One who reflects upon the greatness of man’s duty to his Creator and upon the infinitude of the evil of one who disobeys Him, will regard all increase of his acts of worship and repentance as meager and insignificant...

3)Interview with HaRav Chaim Walkin
http://www.chareidi.org/archives5766/nitzovim/orwalkin1ntz66.htm

Q. Does `Elul' still exist within the halls of the holy yeshivos? What, in effect, is Elul?

My mother o"h was born in Radin and grew up in the very home of the Chofetz Chaim ztvl… She told us: “By us in the village, they used to say that in Elul, even the fish in the water trembled!” The ambience of Elul was felt not only in the yeshiva itself, but it enveloped the entire village of Radin!

R' Mordechai Mann ztvl explained it thus: In the nature of things, a person views everything in relationship to the particular aspect which interests him. When a tailor sees a person, he immediately notices what clothes he is wearing; a shoemaker looks at a person's shoes and so on.

Elul permeates the very being of every single person to the degree that when one sees fish swimming in the river, he cannot help asking himself: Why are they swimming so frantically? It must be that they are trembling from the fact of its being Elul.

In other words, everything was seen and interpreted in the eyes of `Elul.' This was how it felt like within
the yeshivos of yore, with the impact of the season diffusing to the entire environment.

http://www.inn.co.il/News/News.aspx/283360

4) Teshuvah of Creation
The world must reach the state of complete Teshuva. *The world is not something that stands stably in one place, but is rather traveling and developing*, and the true and complete development is necessary to bring it to full physical and spiritual health, and it will bring with it the light of the life of Teshuva.

5) Orot HaTeshuvah 12:4
Every sin, even the most light of sins, places into a person a hatred for a some creature, and through teshuvah, the love returns to shine.

6) Orot HaTeshuvah 8:3
Every sin causes pain to the heart because it contradicts the unity that exists between the individual person and all of existence, and it is only healed through teshuva which shines on him the supernal light of the highest ideals of reality. And with that, the general equality and the jiving well with the rest of reality shines on him, and he returns and is healed.
The foundation of the pain is not only from the actual sin itself, but from the roots of the sin and from the path of the soul that becomes the opposite of the order of reality which is shining with the straight light of God which organizes everything in unison and in a superior direction. Therefore, people who are bad to the core, and the root of all sins is placed in their minds and in their aspirations, they are evil-eyed that the world in its entirety appears to them in the blackest of colors...
| State of destruction, [such as] social structure, and the economy, that are constantly advancing, together with repairing each sin, from the most stringent to the least serious, all become one unit and are inseparable – “they all ascend to the one place.” |

8) Orot HaTeshuvah 6:1

Teshuvah comes from the desire of the entirety of creation to be better and more purified, stronger and superior than it currently is. In this desire is hidden a life-force to become stronger than the limitations of existence with its weaknesses.

Individual Teshuvah, of the person and certainly of the community, draw its strength from this source of life, which is constantly acting with its unceasing force.

9) Orot HaTeshuvah 4:4-5

The nature of the world and every particular creation, the history of humanity and each individual person and his actions, need to be viewed with a single glance, as a single content of different chapters, and then the light of knowledge that brings teshuvah is quick to come.

In truth it is impossible to elevate oneself to the spiritual desire of the salvation of the community without deep inner teshuvah from every sin. When an individual repents in this way, he is forgiven and the entire world is forgiven with him, and also, through the teshuvah of the individual, many are able ascend to the ideal characteristics that are hidden in the soul of the nation...

10) Orot HaTeshuvah 14:1

Just as one needs to elevate the negative character traits and thoughts to their roots, in order to fix them and sweeten them, so too, one needs to raise the character...
traits and thoughts that are small, even if they are good but not on a high and shining level, to their roots, to enlighten them with the light of greatness.

And just as one helps the entire world through raising the fallen character traits and thoughts, so too and more does it assist and better the world when one elevates the small thoughts and character traits to greatness.

And this trait of raising the small matters to greatness is unceasing, and it is the complete teshuvah through which complete tzadikim come through it to rise to the status of “Ba’alei teshuva.”

And Teshuvah is constantly residing in the heart, even at the time of sin itself, teshuvah is hidden in the soul, and it sends its rays that reveal themselves afterwards in the time that the call of teshuva arrives.

In the depths of existence teshuva resides, because it preceded the world and before the sin comes, teshuvah is already prepared. Therefore, there is nothing as certain in the world as teshuvah and in the end all will return to a state of tikkun and certainly, that Jews are promised and stand ready to do teshuva, to return to their original will, to actualize in life the nature of their souls, despite the walls of iron that stop and separate them from the revelation of this mighty nature.

11) Orot ha-Teshuvah 6:2

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12) Shemona Kevatzim 6:25
Sometimes, one needs to distance himself from thoughts of the holiness of Teshuva if they bring one towards sadness, because the principle of joy that is connected with holiness is greater than any other form of Teshuva.

Therefore, when thoughts of Fear come to a person and thoughts of Teshuva through sadness, one should remove his mind from them until his thoughts are set, and he will accept upon himself holiness and fear of Hashem in a joyful manner that is fitting for the straight of heart who serve Hashem in truth.

A person who is constantly pained by his sins and the sins of the world needs to constantly forgive, to forgive himself and to forgive the entire world, and through this he brings in forgiveness and the light of kindness to the entire world. First he needs to forgive himself, and afterwards he extends the forgiveness to everything, and the closer ones are first, to the branches of the root of his souls, on his family, his friends, his nation, his generation, his world and to all of the worlds...

If a person will come to innovate supernal
Matters regarding teshuvah in contemporary times, and to the matter of the “revealed end” and the light of salvation that is shining he does not look, he will not be able to direct any matter to the truth of the Torah of truth. For every time shines with its character...
In these times, Jews have chosen two forms of idolatry before which to offer their sacrifices. They are Socialism and nationalism. The ideology of the new nationalism may be defined succinctly: "Let us be like all the nations." Nothing is asked of a Jew but national feeling. One who carries shekels and sings Hatikva is exempt from all the commandments of the Torah. Clearly, this approach is considered idolatrous in the eyes of Torah. These two forms of idolatry have poisoned the minds and the hearts of Jewish youth. Each has its leadership of false prophets, in the form of authors and speakers, who perform their work faultlessly. A miraculous feat has been accomplished: in the heavens, these two forms of idolatry have been fused into one – National Socialism (i.e. Nazism); they have been forged into a terrible staff of wrath that beats Jews all over the land. The impurities which we worshipped come to beat us. "Your own evil will afflict you" (Yirmiyahu 2:19).
## The Great Pain

The great pain that depresses the soul with horrible misery which is found in our generation in the heart of anyone who thinks even a small amount of proper thoughts, and in particular if he is also capable of receiving sensitive feelings in his heart, cannot be described... The pain is so great that even the ability to speak has been taken from it [the generation] it is unable to even articulate its pains, in a clear and understandable fashion, which would definitely make it easier for the generation... It has speech, but not to express the afflictions of its heart, but only to degrade and disgrace or to be upset and to curse.

## Father's and Children

But how can we be comforted if when we pierce into the inner, moral and intellectual, situation of the generation, just the opposite! We find not a lowly generation, and even not a generation of sinners according to the truth. In both the fathers and the children there is a multitude of good things, refined emotions and honorable desires, but still we see that we are losing everything...

## Our Generation

Our generation is an amazing generation, a generation that is an utter astonishment. It is very difficult to find a paradigm in all of our history. [Our generation] is comprised of opposites, darkness and light function in it as a mixture. It is low and despondent, but it is also elevated and high. It is entirely guilty and also entirely innocent. We are obligated to understand its nature in order to go and help it.
5) Stability and Flux

There are people whom Hashem made straight, that their character is quiet, and their inner tranquil guidance is their set lot. If they toil in Torah, mussar and wisdom, they will go up to high levels, but even without this they are straight, good and proper people. These people’s destiny is to be involved with practical jobs and practical disciplines of knowledge. Their moral side stands independently in their tranquility, it is able to be elevated to an exalted level, but it also will not be lowered to a low level.

In contrast, the second category has no rest; they hang in constant balance, to either rise to the heights of the heavens, or to plummet to the depths of the deep. These need to fix their spiritual personalities on a daily basis. When they set themselves on the path that is necessary for them they will ascend higher and higher, but when they abandon they are destined to fall lower and lower. They must constantly be involved in Torah and service of Hashem, in mussar and feelings of holiness, and it would be profane for them to switch to a regular path, to practical disciplines.

In the course of generations, sometimes a generation who’s general characteristic is of the first type is found, that they are tranquil, consistent, and their education should be similar to those individuals who have a stable character to them. But there are other generations which have a wandering character that their spiritual nourishment needs to be constant. At times, we find that a particular part of a person or generation will be stable, but in a different part it will...
be in flux. The leaders who care for the betterment of the community need to pay attention to be able to educate the generation in relating to each part in and of itself.

6) The World of Repair and the World of Chaos

The normal guidance of straightness regarding proper middos and keeping halacha is a matter for the World of Repair. Any breaking away from this, whether from levity and a desire for anarchy or from the inspiration of a higher spirit is from the World of Chaos; but there is a major difference within the World of Chaos itself between people who veer to the right or the left. The great idealists want a beautiful and good order, solid and strong that has no model in the real world; and they therefore destroy what exists in the normal way of the world. The higher ones know also how to build the destroyed world, but the lower ones, who have but a mere trace of this idealistic tendency, they do damage and destroy and they are rooted in the lower levels of the World of Chaos.

The Souls of Chaos are higher than the Souls of Correctness. They are very great - they seek a lot from reality, what the vessels cannot endure. They seek great light, anything that is limited, set or evaluated they cannot bear. They descend from the heights from the very beginning of the creation of the cosmos, they elevate themselves as a flame, and are crushed. Their unceasing desire will not be extinguished, they dress themselves in various vessels, they aspire much more than the set measurement, they aspire and they fall. They see that they are trapped in laws, in limited conditions that do not allow for infinite expansion, to the highest heights, and they fall with misery, with hopelessness, and anger – with evilness, lowliness, ugliness, disgustingness, with destruction. Their live fermentation cannot be quieted – it reveals itself in the brazen of the generation.

The evil ones who are principled, the ones who sin intentionally and not out of lust – their soul is very high.
In the period preceding the coming of Mashiach, insolence will increase and prices will soar. The vineyard will produce, yet wine will be expensive [since constant partying will cause excessive demand]. And government will turn to heresy and there will be no admonishment [for sins, since all are sinners]. The meeting place [of scholars] will be used for harlotry. The wisdom of scribes will decay and those who fear sin will be utterly despised. Truth will be absent, the youth will blanch the faces of their elders, elders will rise in honor of the youth, the son will deride his father, the daughter will stand up against her mother and a daughter-in-law against her mother-in-law. The face of the generation is like the face of a dog. The son is not embarrassed in front of his father and upon whom can we rely on? Only our Father in Heaven.

This generation is strange, it is mischievous, it is wild, but it is also elevated and exalted – we remove from the calculation those coarse individuals who take the spirit of bursting through as a mask to commit crimes of robbery, violence and all disgusting things – we find that on the one hand “insolence will increase” and in contrast to this, feelings of kindness, fairness, justice and mercy are being strengthened, science and idealism are bursting and ascending. A large portion of the younger generation does not feel any respect for custom, not because its soul is dark, not because it is lower than the boundaries that law sets for the
common masses, but rather because it has risen to a place that according to its character it looks at the law, at tradition and faith in general, at all of purity and holiness, at all of the great and Godly truths as much lower than their true value. This is because of the lack of learning of emotional and intellectual foundations of the breadth of Torah “The gold was dimmed”

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<th>9) A Moral Claim</th>
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| The rise of heresy, when it rose in the world as a whole and crept in afterwards as an unnatural sickness in Israel, **would not have been able to find a basis without the protection of some moral rights**, that in truth only have a place because of non-essential lacking and weaknesses in the matter of obligatory faith, and they set up additionally a base for heresy that comes with scientific claims...

And if not for the hatred that was born from the evil guidance of the Church, for example, that glorified itself with faith in God and the holiness of Scripture, [but] had an evil moral leadership role, and also other faiths that sanctify Scripture but lead based on faith evilly, in relation to human morality, it would be inconceivable to trade faith for these new doctrines...

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<th>10) Preparing the Way</th>
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| Come, let us prepare the way for [this generation]; let us show it the gate of the city so it can find the entrance. We will show it that what it is seeking can be found only within the boundaries of Israel.

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<th>11) Science and Kabbalah</th>
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<td>When scientific research continues and discovers precise findings in the happenings of the abyss of the world, that all of the movements that happen and that happened before their complete creation fit so well with the goal of the ultimate structure, when the wisdom of Creation becomes more and more revealed and is expounded in public and gives life to many</td>
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spirits – corresponding to this advancement in the secrets of the physical creation is the movement of the ideas of the spiritual creation and they are becoming more meshed with life and reality. The Divine Truths that were always the stronghold of the true wise men of the world, which are the light of Israel in general, as they desire the ultimate and absolute truth will conquer the world, are also becoming more fitting for the masses, until it is now impossible to explain even simple faith to average people without the broadening into a presentation of supernal secrets that stand at the height of the world.

And the opening of the gates of the wisdom of creation itself causes the opening of the gates of Ma’aseh Merkavah, which is the supernal flowing that shapes the senses and desires, knowledge and emotions to grab hold to the depths of the strong ideas, the source of perfect and eternal life, until life continues with courage to conquer death and the good will completely sweeten the evil.
Section 6 – Panentheism

1) Nefesh HaChaim 3:2-3

But the Master of All, may His Name be blessed, he fills all of the worlds and all of the creations and they do not separate from him, God forbid, at all in truth. And there is none other than him, blessed be He, at all, in all of the worlds. From the highest of the high to the lowest depths. Until one can say that there is no creation or world at all – rather everything is filled with his simply, unified essence.

In truth, I would have prevented myself from speaking of this matter because the earlier generations hid this matter... But I sat and I saw that this was proper for their generations, but now is a time without teachers. And each man chooses for himself a path following the leanings of his mind... and this idea has become the Torah of everyone and has become a saying even in the mouths of fools. To say that in all places and everything is complete divinity. And their eyes and hearts all the days try to deepen and analyze this idea.
Of course, we mortals cannot usually perceive this aspect of things. However, the more a person refines him- or herself through Torah study, mitzvah observance, and saintly living, the greater is his or her sensitivity to such matters. For example, there is a well-known story relating that, on his deathbed, the Alter Rebbe gestured toward the ceiling and asked his grandson and eventual successor, the Tzemach Tzedek, what he saw there. “I see wooden beams,” replied the Tzemach Tzedek. “I see only G-dliness,” his grandfather said. The point is not that the Alter Rebbe realized that even the ceiling beams were essentially a form of G-dly manifestation; certainly the Tzemach Tzedek, too, knew that. The point of the story is that, on the very threshold of the next world, the Alter Rebbe was so spiritually refined, so pure, that he actually saw the beams for what they really were—G-dliness.

The spirit cannot find its stability except in a life oriented toward God. Knowledge, feeling, the imagination and the will,
in their inner and outer manifestation, all condition people to center their lives in God. Then will they be able to find their fulfillment, their equitable and satisfying state. If a person should seek for himself less than this exalted state, he will at once become like a ship tossed about at sea. Stormy waves, raging in opposite directions, will continually rob him of peace. He will be thrown from wave to wave, and he will be unable to find himself. If he should be able to immerse himself in some crude and vulgar preoccupation, he may succeed for a time in reducing the perspective of his life, and it will seem to him that he has finally found peace. But it will not take long, and the spirit will break out of its imprisonment and the maddening agitation will act in all its fury.

The place where we may find peace is only in God. God, however, transcends the existing world, making it impossible for us to grasp any aspect of Him in feeling or thought. This makes Him, as far as we are concerned, nonexistent, and the spirit cannot find contentment in what does not exist. It is for this reason that wise men who devote themselves to the quest for God are, for the most part, spiritually weary. When the soul aspires to the most luminous light it cannot be content with that light which shines in the quality of justice in the best of good deeds, or in the measure of truth in the most precise body of knowledge or in the attribute of beauty in the most exalted visions. It then sees the world as trivialized. The soul has become so ascendant that the entire world, its material as well as its spiritual manifestations, appears to it as an imprisonment, gripping us its choking atmosphere. Such men seek what is beyond their reach, what, in their condition, does not appear to exist, and to change the nonexistent to an existent is even beyond the will to entertain. It is for this reason that there is often a weakening of the will as well of the other life-forces among people whose inner disposition is directed toward the quest for God.
It is necessary to show how one may enter the palace: by the way of the gate. The gate is the divine dimension disclosed in the world, in all its phenomena of beauty and grandeur, as manifested in every living thing, in every insect, in every blooming plant and flower, in every nation and state, in the sea wits its turbulent waves, in the panorama of the skies, in the talents of all creatures, in the thoughts of writers, the imagination of poets and the ideas of thinkers, in the feelings of every sensitive spirit and in the heroic deeds of every person of valor. The highest domain of divinity toward which we aspire – to be absorbed in it, to be included in its radiance – but which eludes all our longing, descends for us into the world, and we encounter it and delight in its love, and find peace in its tranquility. At times, moreover, we are privileged with a flash emanating from the higher radiance, from that higher light which transcends all thought. The heavens open for us and we see a vision of God.

But we know that this is only a temporary state, the flash will pass and we will descend to dwell once again not inside the palace, but only in the courts of the Lord. When the longing for the light reaches its highest point, it begins to draw a great profusion of light from the hidden radiance in our own soul through which is revealed the great truth, that all the worlds with all that is in them only appear to us particular effulgence but they in truth manifestations of the higher light, and, seen in their essence, they make up one whole, a unitary manifestation in which is included all beauty, all light, all truth, and all good. These manifestations...
continually emerge and develop, they show themselves increasingly as in truth individual expressions of the all-good. The bounty that streams through all the good, that raises the soul to its highest, that, on the one hand shrinks for us the significance of the existential world, the physical as well as the spiritual, in all its splendor and magnificence – this very bounty now renews for us all the worlds and creatures, endowing them with a new image, and every sign of life stirs joy, and every god deed delights the heart and every discipline of study broadens the mind. The narrow boundaries of all these no longer oppress the soul, which at once realizes that all these tiny sparks continually ascend and become integrated into the comprehensive unity of all life.

4) The All-Inclusive Divine Perception

It is natural that the contemplation of God that comes from the monotheistic opinion, which is the more commonplace outlook from the perspective of faith, at times causes sadness and weakness of spirit because of the weakness that comes in the spirit of man when he pictures himself as a limited and powerless effect, far from the Divine perfection that shines with the splendidous light of its strength. Particularly, the weakness is aroused through emphasizing that the moral weaknesses are apparent through comparison with God’s perfection in the realm of righteousness and morality...

Less draining than this outlook is the monotheistic outlook
that leans towards a Spinozan explanation, when it is purified form its dregs, that many aspects of it are apparent in the conceptual parts of the New Chasidus – that there is nothing other than God... And while this perspective should weaken the spirit of a person more than the first outlook, but it is not so, rather, this latter outlook immediately returns to a person the strength of his eternity, it just encourages him, to not forgot the truth of his existence, and that it is his obligation to distance himself from all the ways of life that flow from the mistaken thought of an independent self, that is torn in its spirituality from the Divine Infinity, but once a person steps in this direction, he no longer has to conquer reality, but rather just things of imagination and falsehood, and he is already happy with Infinity. However, in truth, this service is not less difficult than escaping from a real trap, but in the end he will have a strong spirit.

However, it is impossible to approach this outlook except through a great practice and learning based on the first outlook, and then it will clothe the latter thought with light in all of its detail, and will become for it a receptacle and sanctuary. “Hashem is in the Sanctuary of His Holiness.”

But, even though the theoretical, emotional and songful worlds are purer and ascend more through the second outlook that is full of light of humility and nullification of reality, still the practical world cannot function based on this constant higher outlook, and it is necessary for a person to lower his sight in order to adapt to the world of action and be connected with the first mode of thought**, but with full knowledge that it is not a clear thought in and of itself, and it has nothing on its own, but it is surrounds the higher second thought. And then the physical world will become white and full of righteousness, and the world of thought will strengthen and ascend from the blessing of its source, and they will unite through unifying perspectives and the center of reality is unified in a complete unification.
5) Holy and Secular

There is a world of the secular and world of holiness, worlds of the secular and worlds of holiness – the worlds contradict each other. Of course the contradiction is subjective. Man in his limited understanding cannot bridge the gap between holiness and secular, and cannot straighten their contradictions, but they are resolved in the height of the world, in the place of the Holy of Holies.

6) Sameness

Differences exist in all creation. The difference between holiness and secular is a fact, and the blurring of their forms is a catastrophe. The deepening in understanding and feeling this difference is the source of much fruits of spirit.

However, after all this we understand with clear knowledge, that all of these things are temporary, and the elevation of all to holiness, brotherhood, equality and spiritual sensitivity is the eternal idea, that lives constantly in all of generous spirit. The carefulness regarding the differences are things that washed away and are temporary, they flow from the current reality. The general notion of equivocation, which is the basis of goodness of the heart and pure love of creatures is continuing in the secret systems of raising the scattered sparks in all of the depths of the kelipos, an it is together with the great idea of transforming everything to complete and absolute holiness through the gradual unceasing service of kindness, peace, justice, truth and mercy...

7) A Summons to Higher Contemplation - Translation by Ben Zion Bokser pg. 207

If you will it, man, observe the light of the divine presence that pervades every aspect of life, the spiritual and material, which are before your eyes of flesh and your eyes...
of the spirit.

Contemplate the wonders of creation, the divine dimension of their being, not as a dim configuration that is presented to you from the distance but as the reality in which you live.

Know yourself, and your world; know the meditations of your heart and of every thinker; find the source of your own life, and of the life beyond you, around you, the glorious splendor of the life in which you have your being.

The love that is astir in you – raise it to its basic potency and its noblest beauty, extend it to all its dimensions, toward every manifestation of the soul that sustains the universe, whose splendor is dimmed only because of the deficiency of the person viewing it.

Look at the lights, in their inwardness. Let not the names, the words, the idiom and the letters confine your soul. They are under your control, you are not under theirs.

Ascend toward the heights, because you are of mighty prowess, you have wings to soar with, wings of mighty eagles. Do not fail them, lest they fail you: seek for them, and they will at once be ready for you.

The forms that robe reality are precious and holy to us, and especially to all who are limited in their spiritual perception. But always, when we approach a life of enlightenment, we must not swerve from the perspective that light flows from the incomprehensible to the comprehensible, by way of emanation, from the light of En Sof.

And we are summoned to share in the heavenly delight, in all the particularized perceptions, which are included in this universal whole, from which all the proliferations of life are engendered.
Great is our physical demand. We need a healthy body. We dealt much in soulfulness; we forgot the holiness of the body. **We neglected physical health and strength; we forgot that we have holy flesh, no less than holy spirit.** We turned from active living, the clarification of the senses and the connection with physical, sensate reality, due to a fallen fear, due to lack of faith in the sanctity of the land. “Faith – this refers to the order of Zera’im – for one who believes in the Life of the Worlds and plants.” **Our return will succeed only if it will be – with all its splendid spirituality – also a physical return, which produces healthy blood, healthy flesh, mighty solid bodies, a fiery spirit radiating over powerful muscles.** With the strength of holy flesh, the weakened soul will shine, reminiscent of the physical resurrection.

2) **Exercise** (trans. Bezalel Naor)

*The exercise that Jewish youths in the Land of Israel*
engage in to strengthen their bodies in order to be powerful sons to the nation, enhances the spiritual prowess of the exalted righteous, who engage in mystical unifications of divine names to increase accentuation of the divine light in the world. The one revelation of light cannot stand without the other. Dovid made a name. Dovid performed justice and righteousness for all his people. Yoav Ben Zeruyah was over the army.

Avner was punished only because he made sport of the blood of youths. However, if youths sport to strengthen their physical ability and spirits or the same of the nations’ strength at large, this holy work raises up the Shekicha just as it rises through songs and praises uttered by Dovid, King of Israel in Tehilim. Through the supernal kavvanot, the inner soul rises and through actions to strengthen the body of individuals for the sake of the community, outer spirituality ascends. Both together round out all the orders of holiness by making more pronounced the character of the nation, by “the short passage upon which depends the entire corpus of Torah: In all your ways know him. Do not be astonished if there are shortcoming in the way of life engaged in physical and terrestrial strengthening in Israel, for even the manifestations of divine inspiration requires clarification from the admixtures of impurity that seep in, yet it becomes increasingly purified, sanctified, and refined, redeems itself from exile, until it becomes the path of the righteous. The brilliant light grows increasingly brighter until morn.

Kol ha-Shfar, the Ban on Rav Kook’s Books (translation from Bezalel Naor, Orot, 15)
There was brought before us a recently published booklet by a local rabbi. We were astonished to see gross things foreign to the entire Torah of Israel. We see that which we feared before his arrival here, that he would innovate corrupt ways unknown to our rabbis and fathers, has been substantiated, more than we ever imagined. There were also brought before
us previous publications of his which we had never seen, in the spirit of the new age of heresy and “culture.” But this latest one, called by its creator Orot, is too much. Deathly poison is in it. There are contained therein many things which it is forbidden to hear, all the more so to write and to print. Unfortunately, they are read by the youth who do not know, nor do they desire to know, to distinguish between light and darkness, especially as the author is a rabbi...

Even those young men and women who engage in athletics and frivolity, known to us to be Sabbath-desecrators and immoral, he claims to be serving “holy service” (chapter 34).

4) The Service of Gan Eden

The highest service of Hashem is the one that is directly connected to nature. This high holiness was made profane through the pollution of man who destroyed the service of nature by making it into a idolatrous monster instead of it being a strong basis for the highest ideals. The “supernal shining” of Adam HaRishon includes this high characteristic that rises until the “clear lens” of the prophecy of Moshe Rabbeinu. “To work it and guard it” in Gan Eden, this is the brightness of the supernal life, to eat from the Tree of Life, and not to know at all of bad because it is impossible that there will be any bad in the physical or spiritual world that is so perfect, the handiwork of the creator of all, rather everything in its proper time.
is good, “and Hashem made humans straight.” The involvement in Perek Shirah is the basis of returning to nature. This is the teshuva that is low but is high, that rises above all jealousy of nations, just elevates all of them as an exalted brotherhood, all brothers the creations of God that know their creator and derive pleasure from the splendor of his work. All rises to the heights of holiness.

5) Means and Ends

From the beginning of creation, it was fitting that the taste of the tree would be like the taste of the fruit. All of the means that strengthen a high and general spiritual goal were fitting that they would have the same high and pleasant soulful sense that the ultimate goal has when we imagine it. But the nature of the land, the wandering of life, and weariness of spirituality when it is confined in the body causes that just the taste of the fruit, of the ultimate goal, the main ideal, is tasted with pleasantness and splendor, but the trees that bear the fruits, with all of their necessity for the growth of the fruit, became loathed and became physical, and lost their taste. This is the sin of the Land that because of it the Land was cursed when Adam was cursed for his sin. And all deficiencies are in the end going to be rectified. **Therefore, we are promised with certainty that the days will come when the creation will return to its original state, and the taste of the tree will be as the taste of the fruit because the land will return from its sin, and the ways of practical life will not cause anything but pleasantness of the Ideal Light, that is supported through proper means, that strengthen it and bring it from potential to actuality.**

6) Physicality in Our Generations

We can only fix spirituality in our generation with the filling out of physicality. The physical forces of Torah Scholars in whom the holy light is caught well in their heart, must be strengthened. It is impossible for the physical forces to be strengthened and for the spiritual and moral value to not diminish except when the light of thought will be great, deep and wide. **And it is**
impossible except when the involvement in the secrets of the Torah will be great and bright. And the material forces, and the material thoughts and emotions will be strengthened and through all of the preparations they will become a basis for the holy. The courage of the most holy part of the nation builds everything, gives strength to the nation, the world, to elevate the basis of life, to shine light in many souls, basics, that each one brings life to many worlds.

| ו르חבה | והاجتماع באחדיא כי אם כשהעסק ברזי תורה יהיה גדול ומזהיר.וכחות החומר,ومחשבות ורגשות חמריות.יתאמצו.על ידי כל оборудם והרופא אתו חסידין,וה);$הפסוק ושתהו בחכמה,שכל אחת מהן מחיה עולם מלא.
|---|---|


The sanctity of nature is the sanctity of the Land of Israel and the Shekhina that was exiled with Israel is the ability to preserve sanctity in opposition to nature. But the sanctity that combats nature is not whole sanctity; it must be absorbed in the supernal essence of the higher sanctity, which is the sanctity of nature itself, the foundation of the world’s perfection and complete invigoration. The holiness of exile will be joined to the holiness of the Land. “Eventually the synagogues and study-houses of Babylonia will be relocated to the Land of Israel.”

When we attain this higher understanding of the whole sanctity that is in nature, which includes within it supernal and antinatural holiness, then the battle stops, the attribute of judgment is sweetened, and all inclines to the attribute of love. All the forces of an individual human appear in the gentle state that they are by nature, holy and prepared for this highest upliftment. The light that is above nature is reserved within them for time of need, and a man feels in himself a freedom of pleasant holiness. “One should regard himself as if the Holy rests within his stomach, as it says: In your innards the holy.”

8) Interruptions in Learning

Rebbi Yaakov says: One who is traveling on the road and is learning, and interrupts from his learning and
How beautiful is this tree,"—the Pasuk considers it as if he has forfeited his life.

9) **Natural Life** (trans. Bezalel Naor)

*The higher spiritual resurgence strengthens the practical deeds and reinforces interest in the world, life, and all contained therein.* Only at and around the time of destruction of the Temple, when the Israelite mass was uprooted from its land and forced to recognize its destiny only in its abstract spirituality, was there implanted in a few the direction of seceding from temporal life for eternal life, and even there issued a heavenly protest. *But with the arrival of the era of building the nation in its land, the practical requirement of political and social organization has become part of the agenda of the collective.* These become principles of Torah, and the more the practical factors expand and solidify, the more the spirit of sanctity and true life will influence the world and life, and the light of Israel will illuminate the face of the earth.

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10) **THIS-WORLDLY IMPROVEMENT**

(https://www.ravkook.net/additional-uncategorized-teachings.html)

Out of a smallness of faith, it appears that when people strive to strengthen their situation, to war against the problems that occur in the world, to acquire knowledge, might, beauty, organization—that all this is external to the divine content in the world. Thus, a number of people who believe that they represent the divine basis in the world are suspicious regarding all worldly progress: they hate culture, the sciences, political strategies—whether among Jews or non-Jews.

But this is all a great error and a lack of faith. The pure outlook sees the divine appearance in every improvement of life: individual and general, spiritual and physical. It measures matters only according to the measure of the usefulness they bring or the
spoilage that they cause. In this measure, there will never be an entirely negative movement engaged in making something, whether physical or spiritual. It may have imperfections, but everything in its totality is an element of the divine creation that is constantly acting.

“Not chaos did He create it, but that it be inhabited did He make it” (Isaiah 45:18

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Section 8 – Naturalness

1) London Jewish Chronicle, September 13, 1935, p. 21

When I lived in London, I would visit the National Gallery, and the paintings that I loved the most were those of Rembrandt. In my opinion, Rembrandt was a saint. When I first saw Rembrandt’s paintings, they reminded me of the rabbinic statement about the creation of light. When G-d created the light, it was so strong and luminous that it was possible to see from one end of the world to the other. And G-d feared that the wicked would make use of it. What did He do? He secreted it for the righteous in the world to come. But from time to time, there are great men whom G-d blesses with a vision of the hidden light. I believe Rembrandt was one of them, and the light of his paintings is that light which G-d created on Genesis day.

2) The Movements of the Soul

The basic principle of fixing one’s service of G-d is to place in its proper place everything and every force, whether in the soul or in the world, and not to invert these places and thereby prevent the influence of these forces.

God made man and the world straight, full of forces and means that are necessary for the perfection of body and soul, to bring them to actuality, to do good and make wise, and one who neutralizes this order that is placed by G-d is destroying.
Just as one who robs from the body a movement that is necessary for it, like one who always sits folded as a book and does not move from his place and does not move his limbs, that he will definitely ruin the vitality of his body, so too one who prevents his soul from a movement that is necessary for it is stealing from the soul its due and it will perforce decay. And proportionate to the value and strength of this movement, will be the damage from its prevention.

3) Natural Morality

It is necessary for a person to attain for himself the natural, simple morality in all of its breadth and depth, and also Yiras Shamayim, and the pure essence of simple faith and all of its characteristics in depth and breadth, and upon these two “jewels” he can build all of the higher levels of his spirituality. It is forbidden for Yiras Shamayim to push aside the natural morality of a person, because then it is no longer pure Yiras Shamayim, an indication of pure Yiras Shamayim is that natural morality, that is planted in the straight nature of a person, ascends as one reaches higher levels of [Yiras Shamaim].

But if one imagines Yiras Shamayim in such a manner that without its influence on life, his life would be more oriented to create good, and to bring from potential to actuality things that are helpful for the individual and for the community, and because of the influence of Yiras Shamayim this force is diminished, then this form of Yiras Shamayim is an invalid Yirah.

4) Holy Common Sense

Just as the natural mind cannot replace physical strength, but rather a person needs to put effort such that he will be filled with physical strength and vitality such that the mind will be able to take effect on him with all of its power, based on the principle of doctors that a healthy soul is in a healthy body, so too the lofty supernal logic in the form of an appearance of the Holy cannot fill the place of the natural mind which is parallel to the relationship between the body and mind.
And a person always needs to fill the measurement of natural logic in all if its characteristics in order that the spiritual side can also exist - similar to a healthy mind in a healthy body - Ru’ach HaKodesh, shining and developed, in the context of logic, enlightened and clear, fresh with the depth of all of the possible visions that are able to enter into a person’s perspective.

And Hashem’s “character trait” is that an empty vessel does not contain items, but a full vessel does hold, as it says “Give wisdom to the wise and comprehension to those who comprehend” “in the heart of all of those wise-heart I have place wisdom.”

5) Purpose of Kabbalah

The purpose of the Wisdom of Secrets in all of processes is the development of the strength of the soul to the point of setting up its inner strength, to draw from its own source, without any need for the means of study. This flash brings all of creation to recognize itself. And from this inner self recognition there is drawn a flowing of life, with the unification of logic and will, without an interruption of boundaries and details.

6) Instincts of Masses (translation from Rav Avraham Itzhak HaCohen Kook: Between Rationalism and Mysticism)

The intelligentsia thinks it can rise above the masses enabling it to be more healthy of spirit, more noble of thought. This is a fundamental error, an error out of ignorance to the healthy side of natural awareness and senses, imperfect yet unspoiled by cultural influences. The healthy aspect of integrity is more prevalent in coarse people that it is in learned, ethical, thoughtful people. The learned are more outstanding in various aspects of morality, its laws and details, but the essence of the feeling is found in healthy and natural people, simple and common. Not only in their fundamental moral sense are the masses superior to the elite but in their faith, these sense of divine greatness, beauty, all thas tis part of a life on integrity, not filtered through channels filled with the melancholic rewards of knowledge and wisdom, all this is healthier and purer in the masses.
Yet the simple man cannot retains his strength and purity himself, he cannot connect his thoughts, he does not know how to fight when conflicting consciousness and feelings struggle within his soul or out in the external world. For this he needs help from those of greater insight, who can straighten the paths of his world before him. But just as advice and insight are bestowed upon him, so he grants them a life of health. The element shared between the noble of spirit and the masses is the force that maintains both sides of their pleasant nature, preserving them from decay and degeneration, both moral and material.

7) Torah and Naturalness

The Torah was given to Israel so the clearest gates of light, the broadest, the holiest, from all of the natural gates of wisdom and natural morality that men have, will be open for us, and through us to the entire world. But if we close our ears from hearing the simple voice of Hashem calling through all of those natural gates of light, which is the inheritance of all men, because we think that the light of Torah is ripped asunder from all of the light of life that is spread out in the world, in its inner sense and in the soul of a person in its splendor, then we do not understand the value of Torah, and about this it is said “A disgusting nation that is not wise” as Unklus translates it “The nation that received the Torah but is not wise.”

Literature, painting and sculpture are meant to actualize all the spiritual concepts which are embedded in the depths of the human soul. **So long as even one drawing which is revealed in the depths of the thinking, feeling soul has not been actualized, thinking craftsmanship1 (i.e. art) is obligated to bring it into the light of day.**

It is self-evident that only those "storehouses," which when opened perfume the air of existence, are good and beautiful to open. "From every word to issue from God's mouth the entire world was filled with perfume." However, the "shovel connected to our ears" is ready to dig a hole and cover with earth those hidden things, which are buried so as to eradicate them. And woe to him who uses his shovel for an opposite way, to increase the fetid smell [in the air]. **The soulful turbulence caused by natural love, which plays such a large role in ethics and life, is appropriately elucidated by literature of every kind which draws it forth from where it is hidden.** However, [this must be done] only with the highest level of care not to involve the ugly drunkenness [sometimes] contained in those emotions, which changes them from natural purity to deformed filth. Only holy people can sing of holiness. Indeed, if it is considered a general deficiency when a literary piece lacks those innermost feelings, which common love has inscribed in the depth of the soul. **All the more so is it considered a deficiency when the highest, most elevated emotional turmoil -- which has always behaved this way and will, in the future, affect all good people and the people of Israel, in particular, as they well up from the source of love for the Master of Deeds, the origin of all light and loving kindness -- are not etched in a book, where they belong.** Is there a measure for the deep source of this feeling of love? Can many seas contain it? Can the highest heavens sustain it?

This [literary] deficiency has been filled by a song of love, with that song which is "holy of holies," with the Shir HaShirim (partially from http://www.davidderovan.com/wp-content/uploads/2011/09/Shir-HaShirim-Artistic-Expression.pdf)

8) Shir HaShirim (partially from
HaShirim by Shlomo. Just as one, who is a materialistic when it comes to love, does not feel what the poets of love desired [to express] in their individual poems, and with a happy heart and great desire would lower their longings to the level of his grossness if it was within his power to do so, so, too, only one who has an uncircumcised heart -- it must be so, for he never tasted the experience of rising to the heights of sanctity and never sensed the pleasant light of love for the Creator of the Worlds -- only such an evil and lowly person cannot stomach the idea that the many personal longings contained in Shir HaShirim are the expressions of a storehouse [of feeling] hidden in the soul of the nation which God has chosen to bear His name and His memory.

9) Nature of the Nation

I see with my eyes the light of Elijah’s life rising, his power for God being revealed, the holiness in nature breaking forth, uniting with holiness that is above coarse nature. We fought nature and emerged victorious. Material nature crippled us, struck us in our thigh, but the sun shone to cure us of our limping. Judaism of the past, from Egypt until now, is a long battle against the ugly side of nature, be it human nature in general, or the nature of the nation and of every individual. We fought nature in order to subdue it. It succumbs before us; the worlds are increasingly refined. At the essential depth of nature a great demand swells for holiness and purity, for delicacy of the soul and refinement of life. Elijah comes to herald peace, and in the inner should of the nation a life stream of nature breaks forth and approaches holiness.... Nature is conquered before us and its demands are increasingly consonant with our noble demands from the source of holiness. The youthful spirit that demands its land, its language, its freedom and honor, its literature and strength, wealth, and feelings, is flooded with a flow of nature,
A small remnant of a great thing is more precious than an entire small thing. One spark of the light of the Patriarch’s life, their sanctity and their divine mightiness, which increasingly shines at the end of days to eternally vivify Israel, and together with it the entire world, in a gradual manner, is more exalted than all the revealed holiness, the faith and awe, Torah and Mitzvah, of the continuum, of the descendants. “More comely the conversation of the servants of the patriarchs than the Torah of the descendants.” This conversation vivifies the last generation with a hidden love, in which there is revealed the might content of the prayer, “He remembers the love of the fathers and brings a redeemer to their children’s children for his name’s sake with love.” The feeble lights are dispelled – as a torch in broad daylight – chutzpah drives them away and within it the spirit of God sparks...
**Section 9 – Thoughts and Higher Tolerance**

1) **All Thoughts**

All thoughts are reasonable, systematically connected. Even those we recognize only in the sprouting of an idea, when we dig down to their root, we discover they have grown from the source of reason, for that is the nature of thought. **And in any case we know no thought in the world is meaningless; there is a place for everything, for all flows from the source of wisdom.** If there are flawed or empty thoughts, those flaws and emptiness are no more than external; when we penetrate to their innermost nature we find the life in them, for wisdom is the source of life. And every person is filled with treasuries of thoughts, a mass of an higher life, that are destined to become purified and stand alive in its upper splendor, when the world is fixed. And as a person ascends higher, as he is more connected to the inner content of existence and life, he takes each thought, whether it is his thought or of others, its eternal kernel, the good, that stems from the source of wisdom, and is elevated by them, and they are elevated by him. Who is wise – he who learns from all people, without any exception.

2) **Opposites**

I am astonished, for this is exactly what we need. The main innovation in my words is that from the perspective of the supernal thought, that gazes at...
the depths of matters, there is no such thing as opposites, and in every place where we find opposition there is certainly some hidden condition, that when it gets clarified it will be clear that the two sentences, that seem to be opposites in expression, that one is built on one side of a rule and the other one the other side, and it emerges that through the two opposites together we are able to see the full rule from both sides...

3) Contradictions

All of the contradiction that are find in opinions, and all of the negation that at times can be seen from one group on another, and these contradictions grow them more a particular opinion takes up a larger place in a person – for one who looks internally they appear as local distances between trees that serve for the benefit of their freshness and ability to suck nutrients form the ground, that each one should be able to develop fully and be a unique treasure, a unit comprised of its details, that which proximity would blur and ruin. And the balanced unity comes only from the midst of this distance, we begin with separation and conclude

鸵صحيما, רכ לוי און עיריס. דלא שprimir
טיצי של וירוס שעדבריר האר, גוז שמשה
המכתב הצלחות, חוסר את עמק של
ברור, אר מבריאת לכל הפיכים. לכל
מקום שיש הפיכים יש עוד ז다면 אריזה
תנאי טמל, וששתחדיש נמצאם ששרני
המשתקים,杉רא מכבדו הבוצעי הפיכים,
שהוא חומף או בוי על הזר או המהפשים
תעשת על זי זאחר. לעומת עלייsten העמקים
تحديיمي אר רימיה או המהפשים שern זידיר,
וננמצאו שאם בוא הפיכים בודר הדל, ונמדד
יאכ סא ניצי אתח, כוין של _______,___
ונונשה הב שונים.
4) Peace and Completion

Those who think that world peace will be built only through one type in opinions and characteristics are mistaken. If so, when they see Torah sages researching wisdom and through the study, the perspectives and opinions increase, they think that they are causing disputes and the opposite of peace.

In truth, it is not so. Rather, true peace is impossible to come to the world except through a description of the multiplicity of peace. The multiplicity of peace is when all of the perspectives are seen together, and all of the opinions that there are in wisdom, and it will be clarified how each one has a place corresponding to its value and matter.

And just the opposite is true – the matter that seem to be superfluous or contradictory, when all the aspects of the true wisdom are revealed it will be seen that only through the gathering together of all of the parts and details, and all of the opinions that seem different and all of the different disciplines, only through this one will see the light of truth and righteousness and knowledge of Hashem, his fear and love, and the light of the true Torah.

Therefore, Torah scholars increase peace in the world, through their expansion, they clarify and give birth to new words of wisdom with a different twist that increase and are different, but through this they increase שילה, as the pasuk says “and all of your children are learners of God” they will all recognize that they all, even the ones who seem to have opposite paths and perspectives, are studiers of God, in each one there is a perspective that will be revealed through the knowledge of Hashem and the light of truth.
And once the Rambam, for whom Hashem’s Torah was the source of his life, found his heart true to Hashem and his Torah with these opinions, this itself determines that there is objectively nothing in these opinions that can put impurity in the heart or push aside one who is coming from the holiness of Torah and Israel.

The decision regarding these matters is based on the situation of the soul and the grasping of spiritual images of each person based on his own characteristics and everything is in accordance to who he is as a person. There is no doubt that there are those for whom certain opinions do good for them, to connect their hearts to holiness, purity, faith, service, Torah and Mitzvos, and there are others that specifically other opinions are able to bring their hearts closer to all holiness and exaltedness...

One who thinks about Godly matters in their purity, cannot hate or degrade any creation or talent in the world, as in everything the Divine act is revealed in its height and power, but at times one feels that the key element of a particular thing is actualized more in what it is lacking, meaning what separates it from the light and general life force of the source of everything.

It emerges, that the hatred and denigration does not come, in truth, from what exists in a particular movement or culture, but rather from what is not there, meaning the fact that it has not yet reached perfection in its understanding to the point of connection in emotion and intellect with the supernal and piercing movement of the basic content of the

5) Rambam

6) Negative Emotions
7) About the War of Opinions and Beliefs

In particular, they who seek to define Judaism in a known definition based on its soul and its spiritual content, are mistaken, even though it is possible to define it based on the historically revealed and sensed content. It [Judaism] includes everything in its soul, all of the spiritual orientations, the revealed and the hidden, are all hidden in it in its supernal generalness, just as everything is included in the Absolute Divinity. Any definition regarding it is “cutting its saplings,” and is parallel to setting up an idol as the character of God.

Idolatry was tolerant, while the belief in the unity of God in intolerant (kana‘it); being universal and not particular, certain and not beset by doubt, it is singular and not pluralistic. The principle of universality is not tolerant according to the superficial conception of tolerance, but in its very intolerance (kana‘ut) is contained the essential basis of tolerance. The wrong kind of tolerance, which weakens life, is invoked on the discovery of particulars that cannot be included in general categories, and the perverse kind of tolerance comes presumptuously to regard particular notions as though they were universal principles. Because they are particular concepts they cannot animate the diverse expressions of the spirit outside their own domain, and in their disdain for other concepts that they cannot incorporate in themselves, they only shrink the unfolding of life and diminish the manifestation of the
The concept of higher comprehensiveness, however, through its breadth and certainty, offers us an ideal system in stressing the principle of singularity, which brings with it a noble zealousness that engenders grandeur of spirit and removes every weakness of limited particularisms... *because it is universal, because everything is included in it, it cannot by nature exclude anything from its domain, it finds a place for everything.*

This concept of tolerance is aware that there is a spark of divine light in all things, that the inner spark of divine light shines in all different religions, as so many different pedagogics for the culture of humanity, to improve the spiritual and material existence, the present and the future of the individual and of society. *But they exist on different levels.*

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**8) Purifying the knowledge of God**

When the knowledge of the Divine is small, then the image that one paints of God is also small... And how does a person come to an estimation of the greatness of God...? Through the freeing of his imagination and a flight of his mind, through knowledge of the

> "All animals are equal but some animals are more equal than others."  
*George Orwell*
world and of life, and though the richness of feeling in all of existence, **that it is necessary for this in truth to be involved in all of the wisdoms of the world, in all of the ways of life, in all of the different ways of civilizations, and the content of morality and religion of each nation and culture, and with greatness of soul one should know how to purify them.**

And it is obvious that as a Jew, the foundation of this research will be built on the foundations of the Torah in its most expanded sense, and one should constantly try that his path will not be narrow, and his opinions will not be pressed and crushed, but rather going in breadth and confidence.
Section 10 – The Land and the Nation

1) The Land of Israel

The land of Israel is not some external entity. It is not merely an external acquisition for the Jewish people. It is not merely a means of uniting the populace. It is not merely a means of strengthening our physical existence. It is not even merely a means of strengthening our spiritual existence. Rather, the land of Israel has an intrinsic meaning. It is connected to the Jewish people with the knot of life. Its very being is suffused with extraordinary qualities. Therefore, it is impossible to appreciate the content of the sanctity of the Land of Israel and to actualize the depth of love for her by some rational human understanding – only by the spirit of God that is in the soul of Israel. This spirit radiates natural hues in all avenues of healthy feeling and shines according to the measure of supernal holy spirit, which fills with life and pleasantness the heart of the holy of thought and deep Jewish thinkers.

The view of the Land of Israel as only an external value
serving as a cohesive force— even when it comes only to reinforce the Jewish idea in the Diaspora, to preserve its identity and to strengthen its faith, fear [of Hashem] and observance of mitzvot- bears no permanent fruit, for this foundation is shaky compared to the holy might of the Land of Israel. The true strengthening of the Jewish idea in exile will come about only through the depth of its immersion in the Land of Israel, and from the hope of the Land of Israel it will receive always its essential characteristics.

The expectation of salvation is the force that preserves exilic Judaism; the Judaism of the Land of Israel is salvation itself.

2) The Nation and the Land

The holy characteristics of the Land and the holy characteristics of the nation fit together. Just as the nation is unique for the Divine elevation in the depths of its life, so too the Land, the Land of Hashem, prepares the nation who lives there as an eternal inheritance that comes from a covenant, oath and trust. The eternalness of Israel, that is founded on the divine nature that is set in the nature of this amazing desirable Land, that mixes with the nation that Hashem chose as his treasure. The soul of the nation and the land together act on the basis of their existence, claim their roles to bring forth to actuality the pining of their holiness.

3) Faithful to Jewishness

It is impossible for a Jew to be faithful to his thoughts and visions outside of the Land in the same way that he is faithful to Jewishness.
faithful in the Land of Israel. Manifestations of holiness, of whatever level, tend to be pure in the Land, and outside the Land, mixed with dross. However, pure in relation to the longing and attachment of a person to the Land of Israel, thoughts become purified by virtue of the air of the Land of Israel that hover over all who long to see her. Gladden Jerusalem and rejoice in her all her lovers.

4)Jewish Creations

Independent Jewish creation, in thought and in life and action, is possible only in the Land of Israel. In everything produced by Israel in the Land, the universal form is subsumed under the particularist form of Israel, and this is a boon for Israel and the world. The sins that cause exile are the very ones that muddy the essential spring and the source emits impure flowings. The Tabernacle of the Lord he Defiled.

When the independent, particularist source is destroyed, originality rises to the supernal portion that Israel has as part of mankind. This is drawn upon in exile, and the Land is laid waste and desolate, and her destruction atones for her. The spring stops flowing and is filtered; manifestations of life and thought are emitted through the general conduit, which is spread throughout the globe. As the four winds of heaven I have scattered you.

Until the impure particularist flowings stop and the source is restored to its purity. Then exile is detested and superfluous, and the universal light reverts to flowing from the independent, particularist fount with full force.

The Light of Mashiach who ingathers exiles begins to appear, and the sound of the bitter crying of Rachel mourning her children is softened by this consolation: Stop your voice from crying and your eyes from tears, for there is reward for your effort, says the Lord, and they shall return from an enemy land. There is hope towards your end, says the Lord, the children will return to their
borders. Creation of distinctive life with all its light and particularity, drenched in the dew of universal wealth of the great man among giants, the blessing of Avraham, reappears through this return. "Be a blessing – with you they conclude.

5) Prayer for the Land

The heart years for the comprehension of the Land of Israel, for the faith of the Land of Israel, for the holiness of the Land of Israel.

Where do we take the joy of the Land of Israel, the inner serenity of the Land of Israel, the deveikus of the Land of Israel, the truth of the Land of Israel, the strength and courage of the Land of Israel, the confidence of the Land of Israel.

Please Hashem, have mercy, Merciful God, have pity now and give me the merit to return to you with complete teshuvah, and return me please to the Land of you desire. Let me merit to see the joy of your nation, to praise your inheritance. Have mercy, mercy, Merciful Father, take pity now save now, the God who saves.

6) Serenity

From the serenity of soul and inner service in any of its forms, nothing can disrupt me; even my exile from the Holy Land and that I am living in the land of the nation. Until
## 7) Strangeness of Chutz La’aretz

The ru’ach ha-kodesh that is received in the Land of Israel acts constantly, even if it happens that a person leaves to Chutz la-Aretz, through a mistake or a necessary reason. Even prophecy that rests on a person in Eretz Yisrael does not stop in Chutz la-Aretz.

Even if a person leaves the Land of Israel, even if it happens that he leaves by mistake or to fulfill a necessary reason, even prophecy that rests on a person in Israel does not stop in Chutz la-Aretz. If there is prophecy that rests on a person in Israel, even if it happens that a person leaves to Chutz la-Aretz, even if it happens through a mistake or necessary reason, prophecy that rests on a person in Israel does not stop in Chutz la-Aretz.

The more difficult it is to endure the air outside the Land, the more one feels the spirit of impurity of an impure land – this is a sign of an inner absorption of the holiness of the Land of Israel, of a supernatural love, which will not abandon even one who has merited to find shelter in the pure shade of the Land of Life, even when one wanders far away, even in one’s land of exile.

The strangeness of feels outside the Land binds all the inner spiritual desire to the Land of Israel and its holiness even more. The expectation to see her grows stronger and the mental picture of the holy structure of a land which the eyes of the Lord are upon always, from the beginning of the year until the end of the year deepens.

When the deep holy desire of love of Zion, of remembrance of the Land, to which all delights are attached, grows strong in the soul, even the individual soul, it opens up a fountain flow for the entire community, for myriad souls attached to her, and the voice of the shofar of the ingathering of the exiles is aroused and great mercy prevails, the hope of life for Israel glitters, the sapling of the Lord flourishes, and the light of salvation and redemption breaks and spreads, as dawn spreading on the mountains.
### Freedom of Thought

In the “air” of the Land of Israel it is possible to walk with abstract thought, to let the intellect and imagination do its work with calmness, and we are confident that since the intent of the thinker is proper, and his eyes and heart are towards heaven, that only from the source of holiness the spirit will pour on him, and afterwards we find all of his thoughts shining with the light of the letters of the Written and Oral Torah. But in Chutz La’aretz, thoughts need to be fenced in, and the letters of the Torah need to be the builders of the thoughts, and then there is hope that the holiness of the air of the Land of Israel will appear on the thoughts to increase holy fruit from the foundation of hiddenness and the hidden light will send its flashes.
Section 11 – The Perfect Land

1) Ru’ach HaKodesh

In truth, the lack of Ru’ach HaKodesh in Israel is not only a lack of perfection, but a blemish and sickness, and in Eretz Yisrael it is a painful sickness, that must be healed for I am Hashem your healer.

2) Imagination of the Land (Naor)

The imagination of the Land of Israel is pure and clear and suited for the appearance of the divine truth, for garbing the lofty, exalted will of the ideal direction that is at the height of holiness; ready for the explication of prophecy and its lights, for the shinning of divine inspiration and its brightness.

The imagination that is in the Lands of the Nations is murky, mixed with darkness, with shadows of impurity and pollution. It cannot ascend to the heights of holiness and cannot be the basis for the influx of divine light that transcends the lowness of worlds and their straits.

Since intellect and imagination are intertwined and
interact, even the intellect outside the Land of Israel cannot shine with the same light as in the Land. “The air of the Land of Israel makes wise.”

3) Value of Action (Naor)

The higher spiritual resurgence strengthens the practical deeds and reinforces interest in the world, life, and all contained therein.

Only at and around the time of the destruction of the Temple, when the Israelite mass was uprooted from its land and forced to recognize its destiny only in abstract spirituality, was there implanted in a few the direction of seceding from temporal life for eternal life, and even then there issued a heavenly protest.

But with the arrival of the era of building the nation in its land, the practical requirement of political and social organization has become part of the agenda of the collective. These become principles of Torah and the more the practical factors expand and solidify, the more the spirit of sanctity and true life will influence the world and life, and the light of Israel will illuminate the face of the earth.

4) Value of Speech and Thought

In Chutz La’aretz only the value of action is revealed and in Eretz Yisrael the value of speech and in the Beis HaMikdash the value of thought.
Because the sanctity of the Beis HaMikdash sparkles in Eretz Yisrael, as Tosfos says in Perek Kodshei Kodashim that the main sanctity of Eretz Yisrael is because of the sanctity of the Beis HaMikdash, the value of thought is also revealed in all of Eretz Yisrael. Even nowadays there is a small impression of it, because they are holy even when they are desolate.

In Chutz La’aretz small sparkles of these hidden values are revealed, as if peering behind a wall, because of the great anticipation for Hashem’s salvation, for the building of the land, for the return of Israel to the Eretz Yisrael, and for the building of the Beis HaMikdash that is connected with the hearts of Israel.

The more one anticipates the redemption, the more the value of speech and thought appear to him, and crown the value of his actions. Therefore, the questions of “Have you dealt with ‘wisdom’” and “Have you anticipated the redemption” are juxtaposed with each other.

5) Holy Farming

The building of the land, [and] its main foundation – agriculture – for the nations it is only a simple but vital economic factor. But for the nation who’s essence is entirely holy of holies, and its land, its language and all of its values are entirely holy... also the entirety of agriculture is suffused with holiness. And this holiness in the roots of agriculture is expressed through the celebration of the beginning of the harvest, the Omer, which rises to the level of the holiest services, and the korban that is sanctified with it is a communal korban that pushes aside Shabbos.

Baitusim were certainly not more worried about the holiness of Shabbos than those who eternally kept the Torah, the Perushim, and their battle so fierce against the possibility of the Omer pushing aside Shabbos not because of protecting Shabbos from the work of the harvest was ... but, rather, a poisonous thought was in their heart. They were unable to deepen [their understanding] of the unique treasure of Yisrael, to know the depth of the holiness of this nation... and
that the holy Torah is the foundation of national and individual life. They knew that Shabbos is holy and that resting on Shabbos was an intense obligation, with the exception of the holy, supernal, mysterious service of the Mikdash, but who could have thought to think that farming can be connected with a strong connection with the heavenly and secret, service of the Mikdash.

6) United World

When the revelation of the “disjointed world” becomes...
stronger than the higher revelation of the “united world,”
the physicality overcomes spirituality and the physical
desires stand at the front of the line of life’s plans, and
the darkness of the world is great.

When the perspective of the “united world” becomes
stronger, then the spiritual desires and all delicate
aspirations become stronger and the world becomes
continuously brighter.

*It is the air of Eretz Yisrael that is the enlightener, that
places light in the soul to understand the basis for the
“united world.” In Eretz Yisrael, we draw from the light of* 
*Jewish wisdom,* from the essence of the spiritual life
that is unique to Israel, from the Jewish outlook and
Jewish life, that in its essence is the strengthening of the
“united world” over the “disjointed world.”

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**7) Knowledge and the Land**

“To teach you that Eretz Yisrael lacks nothing, as the
pasuk says ‘a Land in which you do not eat bread in
measure, you will not be lacking anything in it’

The main point is to teach that the complete high level
that Israel is supposed to merit in the Land of Israel is to
be on such a level, that it is not just that acquisition of
wealth and luxuries will not damage them from their true
spiritual perfection, but they will increase strength in
perfection and Hashem’s straight paths.

From the physical good we come to the spiritual. Just as
the climate is such that peppers are only supposed to be
grown in distant lands... still Eretz Yisrael lacks nothing,
even from items that are only ‘supposed’ to exist in far-
away lands. **Similarly, all spiritual good of all of the**
**knowledge and wisdoms of the world, even though**
**based on their location and nature they are fitting for**
**another nation that are specialized for this, still it is**
**impossible that in Eretz Yisrael there will be anything**
**missing.** Therefore, Eretz Yisrael is called “Multiplicity of
knowledge.”
8) Unity of the Land

The revival of “the return of the hearts of the fathers to the hearts of the children and the hearts of the children to the hearts of the fathers” is impossible, unless through the air of Eretz Yisrael.

9) Wicked and the Land

“And it will be when you come to the Land of Cana’an, as was sworn to you and your fathers, and it is given to you”}

Eretz Yisrael has a treasures of the upper life forces, of the foundations of the highest levels of holiness that are revealed in the world that has the power to transform the most evil and ruined content, the storehouse of human ugliness and pollution, and all of the low inclinations, to good and blessing because it has the storehouse of elevated life hidden inside of it.

Specifically, it is a storehouse of light that is in the hiding places of the dark, and this elevated power that flows from the source of the higher light, the foundation of the eternal oaths of the word of Hashem that is embedded in the inner nature of the land that can only be revealed through Am Yisrael, that continue the foundation of their holiness from the Avos to the last generation. This is the basic foundation for this amazing choice of land and nation together, that are very connected throughout history and [this connection] appears in the lives of generations, and the people who live on the land through covenant and oath.

Therefore, the introductory pasuk... relates it to the Cannanite nature of the land, that it is “given to you,” given over to you, to transform it and elevate it to the holy heights, to remove the prisoner from captivity...

10) Righteous and the Land

The thoughts of the righteous, the increasers of “shalom”
in the world, who speak good regarding every creation, they elevate all the souls, because they mix their unique “treasure” with everyone. The mental mixing is just a result of a real mixture.

This sweetness that exists in the holy souls of the righteous, the straight of heart, who seek good for their people and for all of creation, mixes with all of reality. Everything is sweetened and raised, and the one’s closer to the tzadik are sweetened more. And then it is of course understandable that the main sweetening comes from the souls of Israel.

But the main aspect of this working comes from the holiness of the Land of Israel, that mixes with its strength the lives of the souls in its “unified treasure,” “the lives of souls, the air of your land”
Section 12 – The Eulogy in Yerushalayim

ذكرיה פרק יב

והיה, בַּיְוָהָה, וְשָׁפַּכְתִי עַל בַּיַּת דָוִיד וְעַל יוֹשָׁב בַּיְוָהָה, רוּחַ חַן וְתַחֲנוּנִים, וְהִבִיטוּ אֶל יָהִי, אֲשֶׁר דָּקָרוּ; וְסָפְדוּ עָלָיו, כְּמִסְפַּד עַּל הַיָּחִיד, וְהָמְרָעַע עָלָיו, כְּהָמְרָע עַּל הַבְּכוֹר. יִוְּרָעַע הַמִּסְפַּד בִּירֻשָּׁלִַם, כְּמִסְפַּד הֲדַּדְרִימָן, בְּבִקְעַת מְגִדוֹן.

ם שָׁפַּכְתִי עַל בַּיַּת דָוִיד וְעַל יוֹשָׁב בַּיְוָהָה, רוּחַ חַן וְתַחֲנוּנִים, וְהִבִיטוּ אֶל יָהִי, אֲשֶׁר דָּקָרוּ; וְסָפְדוּ עָלָיו, כְּמִסְפַּד עַּל הַיָּחִיד, וְהָמְרָעַע עָלָיו, כְּהָמְרָע עַּל הַבְּכוֹר. יִוְּרָעַע הַמִּסְפַּד בִּירֻשָּׁלִַם, כְּמִסְפַּד הֲדַּדְרִימָן, בְּבִקְעַת מְגִדוֹן.

אמר רב קרא אושכחו ודרוש (זכריה יב) וספדה הארץ משפחות משפחות לבד משפחות בַּיַּת דָוִד-badge unten verbessert-וּנְשָׁה לְבָד, משפחות בַּיַּת נָתָן לְבָד, וּנְשָׁה לְבָד; משפחות בַּיַּת לִוִּי לְבָד, וּנְשָׁה לְבָד; משפחות בַּיַּת הַשִּׁמְעִי לְבָד, וּנְשָׁה לְבָד; כל משפחות משפחות לְבָד; וּנְשָׁה לְבָד.
The key to understanding this dichotomy lies in examining the individual human being. God created in man a body and a soul, and corresponding to them, forces that strengthen and develop the body, as well as forces that strengthen and cultivate the soul. Ultimate wholeness is achieved when the body is strong and well developed, and the soul, vital and cultivated, leads all the faculties of the body in the service of the intellect, which is God’s will in His world. So on the collective level of Israel, God ordained these two faculties: A faculty corresponding to the physical entity, that aspires to material improvement of the nation, and a second facet devoted to the cultivation of spirituality. By virtue of the first aspect, Israel is comparable to all the nations of the world. It is by dint of the second aspect that Israel is unique, as it says: “The Lord leads it (Israel) alone”7; “Among the nations it (Israel) shall not be reckoned.”8 It is the Torah and unique sanctity of Israel that distinguish it from the nations.

Originally, these two faculties were assigned to the two tribes destined
to rule Israel, Ephraim and Judah, which is another way of saying Joseph and Judah. "The deeds of the fathers are a sign to the sons." Just as in the beginning, Joseph was the provider sent by God to save many from starvation, who sustained Jacob and his sons materially when they came to Egypt looking for grain [so in future generations, the descendants of Joseph would develop the material side of Jewish national existence]. Joseph is paradigmatic in other ways as well: Joseph was swallowed up by the nations. He was also fluent in seventy languages. This last point symbolizes the contiguity between Israel and all the nations of the world. Despite this, Joseph knew the power of his holiness. It is for this reason that "Esau succumbs only to the children of Rachel (i.e. Joseph)." As the adage goes, "The ax handle that fells the forest is made of wood." 

Judah on the other hand, symbolizes that which is distinctive about the Jewish People: "Judah became His sanctified one." Whereas of Joseph the Psalmist says, "Shiloh, a tent pitched among men."

The purpose of choosing the kingdom of David was that these two faculties be integrated, that they not cancel, but rather reinforce one another. We find an interesting comment of the Midrash regarding the person of David. David was "of ruddy complexion," just as Esau was "ruddy," the difference being that David had "handsome eyes,"
symbolizing that he would execute only with the permission of the Sanhedrin (Supreme Court). Written large, David’s kingdom should have been the collection of the material powers necessary for a great and mighty kingdom, coupled with spiritual excellence. Unfortunately, sins brought about that Israel rejected the Davidic dynasty, whereby the nation was divided into two: The ten tribes subsumed under Ephraim (which is in reality Joseph), and the two tribes subsumed under Judah. Were it not for this split, all would have been united under the “tree of Judah.” The Psalmist gave expression to this vision of unity: “He will subdue peoples under us, and nations under our feet. He will choose for us our inheritance, the excellence of Jacob which He loves. Selah.” By gathering together these two powers, both would benefit: The material would be rarefied and sanctified by its exposure to the unique sanctity of Israel, and the spiritual would be invigorated to enhance Israel. Eventually, the rays would light up the entire world. This will be the case in the future: “And it shall happen on that day, that the root of Jesse, who shall stand as an ensign of the peoples, to him shall nations inquire; and his resting place shall be glorious.” No longer shall there be war between two factions but rather complete peace. That is the greatest honor.

But it was not to last. Our sins brought about the division of the kingdom, and these two powers that should have been united, developed each in its own way, oblivious of its companion. Due to our many sins, both of the faculties were greatly damaged.

The kingdom of Ephraim (the Northern Kingdom) founded by Jeroboam, who was appointed by Solomon over the task force of Joseph in appreciation of his practical talent, turned its back on Israel’s unique sanctity. “And Me you have thrown behind your back.” This was the
source of the sin of idolatry, that developed in time into Israel’s ongoing aping of the nations’ negative traits. At its nadir it was said, “Ephraim is assimilated among the peoples; Ephraim is a cake readily devoured.”

Judah, deprived of the material side that enlivens, was in need of a spiritual supplement to replace the missing material aspect. Unable to rise to the occasion, the spiritual power was also ruined. “Judah too shall stumble with them.”

Even after the separation, the wound might have healed, had the two sides realized that though each has its own propensity, they might benefit one another. Judah could receive from Ephraim ways to round the nation in terms material and universal; Ephraim could imbibe from Judah the ways of holiness unique to Israel, be they Torah, character development, or prophetic ability.

The political reality made no such allowance. Were this mutual cooperation to come about, the dominant side would have been the spiritual, for it is the soul that vivifies the body. This is precisely what Jeroboam did not wish to occur. Our wise men summed it up in anecdote:

The Holy One grabbed Jeroboam by his garment and said to him, “Repent, and I and you and the son of Jesse will stroll together in the Garden of Eden.”
Jeroboam asked, “Who will lead?”
The Holy One replied, “The son of Jesse will lead.”
Sniffed Jeroboam, “If so, I am not interested.”

God offered that together David and Jeroboam could bring the Jewish People to its goal of a nation consecrated to the Lord, God of Israel, while worthy of being a light to the nations. There would be room within the overall structure for the universalist dimension (represented by Jeroboam’s kingdom). But to the question—“Who is at the helm?”—the answer must be, “The son of Jesse is at the helm.” Without the recognition of the supremacy of the spiritual side—“For the portion of the Lord is His people; Jacob is the lot of His inheritance”—heaven forfend, Israel’s destiny would be lost. Israel is the smallest among the nations,
So it came about that throughout the Exile there is a see-saw effect of these two opposing forces. At times, there is exhibited a drive toward material, worldly success that flows primarily from the foundation of Joseph and Ephraim; other times there is a stirring of the spiritual drive for observance of Torah and spiritual development, for awe and love of God.

Since it is impossible for our nation to attain its lofty destiny other than by actualizing these two components—the universal symbolized by Joseph, and the distinctive symbolized by Judah\(^{27}\)—there arise in the nation proponents of each aspect. Those who would enhance spirituality prepare the way for Messiah son of David, whose focus is the final destiny. Truly the focus of life is spiritual attainment, except that the spiritual can only develop properly if it is accompanied by all the material acquisitions of which a full-bodied nation is in need. Those who redress the material, general aspects of life prepare the way for Messiah son of Joseph.\(^{28}\)

When these two forces work at cross purposes as a result of the calamity of exile, shortsightedness and disarray, these are the “birthpangs of Messiah,” or to be more exact, the “birthpangs of Messiahs” (plural). The Psalmist writes: “That Your enemies have defied, O Lord; that they have defied the footsteps of Your Messiahs.”\(^{29}\) Two footsteps of two Messiahs.

Now since the major achievement of Messiah son of Joseph, which is the general advancement of mankind, is accomplished by de-emphasis of
the unique Jewish form, Messiah son of Joseph cannot endure, so he is
destined to be killed.  

When this happens, all will recognize the perversity of the situation. They will realize that it was wrong not to subjugate the universal
dimension to the spiritual aspect which is Israel’s destiny, to the kingdom
of David.

“They will lament him as one laments an only son, and grieve for him
as one grieves for the firstborn son.”  

The lamentation for an only child is bereft of hope for future children. Elderly parents who have lost their
only son, are totally forlorn. If the verse were to end on that note, it would
spell utter doom, but the bitterness is mitigated by intellect. Intellect
perceives that the nation has produced the soul of the Messiahs. The
nation is not as elderly parents who have lost their only child, but rather
as young parents who have lost their firstborn child. Being inexperienced
at raising children, they did not attend properly to the child in its state of
illness, so the child succumbed.

By the same token, the nation comes to the realization that it did not
know how to make proper use of this universalist dimension, did not
understand how it could contribute to Israel’s unique destiny. In that way,
it could have survived. The nation labored under the illusion brought on
by the divisiveness of exile that these two forces are truly at odds. The
result is that whoever holds up the universal side of the nation becomes
unfortunately an enemy of Torah and mitzvot (commandments). Contrariwise, whoever focuses on the uniquely Jewish, becomes an
adversary of material wellbeing. In the first scenario, the fence of Torah
is broken down; in the second, the result is weakness and morosity.

After this latest experience of Messiah son of Joseph’s impermanence,
let us deduce that truly the two forces are not mutually antagonistic. It is
time to bring it all together and to organize the nation’s ways. Let every
universal perfection serve as a basis for perfecting the uniquely Israeliite.
Let both parties—those disposed to the material and universal, and those
disposed to the spiritual and particularistic—come to the same conclusion.
Then the lamentation will be on both sides; both will recognize their mistake. These two forces were created to be united; once rent asunder, they were mutually injurious.

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The quality of love of nation was exemplified by Ahab. He had such love of Israel! He followed in the ways of his father ‘Omri, who added a city to Israel.\(^2\) Even when pierced through by an arrow, he kept up the pretense, so that his troops not be demoralized by the loss of their commander.\(^3\) For this reason, he was assured the world to come. “Mine is Gil’ad—This refers to Ahab who fell in Gil’ad.”\(^4\) Such courage comes from a wonderful love. Though on a superficial level Ahab respected Torah,\(^5\) nevertheless, he did not comprehend the value of Torah and its unique divine sanctity which uplifts Israel. Thus he followed in the ways of Izebel and the pagan rites practiced by the contemporary nations.

At the other end, Josiah strengthened the spiritual dimension. In this respect, he was unequaled among kings. “Before him there was no king who so returned to the Lord with all his heart, soul, and might.”\(^6\) He would brook no linking of Israel to the nations. This reached an extreme in his refusal to accede to Jeremiah’s prophetic demand that he allow the army of Egypt to enter Israel’s territory.\(^7\)

Clearly, in Ahab and Josiah there found expression the two forces of Joseph and Judah, or put differently, Messiah son of Joseph and Messiah son of David. Once this distortion—whereby the nation failed to make proper use of the energies revealed in the gifted few—is removed, at the End of Days the realization is reached that it is possible to unite these two powers. So the lamentation is a double lamentation for both Ahab and Josiah together. As distant as they were in actuality, so is the potential for their closeness and interdependence. The purpose of the lamentation is to learn from the mistakes of the past in order to rectify toward the
future; to study how to integrate the powers into a unified system that contributes to the general welfare.

Now the truth is, as long as the nation is fractured and incapable of uniting the powers, at times an attempt at unification will actually result in some theological or moral damage. This deep separation is the source of controversy in Israel. That to which the prophet Zechariah only alluded, Jonathan ben Uziel paraphrased in Aramaic and made manifest, whereupon the Land of Israel shook for an area of four hundred square parasangs. In a generation unprepared for uniting these two tendencies, bringing them together produces a “short circuit.” Undaunted, Jonathan ben Uziel declared, “It is known to You that I did this neither for my glory nor for the glory of my father’s house but only that controversy not proliferate in Israel.” Through the door of intellect lies the way to unify these two resources, both of which are indispensable. Solutions must be found.

The Zionist vision manifest in our generation might best be symbolized as the “footstep of Messiah son of Joseph” (‘ikva de-Mashiah ben Yosef). Zionism tends to universalism (as opposed to Jewish particularism). It is unequipped to realize that the development of Israel’s general aspect is but the foundation for Israel’s singularity. The leadership of the Zionist movement must be greatly influenced by the gifted few of the generation, the righteous and the sages of Israel. On the other hand, the ideal of Israel’s national renascence, including all the material accouterment—which is a proper thing when joined to the spiritual goal—to date has not succeeded, and the lack of success has brought on infighting, until finally, the leader of the movement has fallen, a victim of frustration.\(^{38}\)

It behooves us to take to heart, to try to unify the “tree of Joseph” and the “tree of Judah,”\(^{39}\) to rejoice in the national reawakening, and to know that this is not the end goal of Israel, but only a preparation. If this
preparation will not submit to the spiritual aspect, if it will not aspire to it, then it is of no more value than the kingdom of Ephraim, “a cake readily devoured,” because “they abandoned the source of living waters,” and “Egypt did they call hither, to Assyria did they go.”

This is the benefit to be gained by remorse over one whom we might consider the “footstep of Messiah son of Joseph” (‘ikva de-Mashiah ben Yosef), in view of his influence in revitalizing the nation materially and generally. This power should not be abandoned despite the wantonness and hatred of Torah that results in the expulsion of God-fearing Jews from the movement. We must develop the courage to seek that any power that is of itself good be fortified, and if it is lacking spiritual perfection, let us strive to increase the light of knowledge and fear of the Lord such that it (i.e. the light) is capable of conquering a powerful life-force and of being built up through it. Then there will be fulfilled in us the prophecy, “I will grant unto Zion salvation, unto Israel My glory.”

Return (teshuvah) must be from our side. Return will be enduring only if all the powers presently found (and possible to be found) in the nation will be vigorous, and directed to good. Then we will be a vessel for the divine will, “a crown of ornament in the hand of the Lord, and a royal diadem in the palm of your God.”

◆◆◆
According to our Master the Gra, the entire work of ingathering of the exiles, the building of Yerushalayim, and the expansion of the settlement in Eretz Yisra'el for the sake of returning the Shechina, all of the main services and details, are grasped in the purpose and function of Mashiach Ben Yosef, who is the miraculous force, that helps all actions that are done through the “lower stirrings” through natural means, because Mashiach Ben Yosef is from the land, while Mashiach...
Ben Dovid is from the heavens.

2) Recognizing Yosef

“And Yosef recognized his brothers, but they did not recognize him.”

This is one of the characteristics of Yosef, and not just in his generation, but in each generation that there is a Mashiach Ben Yosef, that he recognizes his brothers but they do not recognize him, and the actions of the Satan hide his characteristics from the Jews, that are not prepared for the footsteps of Mashiach and also belittle them in our many sins.

3) Degel Yerushalayim

The third difference is the final goal. The final goal in general life greatly effects on all of the paths that lead to it, and therefore, since the ultimate goal of general Zionism is the national physical strength, that even if we inject it with spiritual waves, they will appear secondary to the worldly goal...

But Degel Yerushalayim will express that the first and foremost goal is the foundation of holiness... “the return to Judaism” in the fullest sense of the term.

4) Universalism

In Mashiach Ben Yosef is revealed the national characteristic in and of itself. However, the ultimate purpose is not the fencing in, in a unique nationalism alone, but rather the aspiration to unite all people in the world to one family that they should all call out in the name of Hashem. And even though this requires a unique center, still the entire intent is not just the center, but rather its workings on the broader whole.

And when the world needs to pass from nationalism to general-ism, it needs also a form of destruction of the things that were enrooted in the narrow nationalism, that has the lacking of too much self love. Therefore,
Mashiach Ben Yosef will be killed and the true and lasting kingdom will be of Mashiach Ben Dovid.
Section 13 – The Nature of the Jewish People

1) Rav Saadya Gaon Emunos Ve-De’os Ma’am 3

Now that we have prefaced with these things, I see it fitting to juxtapose this discussion to the topic of the cancelation of the Torahs, for this is its place. And I say: the Jewish people have already accepted with a complete acceptance that the prophets said to them that the mitzvos of the Torah will not be cancelled. And they said this explicitly so that all possible thoughts and doubts will be removed.

And afterwards I looked in the books and I found that with many of the mitzvos the verses indicate this as it says “for your generations.” And further, that which it says “The Torah that Moshe commanded us – it is a heritage for the congregation of Yaakov.”

And further, that our nation is only a nation through its Torah, and since the Creator said that this nation will exist for the entire existence of the heavens and earth, perforce the Torah will also exist all the days of the heaven and earth.

2) Rambam Iggeret Teiman

אמרות ודעות סוף מאמר ג
וכיון שהקדמתי אלה הדברים, אני רואה לסמוך לדברים אלה הדבור בבטלון התורות, כי זה מקום. ואומר: כدرك כלכל יישאר כללה, שאמרוהו, ששמו תורה אריה להם הנבאים עליון, שאלא יבון, ואמרוelho עון זה במאמר פוריש, יсталק ממנו כל מושב טכל פברא. ואחרxn והזבונין בפסיפס, ונצא עלית המיש בפסולה, על זה תהלת שבור המשמ חנה כותב לחרותיכם. עלי חורם שבח שם תלת מצות בניינא לחרותיכם, וודאにて האל grass (במ"כ"ד) חורם זה על מה שמרשה הקהלות יעבד. וודא כי אומתנו נשמה אעמד על עמדת התורה, ורווי שמר הנבורה, שאומנה עמק צי ז púbשית ואתרא, כי העברה המברחת כי פוי התוספת והורה. והאלה埃尔ו (רומיה ל"ה) כי אחר Sản נותר, שמש אזא ימד כלת אל רחל אברם הגדור ואמר
ими והותמק האלPublicKey על כל ד"י. מים זירשא ולי. אומת יבשיה הנבורה, מקהל על שמייה תורה משמע מה שדרשלות אפיון, הכר נולט, אברם אברם (=pkמ"כ) דברי הapyrusון טבר אשידת אסיט ייחודי חותר על כל ירייה חקון ומשמיפש (שם ל"כ) הנה הברות
שוה לשלח אברם לפני אל ים ים הגרלה.
והנורה.
And you should know that this true Torah of Hashem that was given to us by the master of all of the earlier and later prophets and that with this Torah the Creator separated us from other people of the world as the pasuk says: “Only in your parents Hashem desired to love them and he chose their children after them from all of the nations just as this day,“ and it is not because we were deserving of this, but rather with the kindness of the Creator and his good that he acted kindly with us and did good to us because of our forefather’s good deeds and their knowledge and service of Hashem...

And because Hashem made us special with his mitzvos and laws and our superiority over the others was clarified through its laws and principles, as the pasuk says: “and who is a great nation that has righteous laws and statutes,” the idolaters were all jealous of our religion with a great jealousy.

3) Tana D’vei Eliyahu Rabbah perek 15

He [a traveler] said to me, “Rebbi, I have two things in my heart that I love with a great love, Torah and the Jewish people, but I do not know which one is before.”

I said to him: “It is the way of people to say that Torah precedes everything as the pasuk says ‘Hashem set me [The Torah] up in the beginning of his path’ but I say that the Holy Jewish people are before... there is a parable to a human king who had a wife and children in his house. He sent them a letter, and if not for the fact that his wife and child would do his will in the house would the letter not return back to the king? The Jewish people are holy to Hashem.

4) Orot Yisrael 1:3

One cannot define the essence of K’nesses Yisrael with specific boundaries and limited descriptions. It includes everything, and everything is based on its soul’s yearning for God - on its feeling the supernal
sweetness and pleasantness with all of the depths of its soul. The desire for Godliness with a true soulful passion reveals itself in all of its corners, it is revealed in Torah and Mitzvos, it is revealed in morality and middos, it is revealed in the souls ascent, in an inner song, with sanctity of life, with an indescribable thirst “my soul yearns for the Living God”, it is revealed in constant sacrifice, with a bearing of the yoke of exile with love, without neglecting ordinary life, physical and spiritual, through which the Divine Light cleaves with [K’nesses Yisrael]. This thunderous strength is what brings in the end of times, the absolute salvation

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<th>5) The Moral Goal</th>
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<td><strong>We, meaning to say, K’nesses Yisrael, wants to live specifically because of the moral goal that exists in existence as a whole.</strong> And since we recognize in ourselves that the concentration of our life is the general moral goal, we are certain that our lives will help its completion. If for a time the moral goal of creation would be lost from us, we would then completely lose the aspirations of our lives, and then our communal life would be neutralized and would be irreversibly destroyed. But the moral goal will never be completely lost from us, and even one spark that remains in the</td>
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depths of souls in complete secrecy will return everything to revival. **We love the higher moral goal of existence just as we love ourselves, and even more than we love ourselves, because inside we feel as one spark of this general goal that encompasses everything, and the “everything” in the loved goal is more precious to us than the actual spark itself.**

The clean moral goal of existence is manifest in the “holy names” of which the supernal name that is written but not read is their center. Therefore, there is in it [the שם הוויה] a bundle of life for us and for everyone – “And you are cleaving with Hashem your God, you are all alive today.”

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<th>6) Holy Laws</th>
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<td>The center of life of the soul of Israel is in the source of holiness. Through truth and faith we were born and thereby we grow. <strong>We do not have disparate values; unity rests in us and the light of the One God lives within us.</strong></td>
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<tr>
<td>The laws, laws of the Living God’s Torah, distinguish us from every other nation. Holiness is at work on us internally, the great aspirations of our life are directed to it. There are inklings of holiness in every nation, but not all their life-values stem therefrom. This is no so in Israel. <strong>“In all of your ways know him” that small passage that encompasses the entire corpus of the Torah, which is actualized by rare individuals, is actually the inheritance of all [Israel].</strong></td>
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<td>Every life’s aspiration and life’s desire – acquisitions, wealth, honor, dominion, expansion – in Israel flow from the source of holiness. Therefore, the laws are holy of holies in Israel and therefore the semicha that bears the name of God is so vital to us and typical of our national character.</td>
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<th>7) Good for All</th>
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<td>The essence of the desire to be good to all, without</td>
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any limitation in the world at all, both regarding the quantity of the recipients and regarding the quality of the good – this is the inner seed of the essence of K’nesses Yisrael. This good feeling, based on its greatness, breadth and depth, must be crowned with great wisdom and might strength, to know how to bring it to actualization in all of its varieties.

This is the secret of the yearning for redemption in the nation that gives it strength to live and exist in a way that amazes all thinkers. K’nesses Yisrael in the depth of its desire is not separated from divinity at all, it clothes the divinity that is revealed in the general world, desires with it essence the divine desire of “Hashem is good to all and his mercy is on all of his creations.” This goodness is the secret of redemption, that must come, the good that must conquer everything, the deep and natural love for the good, the inner desire in the inner essence of the nation’s soul, that is manifest in the nation’s inner tefilah, that is juxtaposed with ge’ulah.

8) Connection to Torah

The natural growth of a Jewish soul, when it goes without disturbance, finds itself fitting for all of the extreme results of toiling in Torah, and it swims in this great sea, and feels in itself the basis of its life, as a fish swims in the sea.

All foreign opinions that are absorbed from outside
the camp of Israel, based on the values that absorbed in the depth of the soul, prevents the strength of life from their complete expanse, and the strength of Torah is weakened....

This is an internal distress and sickness that Israel is destined to be redeemed from it, “for Hashem led you alone, there is not with you a foreign God...”
Section 14 – Israel and the Nations

1) The nature of nations

Each nation has its own goal and purpose that joins together as a single discipline that is necessary for the fixing of the world, that each nation is exemplified by it, based on its race, its opinions, and the power of its history, and it contributes to the entire human race its particular acquisitions based on how it evaluates them in relation with its nature and the images of its people.

Therefore, [the national acquisitions] are a gift of Hashem, even if they do not stand as a general value and the particular national goal is not identical as the revealed goal of recognizing the glory of Hashem in the world, which is no doubt the goal that is shared by the human race in general.

2) The Character of Israel

The character of the soul of K’nesses Yisrael is distinguished at its root from the character of every people and tongue. In every people and tongue, the innermost point of the desire...
for collective life is founded on the economic content in all its forms on the foundation on internal worrying within man to fortify his material life’s standing. The higher spirit that enlivens and illuminates this point is the spirit of order and beauty, which is the desire for sensual pleasure, according to the dictates of man’s heart. When in a collective these are of a single style, this equation makes the national character.

However, in Israel the divine character is lodged in the depths of the nature of the nations’ soul. The thirst for knowledge in the depths and divine feeling, in its utmost sublimity and purity, is for Israel the point wherein life is felt and the pleasures that derive from the perfection of this picture in all the breadths and depths of life – these are the aesthetic directions. ...

The difference between a Jewish soul, its essence, its inner desires, its aspirations, its characters and its status, and the souls of all the nations, at all their levels, is greater and more profound than the difference between a human soul and the soul of an animal, for between the latter there is only a quantitative difference, whereas...
between the former there is a qualitative difference

4) Shemonah Kevatzim 2:42

One that the light of faith is revealed upon him in its purity, he loves all creations without any exception, and all of his wellsprings are only [directed to] their ascent and their perfection. The paths of fixing are filled with morality and straightness, based on the amount of the appearance of faith in his heart.

5) Shemonah Kevatzim 2:76

I love all; I cannot but love all, all of the nations. From my very depth, I want the glory of all, The perfection of all. My love to Israel burns more greatly And is deeper, But this inner desire spreads out in the force of its love To all. I have no need at all to force this feeling of love-- It wells directly from the holy depth of Wisdom Of the Godly soul.

6) Shemonah Kevatzim 1:564

From the well of kindness, one’s love for humanity must burst forth—not as an unreasoned commandment, for then it would lose the most clear aspect of its brilliance, but as a powerful movement of the spirit within you.

This love must withstand very difficult challenges. It must overcome many contradictions, which are scattered like boulders upon which you may stumble. These are found in isolated Torah statements, in the superficial aspect of some Torah laws, and in a multitude of points of view that stem from the constriction within the revealed aspect of the Torah and the national ethical sense.

It is clear that when the love of humanity grows remote from its divine source, its blossom withers.

And the divine source expresses its light through the conduits of Torah and mitzvah, and through the definition of the Jewish nation as unique.

All this requires the effort of a great spirit: how to maintain these conduits where they stand, and yet draw
the waters of kindness in their original purity and breadth.

Again and again, we must descend to the depths of darkness in order to excavate—precisely from there—the most liberated light, the greatest and most elevated.

7) Orot Yisrael 8:5

Broadness of heart, that comes at times to bring in the entire world, all of humanity, into the special love that is revealed for Israel, requires checking.

When the recognition of the unique holiness of the nature of Israel stands in its stature, and from its clarity the love spreads with a good eye to all nations and all people, this is the characteristic of Avraham Avinu – “And through you all the nations of the world will be blessed. But it can be that the basis of the expansion of this love comes from the dimming of the holy light of recognition of the uniqueness of Israel, and this is poisonous, and the content of its actions is filled with terrible destruction that one needs to distance himself from as from a wild ox.
8) Concentration of All

K’nesses Yisrael is the essence of all of existence, and in this world this essence flows into the actual nation of Israel, in its materialness and spirituality, in its history and its faith. The history of Israel is the ideal essence of general history, and there is not movement in all of the nations of the world that has no parallel in Israel.

Its faith is the finest concentration, and is the source that sends goodness and idealness to all faiths, and is therefore the force that critiques all faith concepts, until it brings them to a clear language that they all call out in the name of Hashem – “and your God, the Holy One of Israel will be called the God of all of the land.”

9) Love for All

For all of the different spiritual waves that exist in the human world there is found a source in K’nesses Yisrael, since it is - in a spiritual sense that is special for their souls ascent to the heights of pure happiness – the center of humanity.

Because of this, it is impossible to ignore any movement when we come to clarify the spiritual power of K’nesses Yisrael, the bride, that is combined from all varieties.
they give nutrients to the entire world, [they] elevate it and sanctify it. Israel in its role as the special nation, is blessed in the depth of its holiness and its divine aspirations, effects on the entire breadth of the nations, to make pleasant the national soul of every nation, and to bring all the nations to more exalted and elevated state...

11) War

All nations develop and emerge into actuality through their natural movements. Wars deepen the unique characteristics of each nation, until its form is manifest and emerges into actuality in completion of the details of its deepness. Israel is the general lens of all of the nations of the world, and as long as there is a nation in the world that has not yet completely been actualized, there is a dimness corresponding to it in the absorbed light of K’nesses Yisrael. Therefore, whenever kingdoms attack each other, unique images emerge to perfect the nations, and therefore a power of perfection will be born in K’nesses Yisrael and it waits for the footsteps of Mashiach to come and appear speedily in our day.
Speaking for myself, I am far from totally identifying with the official Zionist ideology. I have the privilege of being regarded in America as a bit odd for being a Zionist, and in Eretz Yisrael as being a little odd (at least within our world) for being suspect as not sufficiently Zionist. But, be that as it may, I would not go the full route with Rav Kook; I say freely that there are passages in which he writes of the importance of the state, its accomplishments and achievements, which bewilder me.

I was travelling not long ago with a Member of Knesset who is identified with Gush Emunim. He read a sentence to me, the general tenor of which was that the “ultimate happiness of man” is somehow the attainment of the state. He asked what I thought of this sentence. I answered, “I think it’s terrible.” We began discussing this further, and he let me in on the secret: this is a sentence from the latter parts of Rav Kook’s Orot. As it turned out, this pronouncement was qualified in the very next line. First Rav Kook wrote that in secular, non-Jewish countries, the state is just a tool, but the state of Klal Yisrael becomes an end in itself, a sort of beatitude. In the next sentence, he said that as a result of the state, malkhut Shamayim, the kingship of God—which is the true “ultimate happiness of man”—is realized. Apparently, there are two levels of man’s ultimate happiness.

Nevertheless, I do not share his assessment of the extent of the state’s significance. I have reservations about the degree of emphasis which his disciples, his son among others, have assigned to the gemara in Sanhedrin (98a) which states that the clearest harbinger of the End
of Days is when trees bloom and blossom in *Eretz Yisrael*. I also feel that there is there some excess in not only validating, but evaluating the importance of what, after all, are at most geopolitical or socio-economic considerations.

But this is a question of degree. Surely, the basic awareness of what *malkhut Yisrael*, Jewish sovereignty, means—even in its very, very imperfect state—is part of my own being and something which I think needs to animate any person with historical vision and spiritual sensibility. That which relates to *Eretz Yisrael* and to the State of Israel should, for *spiritual* reasons, be close to our heart.
The state is not the highest happiness of man. This can be said regarding a regular state that does not exceed the value of a large group of mutual responsibility – in which a multitude of ideals that are the crown of human life remain hovering above it, but do not touch it.

This is not the case regarding a state whose basis is idealism, which has the highest ideals that are indeed the highest happiness of man, etched into its essence.

This state is in truth the highest rung in the ladder of happiness, and this state is our state, the state of Israel, the foundation of the throne of Hashem in this world, whose entire desire is that Hashem should be one and his name one, that this is in truth the highest happiness. It is true, that this exalted happiness needs a long explanation in order to raise its light in the days of darkness, but not because of this will it stop being the highest happiness that exists.

The relationship between K’nesses Yisrael and its individuals is different than the relationship between all national groups to their individuals. All national groups give to their individuals just the external side of their essence, but the inner essence is drawn from the soul of everything, from the “soul of God” without the means of the group, because the group is not a divine unit which has the divine purpose resting within it.
This is not so regarding Israel. The individual souls draw from the source of all life through the treasury of the group, and the group gives the soul to the individuals. If one would imagine breaking from the nation, then it is necessary for him to separate his soul from the source of its life. Therefore, great is the need that each individual has for the nation and he constantly sacrifices to not be ripped asunder from the nation, because the soul and its own self perfection demand this of him.

4) The Binding force of the Nation

The unique outlook of Israel is what makes it a single unit in the world and this outlook is connected with the renewal of the world through the presentation of the Torah – In the beginning God created the heavens and the earth.

This unique outlook engenders all of the practical mitzvos and also the excellent national separation, and the need for the Land of Israel as a unique land for the nation, to expand its spirit without disturbance and with receiving all of the help from all of the characteristics that are natural to the air of the land. This unique outlook is a shield before assimilation and it completes its work when it becomes actualized in Torah and practical mitzvos, that through this the Jewish soul is preserved from rotting.

The advantage of the Jewish recognition of God from the general philosophic recognition of God is set in the internal demand of increasing divine greatness that is continuously demanded from the soul in each moment. This ascent is a uniquely Jewish characteristic.

5) Cleaving to the Nation

When a person sets his heart and mind to cleave to the divine light that shines in K’nesses Yisrael in its generality, in all of the souls and all of the generations from beginning to end.
end, he cleaves through this with the divine light that resides in the general “shiur haKomah” of humankind in general of which K’nesses Yisrael is the center and most concentrated form.

And through this he also cleaves to the divine light that is revealed in all of existence that is most concentrated in the higher elements of the soul of mankind, and then through this he connects his mind with cleaving to God who is above all of reality and his soul is filled with vitality full of holiness, splendor, greatness and strength, and with the additions to his power he increases the power of the general K’nesses Yisrael because he is part of it and then automatically he adds power to the “stature of man” and all the worlds...

6) Jewishness

The desire to be entirely swallowed in the spirit of Israel needs to be strengthened. To think Jewishness. To feel Jewishness. To live a Jewish life, to see the joy of Israel, this is the deep, high and wide goal that is filled with living dew of holiness... the thirst for the spirit of the nation is a thirst for Hashem, for the light of Torah, for straightness, for wisdom and for all good.

7) Teshuva to the Nation

The soul of K’nesses Yisrael is absolute justice, that in its actualization it includes all of the good practical morality. Therefore, any moral deficiency that an individual Jew acts on, weakens his connection with the soul of the nation as a whole. The first and most basic Teshuva is to connect with the nation in its soul, and with it, it is necessary to fix all of the practical paths according to...
the essential content of the soul of the nation.

8) Love of Jews

Love of Jews needs sustenance. It is not similar to the natural love of other nations that is found amongst its individuals. The basis of each nation is in the natural need for life and community, the filling of natural desires that are easier accomplished through a group that has strong connections to each other and this desire doesn’t need to be aroused through learned or educational means.

But the connection of K’nesses Yisrael is built more on shared spiritual aspirations that themselves need a lot of cultivation and spiritual strengthening in the hearts of each individual and certainly in the life of the community as a whole.

9) The Individual’s Nourishment

The true relationship of each individual Jew to K’nesses Yisrael in the full spiritual sense, that encompasses all of moral, spiritual and natural life needs constant nourishment, more than what is necessary for a member of a natural nation to connect with his nation. The natural tendencies do not need as much strengthening as the moral tendencies that need constant cultivation in study and action. Therefore, the nations, whose national basis is directed towards the filling of natural tendencies, whenever they exist they influence their individuals without a need for special nourishment.

In Israel, very great is the connection regarding moral and idealistic notions that are shared by the nation as a whole. Just as spiritual tendencies require in each individual constant cultivation, so they should not be lowered and be blurred from their form, it is certainly the case that the relationship that the individual has with the
Community as a whole needs constant nourishment.

The best form of nourishment is the study of Torah in all of its forms, which also includes the study of history in all of its completion, and the fulfillment of mitzvos with deep faith that is lit with the light of knowledge and a clear recognition.

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<th>10) Torah and Mitzvos</th>
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<td>The more a person studies Torah and performs mitzvos he connects with K'nesses Yisrael and feels in himself the soul of the entire community in its supernal elevated form. He feels with all of his essence the pain of K'nesses Yisrael in its degradation, and derives pleasure from the eternal joy that is in its future and becomes glorified with a deep and internal recognition in the supernal Divine glory. And at each occasion of the holidays of joy and at the changing of the times with days and months he is entirely encompassed and filled with vigor of the joy...</td>
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<th>11) The National Obligation to Believe</th>
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| Therefore, since there is no other nation in the world for whom the proclamation of the Name of Hashem in the world as the God of the world and the Keeper of the Covenant and Kindness and all of the other ways of Hashem, is the essence of its national life and a special condition in its revival in its land and the establishment of its sovereignty, there are also conditions that the nations cannot exist without these great ideas...  

Therefore, one who causes through his opinions, and certainly through his actions, a weakness to the idea that gives life to the nation, is a national sinner for whom forgiveness is an iniquity... |
The Breadth of the Nation

Just as the idea of the personal soul is revealed in the form of the body, in its makeup and detailed structure, so too the general idea of the nation is revealed only in all of the details of its treasury, in its faith, in its wisdom, in its language, in its land, in its hopes, and in all of its customs. And these themselves are the factors that provide it with the most courage and life, as much as they are beloved and become more accustomed in the desires of the heart and the paths of life.

Language

The language, because it flows from the spirit of the nation, acts to properly set the seal of the nation through its strengthening and its dominion in life and in literature. For this is proper – when the branches grow they increase the strength of the root and trunk as they require of them to influence them with life and moistness.

From this we consider all that is influenced from the general spirit of the nation, that all that expands further, it further pulls up the foundation of the nation and strengthens its essence, until we easily come to the relationship between Torah and its branches with Israel.

All of the details of the Torah, the close ones and far ones, the practical ones and the theoretical ones, are created from the spirit of the nation just as through it.
[this spirit] prophecy was revealed and all of the higher revelations and all higher and exact thoughts, all this is dependent on the level of K’nesses Yisrael in the revelation of its spirit and fruits.

Therefore, the strength and the existence of the nation, and its drawing of splendidous life, are dependent on growing these branches. The inner thoughts are more connected to the spirit of the nation than the language. If we openly affirm that the effects of the language continuously effects the spirit of the nation from which it is drawn, then it is certainly true that the inner fruits of the nation’s spirit, which are the thoughts, ideas, actions, and opinions – that the national revival should make them all the more precious and worthy of keeping.
### Section 16 – Sinners of Israel

#### 1) The Level of the Jew

In each and every Jew, from great to small, the living divine light in its glorious holiness burns and shines – “he who slaps the jaw of a Jew it is as if he slapped the jaw of the Shechina as it says ‘...’” The imagination that sees in the appearance of each Jew the adapted appearance of Hashem is a derivation of the prophetic spark that exists because of Israel.

#### 2) Love of Jews

Love of Jews is a derivation of the faith in the divine light of K’nesses Yisrael which is for it [K’nesses Yisrael] an inherent treasure that should not move from it with all the passing of time.

This elevated love and its cause which is the faith in the Divine source of [the nation], need to be even more aroused in the hearts of people of spirit and heart in a time that trampling of the holy and degradation of
religion see strength and vigor – to discern that even with all of this, the power of Israel is great and mighty to its God, to gaze at the inner light that pierces the spirit of the community, and that rests also in each and every individual Jew in a revealed or hidden way, even in a soul that is very ‘retreated’ that veered much from the path of Hashem.

The revelation that the Tzadik reveals, who loves the essence of the nation with all of the strength of his life, the divine good that is hidden inside of it, acts for good on the person who is involved with this true defense, to elevate it from the lowliness of coarse and limited life. This act returns in a mystical way on the general nation and its details, to enter into them a power that arouses grace and divine kindness that will open for them a path to Teshuvah of love.

The nefesh of the sinners of Israel in the Ikvsa of Mashiach, those that connect with love to the matters of Klal Yisrael, to Eretz Yisrael and to the revival of the nation, is more corrected than the nefesh of believers who do not have the advantage of the feeling towards the good of the community and the building of the nation and the land.

But the ru’ach is much more corrected by the fearers of Hashem and the observers of the Torah and Mitzvos, even though the inherent feeling towards acting in the matters of Klal Yisrael is still not strong with them as it is by these whom the wayward ru’ach in them dirties their heart to the point that they connect with foreign ideas that veer away from the path of Hashem.

בשומנו הוא ג”כ בכל נפש פרטית שבישראל בגלוי או בסתר, גם בנפש הנסוגה מאד, אשר סרה מדרך ד”. הגילוי שמגלה הצדיק,ший איבד את עניניו של האומה ובו יצאו כל 운טיביו. את נפש האלוף הצופר,Modificar את הא בלבד, לזרום עלhetto עם חוש גופני ב’esfer חיות והצומח, ולקרום על מתכון חיות וممושך מתכון חיות וممושך. גורניית園 השפה הנותרת, באורה סולי על כללות האומה.fromCharCode(0)+ vmax_course, שבחים בשם ומדור של חסידנות, lifes סולם天堂 אריה להשובה מהמה.
and actions that contaminate the body and prevent the light of ru’ach from being fixed, and then even the nefesh hurts from their blemishes.

The correction will come through the light of Mashiach and will be helped by the spreading of the secrets of kabbalah and the revelation of the light of the Divine Wisdom, in all of its forms that are supposed to be revealed, that they will make Israel into one bond, and nefesh of the God fearers will be fixed through the nefesh of the sinners that are good and complete in relation with matters of the community and the material hopes and spiritual aspirations that can be sensed with regular human senses. And the ru’ach of the sinners will be corrected through the influence of the God fearers and the great of faith and then Israel will be ready for redemption.

The elevated tzadikim, the masters of souls, they will be the pipes that unite, that through them the sheffa of light of the nefesh will pass from left to right and the sheffa of the light of the ru’ach will pass from right to left and the joy will be great.

4) The Dregs

Just as it is impossible to have wine without dregs, so too it is impossible for a world to not have wicked people. And just as the dregs preserve the wine and keep it, so too the coarse will of the wicked cause a standing for flowing of the life of the beinonim and tzadikim.

When the dregs decrease and the wine stands without the dregs, it is in danger of ruination and spoilage. The exile weakened the life force of the nation and our dregs were greatly decreased, until there was a danger for the existence of the nation due to its lack of coarse life that is bound with animalism and the ground, and its being submerged in materialism. The existence in the exile is a crushed existence, and this weakened existence, which is more absence than existence, was possible to continue for a period of rime without the dregs as was necessary.

But, with the elongated time, the strength is already gone.
and the inherent existence claims its role, and the return of Israel to its land for its inherent existence is a necessary event, and its existence creates dregs: the bearers of wickedness and the chutzpah of the Ikvsa of Mashiach that will startle all hearts to memory.

These are the murkier sides of, through which clear and joyful existence can happen through them, and the end of the process is this: the sinking of the dregs to the bottom of the barrel – the lowering of the forces of evil into the depths of life, and then all dangerous and painful sides of them will be neutralized.

But, in the process of creation, when they go together with the wine and the life of the nation and its spirit awakens, they dirty it and the hearts scream at the sight of the fermentation, and the heart will rest and become serene only with the vision of the future, that is making its path with the amazingness of the Perfect of Knowledge “who gives pure from impure, is it not the One.”

5) Ma’amrei HaReiyah, pg. 523
I testify about myself with the heavens and the earth that my love is great, really with all of my heart and all of my
soul, to all of our nation, with their smaller units and divisions, because I believe with complete faith that each of them is a unique limb in the holy and wondrous “shiur HaKomah” which is K’nesses Yisrael in its fullest sense...

It is completely clear to me that even from the conflicting factions an everlasting building will be built through the counsel of Hashem. That from it will be the basis for our redemption.

Only the truth in its purity is what enlightens my eyes and supports my heart, that I should give my poor strength to save the one being taken to be executed without a basis to his guilt. And that I am entirely pierced by the recognition from my conscience that the accused is entirely innocent from any crime or suspicion of murder.

And even without this we have detailed knowledge of the events and that the accused is innocent of any guilt...

In each group and each movement there are definitely things with which I cannot agree, but all this will not cause that my love that is filled with flames burning inside of me for our holy nation with all of its parts, will be
diminished even a hairsbreadth... all of them I love without boundaries... 
Avraham Yitzhak HaKohen Kook

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<th>אברם יצחק הכהן קוק</th>
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<td>6) Yosef Chaim Brenner, 3:324</td>
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| And we should grant our Rabbi Avraham Yitzhak HaKohen that after all of his confused directives and his crumbling visions that they are all only the result of a soul split into two (despite his outward optimism, that [his soul] is in the world of light) and after all of his mysterious prophecies and his desire for the “revival” he concludes with the pasuk “and a tzadik will live with his faith.” True! This we hear and this we understand, the community of Yafo...

But in “Nir” we feel at times that its writers, and especially in the lines written by Rav Kook, that we are having a correspondence with a stormy soul – crashing – that is in the midst of storm that is crashing the waves.

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<th>7) Segulah</th>
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| There are two main items that together build the sanctity of Israel and the divine connection with them. One is “segula” meaning to say the nature of holiness that is in the soul of Israel as an inheritance from the Avos...

The segulah is a holy inner force that is placed in the nature of the soul by the will of Hashem, just as the nature of any other thing in existence that cannot change.

The second is the matter of choice, and it is dependent on good deeds and Torah study. The matter of segulah is incalculably greater and holier than the part that is dependent on choice. But,
the covenant is made that the inner segulah will not be revealed in this age, except according to the amount that the choice assists its revelation, therefore all is dependent on the majority of actions and the holiness of faith and Torah study.

And Hashem, who acts with kindness in all generations, organizes the groups of souls that need to appear in the world: at times the power of choice is strengthened and the power of the segulah stands in hiding and is not recognized, and at times the power of segulah is strengthened and the power of choice stands in a hidden place.

The main aspect of the covenant with the Avos that it will not stop, even with the merit of the Avos is finished, comes from the side of the power of segulah, and in the times prior to Mashiach the power of segulah is strengthened very much which is the content of “He who remembers the kindness of the Avos and brings a redeemer to their children for the sake of his name with love” meaning to say, not because of the choices that it comes because of the good deeds of their children and because of their teshuvah, but rather, for the sake of his name that is revealed through remembering the kindness of the Avos.

But at times, the darkness is so strengthened that blocks the appearance of even the segulah, but this is impossible except for one who comes to the middah of chas v’shalom hating Israel and seeking bad for themin practice and in one’s heart, like the “minim” as the Rambam explains in Hilchos tefilah, that they would cause distress to Israel, and even this was difficult for the Chcohamim to establish...

In our generation, there has been an increase in the souls that even though they are very low from the perspective of choice, and therefore they reach evil actions and bad thoughts, may Hashem protect us, nevertheless, the light of segulah shines in them and therefore they love very much K’lal Yisrael and desire Eretz Yisrael...
1) The Written Torah

We receive the Written Torah through the most elevated and most encompassing image of our souls. We sense from it the shining of the glorious and general, living light of all of existence. We float next to it, above all logic and rational thought, we feel the higher spirit of God hovering over us, touching but not touching, it flies on the surface of our lives, above them, and shines on them with its light.

The shining light, sparkling and piercing everything, under all of the heavens it rests. Not the spirit of the nation gave birth to this great light – the spirit of God, creator of all, created it, this living Torah is the foundation of all of the world.

In the Oral Torah we go down already to life. We feel that we are receiving the upper light in the second pipe in our soul, in the pipe that is closer to practical life. We feel that the spirit of the nation, that is connected as a flame to a coal, with the light of the True Torah, it caused with its unique nature, that the Oral Torah should be created in its unique nature.
This Torah of man is certainly included in Torah of Hashem – It is also Torah of Hashem. The discerning eye of the gazer with the clear lens, he who is the most faithful in the household of Hashem, it is impossible that from it [the eye] this flowing of life will be hidden in all of its developments. Even what the trained student will in the future innovate – it was all said to Moshe at Sinai. These two lights create a complete world, that heaven and land kiss in it.

2) The Heavens

The Written Torah is associated with the heavens. Meaning to say, the beginning of the general guidance of the generality of the Torah and the innovative path that comes from all mitzvos was not able to be revealed from the divine spiritual force that is revealed in the nation, but only from something that is above it.

Only the upper soul that ascended to the divine heights with utmost clarity to the degree that the nation as a whole was as of yet unable to reach there, it [that soul] was able to reveal the light of the Written Torah in the world. “And Moshe went to God.”

However, after the seal of God was set into the nation and it acquired for itself a new nature, then it gave birth to the expansive branches, as appendixes to the divine source. And there is not wonder that the great spirit of the nation that goes and is influenced from the divine source and everything is seen and manifest in the higher divine side – the heavenly side ...

3) The Sequence of the Spiritual

Regarding the spirit - elevated contents are revealed with a sudden revelation without a systematic order and without a revelation of causation. Afterwards comes the mind and clarifies, it organizes the branches of
knowledge to their categories, and researches the matters with connection to their causes. And a sage is better than a prophet, the weak ones fight and afterwards the strong ones win the war.

4) The Spirit of Prophecy

Every time that the hearts beats a truly spiritual beat, every time that a new and noble idea is born, we listen, like the sound of an angel knocking, tapping on the doors of our souls, seeking that we open for it a door, so that it will appear to us in its entire gloriousness.

And the more that we meet it with a freer spirit, with a purer hear, with a stronger feeling, with a more internal and serious desire for the love of the most exalted, the most honored and elevated - so too will a multitude of noble souls appear to us, and shine as they enlighten our darkness.

And our dealings with the objective spiritual world will continue and become more holy, and our relationship with it will get stronger, and this habit will act on us to make us calm, with serenity and clarity of mind, and the ability for revelations, the remnant of the great glory of prophecy, will begin to pump us and will bring us into its healing wings....
Each person will picture for himself with truth and wholesomeness what his soul shows him, he will bring forth from his spiritual understanding the potential to actuality without lying lips. And from these sparks, great torches will gather. And they will light up the entire world with their honor, from these portions of inner truth the great truth will appear.

Eretz Yisrael, is the place of prophecy, and there is an impression of the flow of prophecy even on the method of learning... that “the air of Eretz Yisrael makes one wise...” And the discipline of prophecy, which is the basis for the discipline of aggadah, which is the inner side of the roots of the Torah, acted in Eretz Yisrael more than in Bavel, which is not fitting for prophecy, as the Gemara says “Our teacher was fitting for prophecy, but Bavel caused him [not to have it].

Prophecy and ru’ach ha-kodesh come, with the word of...
Hashem, to the inside of a person and from inside himself it flows to what is pertinent to the rest of the world. And similar to this is agadta that flows from the soul of a person, and then also organizes its matters in relation to the outer world.

But, Torah, that comes from the upper truth that does not have a difference between the inside of the person and the world as a whole. From above to below all is glanced and known. Mouth to mouth I will speak with him, and with vision and not riddles, and the image of Hashem he will see.”

Only this form of prophecy could give the Torah. And therefore, Torah is above all prophecy and Torah sages are better than prophets, from the perspective of the upper content from which they draw their spiritual lives...

And in truth this is a great distress of the exile. The generation needs to be armored with strength, the gedolei torah, bearers of tradition, masters of halacha who will not be missing the force of agadah, and the orientations towards the flowing of ru’ach hakodesh and the splendor of the appearance of receiving of prophecy. They will strengthen the power of Israel, to prepare it for redemption, to elevate the Torah through the prophecy and ru’ach hakodesh, and halacha, its observance and learning through agadta and mussar.

And through this the pride of Israel will return to its place, and the footsteps of redemption will be heard in the world, and the sleeping spirit of Israel will return to its power, armed with all good, with all of the flowing of the spiritual and practical wealth, crowned with the crown of prophecy, ruach hakodesh, mussar and philosophy...
### 7) The Power of the Hidden

The higher thoughts suck from a distance, they are described in a hidden fashion, without knowing, with no description. The inner desire is solely to them. And from cleaving to their treasury, all describable thoughts are blessed, that through them wisdom and science comes to the world, in all of their more expansive rivers.

And when a person feels for himself an impoverishment of knowledge, and a reduction of spiritual growth, he should immediately run to this hidden spring, he should dwell in the shadow of Hashem, he should drink for his thirst from the deep wells of the great and wise of heart.

He should learn even though he doesn’t know what it is saying, and from the smell of the upper waters he will blossom and his spiritual strength will return to him. He will see with experience that when he returns after his toil in lifting his mind to the distance, and [returns to] the closer level, that there measured logic and the normal rational situation with all of its branches rules, he will see that the blessing of Hashem returns to him and he will be as an increasing spring and as a river that doesn’t stop. Because the source of blessing is in a hidden place, in the secret of the hiddenness. The blessing is only found in something that is hidden from the eyes...

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### 8) When to Learn the Secrets

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When is it good to learn the secrets of the Torah? When the inner desire for closeness to Hashem is strong, ascending and increasing until it does not give rest to the soul and does not satiate its desire except through the most spiritual and holiest content in the world, except through the inner logic that speaks of the secrets of the world. This is the attribute of Torah Lishma, that through this we are taught that anyone who is involved in Torah Lishmah is elevated.

9) Kabbalah and Ikv’sa of Mashiach

Without the chutzpa of Ikv’sa Di-Mishicha, it would be impossible to explain the secrets of the Torah with complete openness. Only through the thickening of the feelings through the chutzpah of Ikv’sa Di-Mishicha is it possible to receive the very elevated flashes of knowledge and in the end everything will return to complete correction.
Section 18 – Torah Sheba’al Peh

This book is dedicated to the students, to teach them the words of our rabbis, to inform them of the words of our sages and our teachers, and to make it a shield for the Torah.

The introduction of Rabbi... and his death, he had already conveyed to Yehoshua the meanings that were given to him, and he worked with them, and all that he learned from him is so.

One of the elders does not argue, nor does there fall a dispute among them, and whatever they did not hear from the prophet... we learn in them the law in the ways of understanding in the thirteen matters that were given to him at Sinai, and these are the matters of the Torah that are required by them.

And all those matters that were learned there are disputes among them, and in this dispute, we go after the majority, as the Scripture after the majority to incline.
1) Kohen and Judge

In the pasuk “when a matter is hidden from you in judgment” there is a double language “and you will come to the Kohanim the Leviim and to the judge who is at that time.” And if the methodology of searching in the Torah was the same for both the kohen and the judge there would be no need to specify them.

The detailed laws of the Torah are possible to be decided based on the general spirit of the Torah, through the power of the reasons of the Torah that are fitting for the general morality of the Torah.

It is possible also to analyze the details from the general principles through the method of detailed learning to discern matter from matter without a need to look at the general power, for the general strength is gathered in the details. It is understandable that in order to discern the details based on the general spirit of the Torah the posek needs to be a person of great wisdom that he will be able to understand those great things that the principles of the Torah are based on them, and one who is lower than this level will be able only to reach the level of deciding halachos based on the possibilities within the details of the halachos.

This is the difference between the kohen and the judge. The
kohen is a man in whom the spirit of God is within, the kohen gadol is fitting to speak with ruach ha-kodesh, he can explain the details of the Torah based on the main principles.

The judge cannot reach this level. But he will compare matter to matter and through the known details he will clarify the law regarding unknown matters in religion and law.

And we are commanded to listen to both of them as per the status of the generation. When Israel lived in alone in its land, it would find more of its desires if there would be an increase in teachers of Torah based on the method of kehunah to explain the details of halachos in the outlook of the general spirit of the Torah and to explain the reasons of the laws in a clear and explicit way.

The fear that one would err on this great path, as the reasons of the Torah are paths of great value and one who comes to act based on them in details is in danger of stumbling, does not hold true as long as there is a safe and confident center for the country in matters of Torah – the High Court, that from there Torah would emerge – from the Place that Hashem will choose.

However, when the danger of exile is seen by the eye of our people. Then it is impossible for the details to be decided based on the main and foundational principles of the Torah with their hidden reasons for if there is no safe center then there is danger that chalilah, a breaking of the Torah will emerge from this, for each teacher will explain the Torah based on its foundational principles and in truth there are very few who are able to come to this level. Therefore, the method of p’shat spread, that is understandable as the extracting of the details from the general rules based on the details themselves, in the method of the Middos of drashos. Therefore, from the time of Moshe to Ezra, as long as the script did not change...

2) Ru‘ach HaKodesh and Halacha

Regarding the value of prophecy and ru‘ach hakodesh for the seeking of practical halacha – despite the opinion of the Rambam that prophecy has no content of Torah [halacha], the Ge’onim have only a single path: Torah, Nevi‘im Kesuvim,
Sofrim and further.

The foundation of Torah she-ba’al Peh according to his approach is the consent of the people from the holiness of the Torah and therefore its source is the High Court in the Lishkas HaGazis and the flowing of ru’ach hakodesh cannot help determine the halacha – this is the role for them [the Ge’onim] of the special ru’ach ha-kodesh of Israel that determines the halacha and establishes it for posterity, “and the place that Hashem will choose” determines the with its inherent sanctity...

3) Details and Principles

In every word of Torah, in every matter of detailed halacha, the supernal and infinite light shines. The absolute divine morality is squeezed from every particular rule.

To the gazer, to the one who accustoms his soul with the shining of the light, in each halachik matter is revealed its inner essence and content that is filled from the world of shining and light until upon each and every haalcha and chapter it is possible to expand to a new song, a full song.

And this song continues and spills also onto all of the details of halacha, on all of the directions of its give and take, until a pleasurable and delightful songful explanation can spread over the entire Torah, even on the practical halachik Torah, besides that which spreads
on the aggadah that shines with bright spiritual light...

4) Details and Rav Kook

How much do the exacting halachik details and pilpul make my spirit murky at times – that which aspires for greatness and generality!

However, I need to become strong and prepare myself properly, that I will be fitting also for the clarification of halacha, and at times also regular pilpul, because in the end of the day a person should not change from the custom of the place, and it is proper to not be awake among the sleeping or asleep among the living. And when we accept any limitation based on normalcy, comes a spiritual expansion to the soul from the great idea that is embedded in normalcy that fixes the general society of people.

5) Shemonah Kevatzim 6:79

http://www.ravkook.net/to-know-each-of-your-secrets.html

Being by nature a person of aggadah and of mysticism, I have no need to look with envy upon the portions of halachah and the revealed Torah.

Nevertheless, I am also summoned and obligated learn those areas of the Torah, for it is not without cause that Hashem graced me with ability to study them as well.

But I must know my measure, so that I will grow depressed regarding the slightness of my portion in revealed matters (even though in aggadah and in the hidden I am [also] very poor and impoverished).

I must remain firm, because the cause of this imperfection of mine is that a multiplicity of areas constantly draws me in every direction, so it is my nature to taste a little of each matter. So if I am weak in the revealed Torah and halachot, that is caused by my inner attraction to aggadah and the hidden.

This phenomenon of my capacity is particularly apparent at a time of settled but unrehearsed speech with people who are qualified for such discussion, as well as at every moment that my spirit is awakened. Then I find within myself a hidden treasure, which must be my...
consolation even in a time of concealment and great darkness.

“When I sit in darkness, Hashem is my light.”
Section 19 – Evolution of Halacha

1) Igrot HaReiyah 1, letter 91
http://vbm-torah.org/archive/igrot/24igrot.htm

Regarding the number of years since creation, in regard to the calculations of modern geologists:[3] It has long been an accepted concept, noted by all of the early Kabbalists, that there were many eras that preceded our own, as the midrash states, “He created worlds and destroyed them”[4] and the Zohar writes that there were types of men different from Adam, who is described in the Torah.[5] But one must contemplate well the deep allegories, which demand extensive explanation. Modern research tells us that eras of creations – including man – have been discovered, but that there was no mass destruction between these eras. But these are assumptions that are up in the air, with no conclusive proof, and one need not be concerned with them.[6]

But in truth, we do not need all of this. For even if it was
conclusively proven that creation took place through development of species, there would be no contradiction [with the Torah]. For we count according to the simple explanation of the words of the Torah, which is more relevant to us than other sources, which are of little value for us. And the Torah certainly concealed the story of Creation and spoke in hints and allegories. All know that Creation is one of the secrets of the Torah;[7] if we were to understand the matter according to the literal meaning, what secret would there be here? The midrash already states: “To recount the power of Creation to flesh and blood is impossible; the Torah therefore concealed the matter with the words, ‘In the beginning, God created.’”[8]

The main point is the conclusion that emerges from the discussion – to know God and true moral life. Ha-Kadosh Barukh Hu gives His spirit over to the prophets only to a certain degree[9] – which is constriction – for specifically when these great matters are placed in these particular images can man draw from them, with his efforts, their most beneficial and lofty aspects. And “the light of yakrut ve-kifa’on” [which Zekharia says will be no longer in the end of days] are the secrets of the Torah, for in this world they are unknowable, but in the future they will be clear.[10] Only He can reveal the details of the matter.

2) Eder HaYakar pg. 42-43

This we see as very evident. For example, any knowledgeable person knows that the existence of faith, in its general sense of knowledge of God, or in the sense of the sanctity of Torah and mitzvos, is not dependent on physics or geology.

And in general, the general sense of the revealed aspects of Torah are only related to the knowledge of God and morality, and their branches in life and actuality, in the life of the individual, the nation and the world, that in truth this knowledge is the crown of all of life and the foundation of
everything and includes everything. But to the forms of researched knowledge, which are small sparks when compared with the general knowledge of God and the sanctity of life. There is no difference, for example, in relation to the Torah, between the opinions of Ptolemy, Copernicus and Galileo and further and further, and also from the newest theories that exist and that can develop, and all of the opinions that pass through the realm of research from time to time.

It is already very famous that prophecy takes parables for the sake of guiding mankind, based on what is known in the language of people in that time, to make it understandable to what it can hear in the present, “a time and a judgment the wise heart will know.” As the Rambam explains... and the simple sense of the Yerushalmi at the end of Ta’anis...

And the truth of the depths of the Torah is even more exalted than this, because the human pictures that exist in relation to the true reality certainly also has a special process in the development of man in his morality and the other elevated values. Each generation based on its images it continues and changes, to make everything fitting for the goal of the general good and the kindness of Hashem is eternal, and the inner concept which is pure knowledge of God and moral actions and thoughts is what exists forever, “the people have withered, the grass has withered, but the word of our God will exist forever.”
And, similarly, when Assyriology entered the world, it raised doubts in people’s hearts through the similarities that it found, according to its baseless conjectures, between our holy Torah and what is found in the cuneiform inscriptions, with respect to doctrines, morals, and practices. Do these doubts have even the slightest rational basis? Is it not well known that among the ancients there were those who recognized God, prophets and spiritual giants, such as Metushelach, Chanokh, Shem and Ever, and the like? Is it possible that they had no effect on the members of their generations?

Even though their achievements do not compare with those of Avraham Avinu, how could their influence have left no impression whatsoever upon their generations? **Surely [their teachings] must have resembled those that are found in the Torah!**

As for the similarity regarding practices, surely already in the days of Rambam, and before him in the words of Chazal, it was well-known that prophesy operates upon man’s nature. For man’s natural inclinations must be raised through Divine guidance, for the mitzvot were only given for the purpose of refining men through them. Therefore, anything that found a place in the nation and the world prior to the giving of the Torah, as long as it had a moral foundation and could be elevated to an eternal moral height, was retained in God's
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And in the clearest outlook it is the foundation for the good cultural consciousness that is found in the depths of human nature, such that "This is the book of the generations of man" embraces the entire Torah. It is a principle even greater than the principle of "And you shall love your neighbor as yourself," as stated by Rabbi Akiva.

It is fitting that these and similar ideas should enter the hearts of all those who immediately understand things. Then there would be no room whatsoever for fraudulent heresy to spread in the world and grow strong through such events.

4) War

And the matters of war, it was impossible that at a time when all of the neighbors were literally wolves of the evening, that just Israel would not fight, that then they would have gathered together and destroy, Chas Vi-Shalom, their remnant. Just the opposite – it was necessary to instill fear on the barbarians through acting cruelly, but with a hope to bring humanity to what it must be, but not to press the time...

And it is understandable that nevertheless the matter was in the hands of the Court to see the moral situation of that idolatry and not all of the matters were identical, and in our many sins the matters have not been explained to us to their details because of the minimal practical use from the time we lost our national strength, until Hashem will return to us the crown of our splendor, speedily in our days.
5) Morality and Law

You said that according to my worlds the Torah continues and develops. Chas Vi-Chalilah! I never said such a thing. The concept of development, as it is understood by the people, is an event of a new entity which brings lack of seriousness.

What I say, is that the supernatural knowledge that scour all actions from beginning to end is what causes all of human history. It is the truth of accepting the sovereignty of heaven that all causations that cause understanding and emotions that lead to each generation making the proper decisions were prepared in advance.

Therefore, it is impossible for the truth of Torah to be revealed except when the nation of Hashem is entirely on its land, built with all of its spiritual and material corrections together, that then Torah She-ba’al peh will return to its strength according to the understanding of the High Court that sits in the place that Hashem will choose to deal with matters too difficult for lower courts to judge. At that time we may be certain that any new interpretation will be crowned with all might and holiness, because Israel is holy to the Lord.

And if a question arises about some law of the Torah, which ethical notions indicate should be understood in a different way, then truly, if the Great Court decides that this law pertains only to conditions which no longer exist, a source in the Torah will certainly be found for it.

The conjunction of events with the power of the courts and interpretation of the Torah is not a coincidence. They are rather signs of the light of the Torah and the truth of the Torah’s oral law, for we are obligated to accept [the rulings] of the judge that will be in those days, and this is not a deleterious “development.”

But whoever wishes to judge in these times – when we are poor and our economic life is not ordered as it would be were the state of the nation in its proper form, according to the same exalted requirements, “it is ready for those whose foot slips.” God save us from this view.
And every matter of present, past, and so on, which I always mention in the relation of [practical] deeds to the general principles of the Torah, all applies to the picture of the life of our nation and the land of our desire in its perfection, when our prince shall be our own and our ruler shall be from our midst, our palace restored and our judges and advisors as in earliest times, and the land of glory planted with the ingathering of all of her children to her. Then all that goes forth from the spring of the house of the Lord will be holy to the Lord.

But in the time of darkness and decline, though there is still no restrain on a person behaving according to his most refined emotions, when he intends to uplift his soul and bring it close to the light of truth and justice, which is the light of god and his loving kindness, but this is not the guidance of the Torah but rather a measure of private ethics. If, therefore, its widening [application] damages the general good, as premature tendencies do, turning moral tendencies into things that cause damage to many people, any wise man and any benevolent person will understand that the loftiest and the most sacred obligation is to diminish the glory of his moral self according to his personal value, in order fully to support communal ethics, which is the foundation of eternal justice, as is written. “The people that walked in darkness have seen a brilliant light; on those who dwell in the land of the shadow of death, light has dawned.”

-chapters 3, 10, 12-13, 24, 29
Section 20 – Motivation to Learn

The matter of Torah Lishmah is for the sake of the Torah. For the existence of the wisdom is the will of Hashem that is in actuality, and there is no more desirable and elevated reality that is imaginable. The lacking is only from our perspective that since we are submerged in the body we do not recognize the greatness and elevation of this reality.

And the wisdom of Torah is the divine revelation according to his Will that relates to our service and learning. And anyone who learns Torah brings from potential to actuality the reality of this wisdom from the perspective of his own soul, and certainly the light that is made new from the connection of the Torah to this soul, similar to the light that is born from its connection to a different soul, and therefore he actually increases the Torah with his learning.

And since Hashem wants that Torah will be increased, the
proper path is that a person should learn out of love for the
great light that Hashem wants to be revealed, that is should
become ever increasingly greater. And certainly to
innovate in Torah, which is certainly the greatening of
Torah with a double light.

2) The Topics of Study

Each person needs to be involved in his own matters, in
that which he has regarding it preparation, and particularly
regarding matters of learning, that even though at times
through events there will be a situation in which it will be
difficult for a person to hold onto what his heart desires,
nevertheless he should be strong and not abandon what
particularly helps his spirit.

3) Personal Path

There are those that went out to bad culture [went off the
derech] because in the path of their study and their
spiritual completion they betrayed their unique individual
characteristics.

For one who is prepared for Aggadah, and the matters of
halacha are not according to his characteristics to be
studied in a constant fashion, and because he doesn’t
recognize to value his unique talents, he submerges himself
in the matters of halacha, as is normally done, and he feels
in his soul an opposition to these matters that he is
involved in, because the submersion is not in accordance
with his actual natural talents.

But if he will find his job and fill it, to be involved constantly
in that discipline of the Torah that is fitting to the
characteristics of his soul, then he would immediately
realize that the feeling of opposition comes to him when
he is learning halacha is not coming from some lacking in
the holy and necessary studies, but rather, because his
soul seeks a different discipline for its consistency in
Torah, and then he will remain faithful in an elevated way
to the holiness of the Torah and create wealth in the
discipline that is connected with him, and he will help those
that have strength in halacha to give them a taste of
aggadah.
However, since he does not recognize the source of his oppositional feelings in learning, and he is fighting his nature, immediately when some path of heresy opens before him, he breaks forth and becomes a hater of Torah and faith...

4) **Spiritual Nourishment**

Delight and joy are necessary things to accompany all spiritual involvement, only when a person has enjoyment and will be happy with the good deed, then he will be diligent to perform them... and increase them every day. Only then the spirit of the Shechina and the shine of its glory will rest on the person, for strength and joy are in His place...

For the sake of preserving this good taste, and the expansion of the soul of the person regarding his physical food, there is prepared in the world, from the kindness of the one who satiates all the living, the Will of Hashem, different and varied forms of food, that can alternate based on each individual, based on his situation, taste, based on his time, the time of day and the hour, and according to the seasons of the year and the duration of his life...

And the spiritual nourishment also has this rule: “A person should always study in a place that his heart desires, as the pasuk says “for the Torah of Hashem is his desire”.
Therefore, it is necessary that the entire plane of the expansion of Torah will be revealed before us in all of its breadth and all of the many disciplines, in order that we be able to direct the time and the orientation based on the inner desire to water our thirst in the corresponding value that is directed toward our inner orientations. In order that we do not only receive the knowledge and the practical guidance, but rather also the flowing of the blessings of life and peace of the pleasure and inner joy that they will expand our steps and elevate our spirits with the elevated strength of Torah, that only with all of this we will certainly be able to serve Hashem with joy and goodness of heart.

5) Motivation

And know further, that the vision of the forces developing for good and for light from the power of Torah needs to be analyzed, how much it is fitting for it to flow from the force of law and judgment and how much should flow specifically from goodness of heart and inner consent without any sting, even a moral sting. This is the basis that we constantly connect the covenant of the Avos to all of the main things – Bris of the Lands of Israel is connected from the strength of inheritance from the Avos, and Kabbalas HaTorah.
The Avos kept the Torah from an inner and free recognition, and this is advantage should not be lacking from the greater part of the moral realm, and this is this the basis for the hidden parts that from them stem the middos chasidus and the “beyond the letter of the law…”

6) The Central Yeshiva

The student who comes to be accepted needs to excel in his giving middos, an expert in at least a Seder of Gemara and be able to give and take in the research of halacha with straight logic. And it does not need to be stated that he needs to be an expert in Tanach, a general foundational knowledge and the content of each book and the details of its perakim.

The seder of limud in the Central, Universal Yeshiva in halacha will be as follows:

Bavli with Yerushalmi in each and every sugya...

Similarly, they will learn the principles of the Torah based on the Braissa of Rebbi Yishmael and the works of the Rishonim and Achronim that explain and expand the understanding of the Middos that the Torah is “darshined” with, with logic and straight thinking. Also in Aggadah, the Middos of Rebbi Elizer… with examples from the Midrash Aggadah with a spirit of holiness and purity, of deep faith, wide and strong... the research of haalcha, etc.

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and the depths of the sugyos will give the students intellectual nourishment, and the Midrashim and Aggadah will add for them spiritual and aesthetic nourishment....

And Tanach, they will learn the Yeshivah with understanding of the depth of p'shat and the knowledge of language and the holiness of the spirit, together with all of the facts that bring to researching the depth of the Torah...

The entire discipline of Jewish History, the wise of the generations and the history of the holy literature, they will learn based on the sources in Rishonim that are scatted in our treasuries...

The discipline of Eretz Yisrael, with all of its value regarding the halachos that are connected with the land, through the borders of the land...

The theoretical wisdom of Israel, such as the 5 basic books in researching our religion: Emunos Vi-De’os, Kuzari, Chovos HaLevavos, Moreh Nevuchim, the Ikarim and more, the books of mussar, all in order and with sechel through the books in modern times... The more one meanders in the sanctuary of thought, to walk between the different opinions and approaches in the paths of Toras haMachshava, it will encourage the spirit and awaken slumbering powers for the revival of worlds of freshness and holiness...

Also important to us is the literary style, to accustom and educate out students that are destined to become shepherds of Israel and its leader, to draw the bow of authors with a beautiful and clear style, to explain and clarify the truths of Torah, and we will also try to very much open the faculty of speech, that they will be able to express with a clear and quick language, with a spirit of holiness and live faith, the thoughts of their hearts and the ponderings of their spirits regarding all of holiness and mundane in Israel...
7) Creative Holiness

The Wisdom of Holiness is more elevated than other wisdoms, in that it transforms the will and the character of the soul of its learners to bring them closer to the elevated that it itself is. But this is not the case with worldly wisdom, that even though they draw elevated, beautiful and noble matters, they do not have the active characteristic to draw the essence of the thinker to their value...

The reason is that matters of holiness come from the source of life, from the foundation of life that causes all to exist, and they have a power in their holiness to create an infinite multitudes of creations, to plant the heavens and to give basis to the land and certainly to give a new form to the soul that ponders them...

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<th>ISHUVA</th>
<th>7)CREATIVE HOLINESS</th>
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<td>הכמתה הcosaלה היא נעלה מכל הכמות, בה שיווא 함כמת את הרוחן והתתוכנות המפושת של כלממות לקרבה לראהה הודותת שחריה, הבועצמה מחמשתה ב. המ שאיים פ. כל התוכנות ה有多大ונים. על פ ישע צרייתן ענינים טפבים יפים ואצילים. או לה אוחה התוכנות המפושת, לברשך את הממות העצמות של ההוגה ב. אל ערכן, ואנאם או כל עניני הcosaלה מקדור ו级以上 המאמץ, מיכדדי הdives התוכנות של הכמות, וכ. משמדת חותם, ויהי מצג התוכנות ה有多大ונים תחת מגוון ידואים לארנס תכליתות, למגנון ישע למילים או. וכל ההוגה למחוזה גרה והשותה mobilites על הנפש ההוגה.</td>
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When God Becomes History - Bezalel Naor – Address at the Opening of Hebrew University, pg. 98

But where does the “dread” arise? Why did the prophet preface the “enlargement of the heart” with “dread?” However, when we scan the distance, the many generations past and the various spiritual movements at work in our people we are prepared to agree that “dread” is the
appropriate concomitant to “enlargement of our hearts.”

There are two roads the spirit of Israel takes. One road is inner-directed. It is pure holiness; it serves to deepen the spirit and to illuminate the Torah within. This was always the purpose of the Torah institutions, Israel’s citadels of the soul, the yeshivot of the past, of the present and of the future.

The second spiritual road of the nation serves not only to deepen the Torah within us, but also provides a path to export Judaic concepts from our private domain to the public domain of the entire world. It is in this role that we serve as a light to the nations. At the same time by this route, general sciences are imported from broad humanity. The best of these sciences are fit to the purity of life. Even this importing serves in the long run the goal of exporting from our world to the world at large, because this way we are able to effectively communicate with the outside world. It is this capacity that the university can serve as a great and lofty vessel. And here, my friends, is where the “dread” enters in.

In bygone days we were tested, when an effort was made to export from our domain to the public domain our most cherished and holy concepts. I am referring to the event of translating the Torah to Greek. At that time there arose in Judaism two reactions to this enterprise… We have also experienced importing… This process of importing was also greeted with mixed reactions: Dread in some circles, and broadening of the heart in others.

How does one quiet the fear?… We need to know that the university alone will not exhaust all the demands of our life as a people. First and foremost, we must have great, mighty yeshivos… including the Central Yeshiva that we are attempting with God’s help to establish in Jerusalem… At the same time, the university must stand on a level such that the name of heaven and the name of Israel and Eretz Yisrael will be sanctified thereby…
1) Letter to Parents

Regarding those who complain about “Orot”, do not pay attention, such is the way of people who are accustomed to not look into Hilchos De’os, that get upset against all explanations and enlightening that appears to them as new. Even though in truth the foundation for the matters is ancient and emerges from the source of holiness, and greater people than me in many generations have been pained with this pain.

For me, it is enough that the straight ones who understand, that true Yiras Shamayim is their treasury, they will be pleasantly scented with the matters that I think serve as a general use and good spirituality – to publicize them at times.

To explain the sources there is no purpose. In the majority of cases the sources do not explicitly explain my thoughts, rather they shine on them [my thoughts] after לבאר את המקורות אין תועלת, עפ”ר אין המקורות מבארים להדיא את המחשבה שלי, אלא הם מראים ע”ז אחר ההרגשה והרגשות تقومו. או אף ילדו חכמים ומגדלי נפש, או אף מחזירים למקור בו הדברים נובעים.
contemplation and deep feeling.

And these complainers, or even the pure of heart that are not accustomed to thoughts such as these, will not accept the results even when they see the source that from it the matter flowed.

2) Subjectivity

Even the “return to Kant” does not embrace the even the smallest portion of the strength of Israel. It is true that we always knew and did not need Kant to reveal to us this secret - that all human knowledge is subjective, relative.

3) Divine Truth

Regarding the supernal Divine truth, there is no difference between the imaged faith and heresy – both do not give the truth for whatever a person attains in a positive way is negated from the truth of God. Rather, faith brings us closer to the truth, and heresy to falsehood, and automatically the good and bad are drawn from these opposites, the righteous will walk in them and the sinners will stumble in them.

And the entire world, with all if its material and spiritual values, everything is for our perspective, and for our perspective the truth is revealed in faith and it is the source of good, and the falsehood in heresy, and it is the source of bad.

But, according to the Or Ein Sof everything is equal, even heresy is a revelation of the strength of life, that the light of essential life is clothed within it, and because of that the spiritual heroes might receive from it very good sparks, and transform its bitterness to sweetness.

4) Higher Knowledge

Regarding the higher knowledge there is no room to ask from where we know them. When we find inside the

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soul an elevated spirit, and a treasury of organized facts that fit with each other, this is the highest level of clarification.

All knowledge that comes from research is only a means to reach this higher knowledge that the soul emits from its deepest depths. The best means to reach this higher level is cleaving with Hashem with all of one's strength, and the thoughts of the secrets of the Torah.

5) Serenity

The definition of Emunah in its general sense is that the truth of the matter that is known is set inside oneself, not only through knowledge, but rather from the side of complete serenity when he accepts it with a complete acceptance...

6) Spiritual Pleasure

The thought that all of existence is just Godly matter and there is nothing that is completely without Hashem gives much pleasure to the heart. The spiritual pleasure that this thought causes is the indication of the truth that is expressed through it.
Categories of Knowledge

The love of clear science needs to be limited in the measure that it not disturb us from constantly desiring that which is greater and more exalted than clear science to the point that we cannot reach them except through straight estimations and hidden feelings and at times through thoughts of the heart and imaginations, similar to a waking dream. Just as they do much damage if they come from laziness in those matters that clear science can attain for them a clear recognition such that they crown us. And they base all of the things that are known to us with clarity until they are elevated to matters that are so elevated that our science has no grasp on them.

And we, from a complete desire and soul full of longing for spiritual shining, are forced to meander even in what is concealed from our clear cognition and we come to judge matters based on estimation and to become spiritually refined through this soulful thought, and with the help of imagination...

As long as one does not switch the contents to think that a speculative thought is a scientific thought and an imaginative thought is a speculative one. But when one keeps the boundaries in his recognition and know how to raise from the revealed to the hidden...then a person will find himself elevated and strong and the light of Hashem will appear on him for in front of Hashem is his path.

And with the passage of time some imaginative thoughts will become speculative and some of the speculations will become clear.
become clarified with knowledge and a clear recognition and then the imaginations will raise to even greater and more exalted matters...

And so a person will advance from level to level. And even though the cleaving to God is also on the level of clear and clarified knowledge, nevertheless the feelings of the heart of particular attainments of spiritual matters are the soaring visions of the stream of prophecy, the soul’s light of life. All of these bring a person to great happiness and their branches are dependent on the power of estimation and of the higher imagination, which is more precious than intellect and logic.

Sprouts of Prophecy

And I am attentive and I listen from the depths of my soul, from the feelings of my heart, the voice of Hashem calls. And I am terrified with a great fear – have I descended as such that I will become a false prophet, to say Hashem sent me and the word of Hashem has not appeared to me?
And I listen to the voice of my soul stirring, the sprouts of prophecy are growing, and the children of prophets are arising, the spirit of prophecy is traveling in the land, searching for itself a refuge, seeking might ones, full of strength and holiness, they will know to digest the matter, the truth they will tell, they will relate how the word of Hashem was revealed to them, they will not lie or flatter others, their spirit with faith they will bring out.

And the spirit of faith, precious and necessary, will elevate a nation, and Israel will stand on its feet. It will begin to sense its treasure from ancient days, it will know that not falsehood was clothed in pride. Even at a time that the many nations disgraced it and set it as a repugnant nation, it still has the eternal treasures. It aspires to its strength forever, and its strength is the strength of God, the strength of all wisdom and all perfection. And if its heritage, in its many clothings, did not reveal the splendor of its beauty, the spirit of prophecy will come, and at the beginning of its path it will clarify that which is with its heart, with a clear language, and the clear language will create waves, strength is will give to the lowly.

And the divine treasure that is with Israel, will know with the divine spirit that is with it, that only in its Land will it be revealed, and from afar it will remember that which it forgot, it will remember that it have a valued land, a land of breadth for it, and family by family, one by one they will gather, and the desolate land will be built, and the spirit of Hashem that is on it will begin to pump in its children that were neglected, and from darkness the eyes of the blind will see.

9) Lighting the World

Lightning after lightning my soul will create, flame after flame my soul will enflame. The entire world will see and be astonished, will contemplate and be amazed, will awaken from as if asleep to astonishment from my light. And a new light on Tzion He will light, and the far ones will come and say truth. And from Tzion, the epitome of beauty, Hashem will appear.