

many prophets arose among Israel double the number of people who departed from Egypt. However, only such prophets that was of value for future generations was recorded, otherwise it wasn't recorded.

G-d Transcends

TIME and Space

Possible Explanation

Question: G-d, may His Great Name be blessed, is everywhere. He is throughout the universe, outside of us, as well as inside. In fact one of the Names of G-d is "PIRNO" the Place since G-d is in the Place of the universe and not the universe the place where G-d is to be found. Why, then since G-d is within us, don't we hear G-d? Why aren't we prophets or have

עשיהוה נוח - Divine Inspiration?

Answer: It is true that G-d is everywhere including within us. However, prophecy ceased shortly after the destruction of the first Temple. חזקיהו וזכריהו וישעיהו were the last prophets as it is recorded in the Gemara Megilla 14a. Rashi הענין לזכרון חזקיהו וזכריהו וישעיהו

Prior to the destruction of the temple there were ages millions of individuals who were prophets megilla 14a. כי היו מלאי מנביאים אלא נביאיהם ספורים וזכרם לא נכתב

Nevertheless, רוח הקודש Divine Inspiration remained. up to today. In every generation there are pages-great talmudic scholars whose great who have merited the Grace of G-d to attain ^{degree of} Kudsh Hakodesh that is expressed by their teaching of previously unrecorded laws. These laws are in ...

a properly ^{attuned} ~~attuned~~ ~~to~~ ~~pick up the~~ voice
 to become sensitive to the Presence
 of G-d, to His Holiness, to His
 wisdom. The ~~NP~~ ~~is developed~~
 the pinpoint of ~~NP~~ given at
 birth ~~is too weak~~ ^{was never intended} to ~~make~~
 man aware of the presence of G-d,
 His Holiness and His Wisdom. It
 only a potential, a basis, a
 foundation that man can build upon
 Man ~~the~~ builds upon the ~~NP~~ by observing
 Tora mitzvot. In that manner he
 develops his ~~NP~~ - his spiritual
 personality. The ~~NP~~ ~~developed~~
 on the foundation of the ~~NP~~ is the
 completed instrument that is able to
~~pick up NP~~ - become sensitive to
 the Presence of G-d, to His Holiness and
 His Wisdom. ^{When the ~~NP~~ attunes the ~~NP~~} Man according to the
 degree of hearing and observance
 builds a greater ~~NP~~ - a greater
 instrument. that is able to have
 even greater sensitivity. As the man
 sensitivity increases proportionally
 (~~NP~~ ~~NP~~) ~~the actual~~ ~~the presence~~
 man powers over nature and the world

7a

~~motive why many people converted to
Judaism.~~

agreement with the billions of directly
or indirectly related ^{accepted} laws found ~~at~~ in
the Talmud. If it wasn't for Divine
Inspiration it would be impossible for
a Tora scholar on his own to attain the
~~parity~~ of insight of a Chofes true Chidush.

It is only when the Tora scholar who is
versed in the entire Talmud is diligently
learns all sources for a subject, tirelessly
deb deliberates all related consequences, that
occasionally he is blessed by G-d, with
Divine Wisdom and discovers an unrecorded
Chidush - new law. See Introduction to

Tzavos Moche by Horav Feinstein Shlita.

See Tzavos Divrei Chaim by Sanger Rov 23l. in
reference to Question of Teacher who doubted that
a certain commentator on Chumash ^{PPD} ~~Chayim~~ ^{Chayim} ~~was~~ ^{was} ~~not~~ ^{not} ~~the~~ ^{the} ~~Law~~ ^{Law} in Chumash had Cuah Hakadesh.

See Tzavos Chasam Saper.

See Tzavos Rov Kook Mispelai Kohen.

The Gemara Shekolim Yerushalme Shekolim suggests a guide lines to acquire Ruach Hakodesh

ירושלים עיר קדושה וכן היה דב. פנחס בן יאיר אמר
 שני מציאות מביאה אידי נקיות נקיות מביא אידי טהרה
 טהרה מביאה אידי קצות קצות מביאה אידי צנוה
 ענוה מביאה אידי יראת חטא יראת חטא מביאה
 אידי חסידות חסידות מביאה אידי רוח הקודש
 רוח הקודש מביאה אידי תמימות הוללות תורה
 מביאה אידי אלו דברי ר' אבהו חסידות מביאה אידי רוח הקודש
 כתיב או צבורת קדושה חסידות מביאה אידי רוח הקודש
 רוח הקודש מביאה אידי תמימות הוללות כתיב ונתת

Yerushalme Shekolim 9b And thus did Rav Pinchos Ben Yair say:

2 sizes - ^{efficiency and} punctuality brings to Nekeiyas -
 cleanliness [in mind and body] Nekeiyas
 brings to Tahara - spiritual purification,
 Tahara brings to Kedusha - holiness. Holiness
 brings to Anava - modesty. Anava
 brings to Yiras Chet. - fear of sin.
 Yiras Chet brings to Chasidus - religious
 commitment beyond the legal requirements.
 Chasidus brings to Ruach Hakodesh - Divine
 Inspiration. Ruach Hakodesh brings to resurrection
 Techiyas Hamaisim - the ability to resurrect
 the dead. Ruach Hakodesh brings to Elijah's
 redemption of blessed memory and the general redemption
 resurrection and redemption of the Jewish people and
 peace to the world.

increase. Thus we say

The saint ^{decreases} ~~decreases~~ and G-d obeys. ^{PN} ⁱⁿ ²⁷ ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³
^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³
^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³
"you-sages possess ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³" Will that

man through the observance of
Tora Mitzvohs would develop his
nefesh - (PN). This ^{nefesh} (PN) too built upon his
nechama (NPN) are then capable of making
man "aware" of and "conscious" of
"sensitive" about the Presence, Holiness
and Wisdom of G-d. This sensitivity
is attended by a complete
inner change of man's personality.
He is something of different than the
ordinary man. He is like an
Angel of G-d. like ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ says

If the sage ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ like an angel of G-d, then seek Tora from
^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ this change in man's
inner self is attended by powers
over nature.

"^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³"
G-d says: "If you will do ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ your Will."
^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ the spirit commands ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ obey."

In this sense man though he
is mortal, can develop by observing
Tora Mitzvohs a ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ that becomes
immortal. We have discussed the
~~how~~ powers of this ^{PN} ⁷¹ ⁷⁵ ¹² ⁷ ¹³ ³ while he
is alive, but how does it become immortal?

(11)

What is this "sensitivity" that we mentioned. Is it an awareness, a cognizance, a consciousness of the Presence of G-d, His Holiness and Wisdom?

There are many people who are not observant in Tora Mitzvohs and are nevertheless conscious about the existence and ever presence of G-d.

This sensitivity is therefore a complete metamorphosis, a complete change in the personality makeup of man. It is a mental state that man finds himself after living Tora Mitzvohs.

(700) 713M 713M 200
"The reward of a 713M is the sensitivity for Mitzvohs"

The Gedolim throughout the generation generations were born as mortals. They ate, worked, slept as mortals. But their eating, working, sleeping and living were as different from other ^{non-}observant men as the day is different than the night. Their entire frame of reference and psychic makeup ~~undergo~~ went a dynamic change by Tora Mitzvoh living.

This is the Tora Mitzvoh observant man

has as his central frame of reference, the ~~perpetual~~ knowledge and conviction, born as the result of Tora Mitzva living, that his real self is the Nefesh. ~~But that has been developed~~ That this Nefesh will live eternally, providing he observes Tora Mitzvot. Everything else in the world is subordinated to this prime goal of nourishing and perpetuating his Nefesh.

The Tora observant man is not unduly moved by any misfortune that is of material value. Loss of wealth or position is not a catastrophe. Wealth, money, status are means of attaining the nourishment and assurance of the Nitzichos or eternity of his Nefesh; By they are not goals. Thus, their ~~loss~~ ^{in themselves} partial or total loss is therefore no reason for unduly upsetting his equilibrium. The Tora observant man will be the well adjusted man. Material success will not swell his head; nor material loss will throw him into deep melancholy. Reason will rule his feelings; not feelings and emotions his reason. His reason being the reason of the Tora. When man finds himself in such a

state as previously described he has achieved a degree of "sensitivity".

The greater his degree of "sensitivity" the greater is his personification in the flesh, of G-d's Word as recorded in the Tora. Thus we say in Mesochtos

Kedusin "פירש'ו ג' ג'ו ג'ו" "

"You should fear G-d you G-d", there is included the word "עו" that is

superfluous. Rav Akiva learned that

this "עו" - ע comes to teach that

Talmide Chachonim - Tora Scholars - are to be given the similar respect and awe that man gives to G-d.

The question immediately presents itself, how can we dare compare mortal man even if he be a Tora ~~scholar~~ scholar to G-d? The answer is, that when the Talmud scholar learns Tora and lives Tora, his psyche and personality go through a true spiritual transformation. He may look like a man, but he is greater than Angels. The Talmud scholar, according to his stature in Tora wisdom and Tora living, attains this "sensitivity": that ~~he becomes enlightened~~

It is as though, ^{he has seen} a great light and ~~insight~~ the Talmud scholar achieves "insight" into himself, his society, the cosmos, and his G. d. It is this "insight" ~~the~~ and "sensitivity" that crystalize his understanding and comprehension of the mysteries of the Tora and the cosmos.

Thus, the Gemora in Yoma says that an individual who violates Tora observance such as eating non Kosher food blocks his comprehension "insight" ~~and~~ of Tora laws.

"אין אדם יכול ללמוד תורה אם לא יאכל כשר" (אבות דרובי אליהו)

The reason is because such an individual ^{demanded} has ~~lost~~ his "sensitivity" ^{according to} ~~by~~ his ^{degree of} non observance. Thus the Gemora in Hagiga says that Elisha who turned apostate was called Acher, which means a different person. By his non observance his "sensitivity", "insight" ~~was~~ ^{was} blocked. Consequently his learning of Tora ~~was~~ ^{was} comprehension of Tora ~~was~~ ^{was} full of errors. Thus Rav Meir who nevertheless persisted in learning from

Acher after he had turned apostate had to discriminate between the gems of truth and the "Klippos" - the errors in the teachings of Acher.

עמנו עמו

Acher after he had turned apostate has to discriminate between the gems of truth and the "Klippos" the errors in the teachings of Acher.

Thus "sensitivity" is a state a man achieves by observing and living Tora Mitzvos. However, such a state to be reached must, of course, be blessed by the Willingness and Grace of G-d. It is not automatic.

Man achieving the "sensitivity" we discussed is a healthier human being. All things being equal, he is free from the psychosomatic diseases prevalent in our highly mechanized Western Society. See Dr. Glenn's book Medicine & The Bible.

~~It is this sensitivity that enables~~
man This, possibly, is the meaning
Deuteronomy כי אלתי יהי פינתך ואלו יתן לך
G-d says see I have given you life and Good if you observe Tora Mitzvos.

~~Genora Shabbos~~ 31a

אמר לו קבט לאי גר חדש גברי אמר קבט לפני
 קמאי אמר ליה במה גיורי יס לך אמר לו שתיס תייר
 קבט גב וגויה קבט גב גל קבט גב אני מאמין וקבט
 גב איני מאמין. והיינו דגו שראמדי תורה קבט גב.
 קבט גב וקבט גב. גבט גב גבט גב.
] הירושלמי - וסמך על זמני קיסוס קבט גב קבט גב
 קבט גב קבט גב קבט גב קבט גב קבט גב קבט גב
 קבט גב קבט גב קבט גב קבט גב קבט גב קבט גב
 קבט גב קבט גב קבט גב קבט גב קבט גב קבט גב
 קבט גב קבט גב קבט גב קבט גב קבט גב קבט גב

Genora Shabbos 31a. There was a story with
 a non Jew that came before Shammai and
 asked him, how many Toras do you have?
 He [Shammai] replied, "two, a written
 Tora and an Oral Tora". The non Jew
 replied said, "the written one I believe you"
 [that it is valid], however "the Oral one
 I don't believe you" [that it is 'valid']

"Convert me on the condition that you teach
 me [only] the written Tora"
 [Shammai] who was outraged at the audacity
 of the would be convert expressed his anger
~~at~~ at him and unceremoniously asked him
 to leave.

The [non Jew] then came before Hillel [and
 repeated his strange Request] Hillel accepted
 him for conversion. Rashi in order to forestall the
 obvious question, how could Hillel accept an
 individual for conversion who was not prepared to

accept the entire Tora. to this Rashi says:
 [Hillel] depended on his own wisdom that eventually he would get him used to accept upon himself [to live and practice Tora Mitzvos based on the Oral Law] Thus [the case of this convert] is not similar [to a convert who wishes to accept the Tora] except for one law [who is not accepted for conversion] Because this convert [who came before Hillel] didn't really deny the Oral Law [he saw that it factually existed - the people practiced it] He, however, didn't believe that it originated from the Mouth of G-d. Hillel was confident that after he would teach [this convert] he would confide in Hillel and accept his testimony [that the Oral Law was Divine]

One day [Hillel] taught him the convert Aleph Beth. Gimel Dallet. On the morrow he reversed the names. [Hillel called the Aleph Beth - Gimel Dallet; and the Gimel Dallet, Aleph Beth. the [convert objected] and said, yesterday you said the opposite. Hillel replied. [You see] that you must depend upon me [to correctly name the letters] so too you must depend upon me [that the Oral Law is Divine].

The question arises what was Hillel's proof for the validity of the Oral Law? Was Hillel simply winning the confidence of the convert and dogmatically and blindly forcing him accept on the basis of faith the validity of the Divinity of the Oral Law?

The answer is the following: Hillel was using an ~~long~~ experience the convert had with

him to demonstrate the fundamental historical proof of ~~trad~~ the tradition of the Oral Law. He wished to demonstrate to the convert ~~the~~ ~~how every step~~ in our daily life that in order to learn ~~that~~ even simple knowledge such as the names of the letters of the Aleph Beth ~~must~~ one must depend on information submitted by others. It is impossible to discover everything by oneself unaided by others. Certainly historical facts that occurred years before one was born, an individual must depend on others the testimony both written and oral of others who witnessed the facts. The only question that remains is the Law authentic is the historical information that is conveyed. Therefore, Hillel patiently agreed to demonstrate how meticulous the Sages ^{were} ~~are~~ about the true meaning of each law. He ~~showed~~ ^{taught} the convert that millions of people including over six hundred thousand Jews over twenty years of age witnessed the giving of the Written and Oral Law by G-d at Sinai. He told him that many of these Jews dating from the time of Sinai recorded for themselves on scrolls many of the Oral laws taught them [See introduction to Kambam Yaad Hachazekia and introduction to Seder Z'nom by Rav Imuel Ha Nogid] Hundreds of thousands of scrolls were passed on from generation to generation that ^{vividly} demonstrated the validity ~~the~~ and correctly conveyed the Oral Law. Only later in the time of Rav Jehuda Hanasi were these scrolls edited and the Mishna

[Shabbos 31a]

recorded and officially taught. Up to that time it was forbidden to learn and read public from these scrolls. Individuals could only refer to these scrolls privately. When lecturing they would have to lecture orally.

~~אבל קראו אף על פי כן את התורה ואת המשנה ואת הלכותיהם ואת כל דברי חכמים ואת כל דברי רבותינו~~

These is the way the Lambam will learn and overcome the difficulty that the Oral law was forbidden to be recorded. However at the time of Sabbi Law Yehuda Hanasi the Jewish sages saw that the unoffical glancing at the scrolls was pro insufficient. As a result of the tribulations suffered by Jews it the system of Oral discussion without reference to a written text was insufficient to meet the new educational demands. Students didn't have the ability economic freedom to spend years free from worry and care to memorize the Oral law. Consequently, they organized the various scrolls, edited them, & ruled in case of conflicting versions and compiled the encyclopediac work, the Mishna.

All this information did Hillel convey to the convert. But it wasn't sufficient to indoctrinate him with these facts. The convert even after being convinced of the sincerity of Hillel and the other contemporary sages and how concerned they were of the truth and exactness of each law would still refuse to accept the Oral Law. A similar case is recorded in Sanhedrin 90b.

סנהדרין ב' : ר' אבהו מניין אמר ר' אבהו - ר' אבהו מניין אמר ר' אבהו
 מניין אמר ר' אבהו מניין אמר ר' אבהו מניין אמר ר' אבהו מניין אמר ר' אבהו
 [those who as a philosophy refused to believe in the resurrection of the dead] asked
 Raw Hamiel how do we know that G-d will revive the dead. He replied bringing them proof from the Tora [of Moses, Five Books of Moses] from the prophets and from Kesuvim [Teh Psalms, Song of Song, ~~the~~ Proverbs etc].
 However they didn't accept his proofs.

Why? Because these Minim were committed to a philosophy ~~that~~ that was premised on the denial of life after death. Their hedonism belief in hedonism was premised ^{on the} that man must enjoy every minute that he is alive, since there was nothing after the grave.

~~They wanted to enjoy life freely without.~~
 This denial was imperative otherwise their status quo of hedonism and unrestricted ~~emotion~~ pleasures would be jeopardised. If they would accept the fact of life after death and ^{Resurrection} Resurrection of the dead then they would be forced to infuse Tora order into their daily habits. This yoke of Tora order they would not tolerate. Therefore, the motivating idea for Tora order - life ~~after~~ after death had to be denied. That is why it is forbidden to argue religion with a committed apostate, because this apostate isn't interested in changing under any circumstances. Arguments will only reinforce his errors as he will devise counter arguments, no matter how distorted, to justify his position.

Gemora Sanhedrin 89a The Mishna discusses
 the case of a false prophet who prophesies what
 wasn't told him by G-d is liable to capital
 punishment at the hands of ~~man~~ [Beth Din.] man.
 etc. The Gemora [gives an example] such as
 Zidkeya ~~the son of~~ Ben Kana. The Gemora asks
 but in his case the spirit of Nevo appeared
 to him and made him believe that an actual
 Zidkeya was experiencing an actual prophesy.
 [Therefore it wasn't Zidkeya's fault] The
 Gemora replies [that he Zidkeya should have
 investigated [the] validity of his vision.] like
 Rav Yitzchok [in later years formulated the ancient
 tradition] said: One signon - formulation of
 Divine inspiration - one concept of prophesy, may be
 received by many prophets. But no two prophets
 prophesy in the same language. Each ~~to~~ Rashi
 says: ~~the concept is expressed in different language~~
 [The concept of prophesy enters their hearts] ~~of~~ the
 prophets receive it] to this one in one
 phraseology and to the other [prophet] in ~~an~~ another
 phraseology.

However, in the case of Zidkeya all his
 contemporary prophets expressed the prophesy,
 advising King Ahar to declare go to battle
 in one language. [The prophets repeated verbatim
 what they heard] thus if Zidkeya was sincere
 he would ~~not~~ know that there was something
 wrong in the prophesy ~~like~~ he and his contemporaries
~~not~~ were giving to King Ahar.]
 [The Gemora then asks] maybe Zidkeya
 wasn't aware of [this ancient tradition later formulated
 by] Rav Yitzchok concerning the validity of prophesy.

[The Gemora replies]
 [King] Yehoshaphat [from Judah] was there
 and he told them for it says And Yehoshaphat said
 "isnt there present here a prophet?" And he
 [King Ahar of Israel] replied there are all these
 [prophets]. ~~So~~ [King Yehoshaphat answered] "so do I
 have a tradition from my father's house and he
 from his father [until Sinai] that one
 concept of prophesy dawns upon many prophets,
 but no two ~~the~~ prophets prophesy in one
 language [the actual prophesy received by them from
 G-d is phrased in different language than that
 received by another prophet." etc.

The question arises, th since King Ahar
 is described by the Gemora ^{103b.} as
 being a great talmud scholar why
 didnt he regard the tradition of King Yehoshaphat?
 Why didnt he realize that there was something
 wrong in the manner of the prophesy?

The answer is because of Ahar's regression into
 sin and violation of Tora law King Ahar's
 Ahar's faculty of comprehension of Tora law was
 blunted. There was a perceivable ~~block~~
 that is beyond rational explanation, other than
 that ~~his~~ Nefesh wasnt functioning ^{sufficiently} and
 "sensitively". Consequently he couldnt comprehend Divine Tora
 wisdom, though he heard it from Yehoshaphat.

The prophet Zidkey was guilty because he
 had no business prophesising when he ~~to~~ didnt
 know a fundamental law to distinguish
 between false and true prophesy the idiom -

וְאִם לֹא יָדָע מִכָּל הַדְּבָרִים אֲשֶׁר יִשְׁמָע וְיִדְבַר
 Whoever doesnt know thoroughly all the laws of
 divorce and marriage should not occupy himself with
 them. - applies equally as well to prophesy.



Sanhedrin 10a. [Though Moses heard from
 G-d all facets of the Tora over to be
 recorded, not all ~~facets~~ ^{facets} of the Tora were recorded
 by him. As a result many of the facets and
 laws were forgotten only to be rediscovered by
 later scholars in later generations. See
 Megilla 3a

What is "the meaning" they were alone in
 the field? Said Rav Judah [the word field where
 where grass grows] implies that all the
 pages contemporary to Yerovom Ben Nevat were
 like grass to him. [Ahi Hashiloni the prophet.
 were superior in Tora
 scholarship]. There are others that say that all
 the reasons for the Mitzvos in the Tora were
 revealed to them [Yerovom Ben Nevat and Ahi Hashiloni.]

Nevertheless Yerovom Ben Nevat after he
 became King seceded from Judah and set up his own
 Kingdom of Israel, installed idols and forced the
 Jews to worship them. He is recalled as the one who

sinced and caused to sin the multitude of Israel.
 The Gemora Sanhedrin considers him as one of
 those who will not receive any share in
 the World to Be.

Likewise Ahar previously mentioned
 worshipped idols. Menasha also previously mentioned
 as being a great Tora scholar beside worshipping
 idols, placed an idol in the Holy ark.

and indulged in depravities and licentiousness incest,
~~behavior~~ with even with murdered innocent people
 including his grandfather, the prophet Isaac. How
 can their great scholarship be reconciled with their
 behavior?

Sanhedrin 107a. 103

The answer is that during the period when the above mentioned kings were ~~possessing~~ a ~~Tora~~ ~~Mitzvot~~ ~~less~~ ~~life~~ transgressing the Tora and Mitzvot they were not great Tora scholars. Their Tora wisdom was full of errors like Acher in Megilla ~~full of~~ ~~wisdom~~. Their ability to discern truth and wisdom was fatally impaired. They ~~make~~ ^{may} have repeated certain interpretations in Toras Kabanim. These interpretations during the time they sinned were full of errors and contradictions. ~~They~~ ^{They} certainly ~~was~~ ^{did not} meet the test for ~~truth~~ true Tora. ~~that it should~~ ^{not} be contradicted by the billions of ^{directly + indirectly} related laws in the Tora. ^{accepted} The fact that these kings remembered thousands of laws ~~didn't~~ mean that, when they ~~sinned~~ they were able to discover new Chidushim ~~that should be~~ ^{were} true. In their own minds they distorted the true interpretation to many laws in order to reconcile them with their ~~untora~~ and anti Torah behavior. ^{It is possible that they reasoned that by doing the very opposite of what the Tora wants they would receive more attention from G-d. They were yearning for an experience where they saw the direct intervention of Providence knowing that G-d couldn't be silent if the Jews worshipped idols,]}

This thesis is further supported by the Gemora Sanhedrin 108b.

ה' אשי אמת' אלא זה האשכנזי אמר
נפתה בתברין אמר מנהג שיתבטל איה דתלמידי אהרן חזקן וחזקיה
דאבוקן הויה אז מתיבא קדימא לקרא המוציא ~~אמר אמר~~ אמר איה
לא ידעניו "אל מתיבא דבעיה למשרא התוביא לא שחית וחברן דרית
אל. אל אמר ייה כי ואתר ברין איה מנתן קפירקא. אל
מתיבא דקריק קולא, אל אתר דמביטא בלי הוי מתיבא
הא פלתיא וצדקא כוכבא אל' הוי הגב הוי (קיסאי)
קפולא אלמא ויהטא אקראי אתר אל' ~~אל~~ אמר איה ארנא

Rav Ashi [one of the editors of the Gemora] was up to the subject of the three kings [who don't receive any share in the World to Be] Menashe [one of the three kings] appeared to him [Rav Ashi] in a dream. He said tomorrow "we will begin with our friends" [referring to the three kings] Menashe [one of the kings] came and appeared to him [Rav Ashi] in a dream. He [Menashe] said you called me your friend and the friend of your father, [since you consider me as your peer-friend] Tell me from where should one cut a loaf of bread [when making a blessing]? He [Rav Ashi] replied, "I don't know." He [Menashe] said to him, "from where you cut a loaf of bread, you don't know, and you call yourself my [comrade] friend!" He [Rav Ashi] said to him, "teach me and tomorrow I will ~~teach~~ ^{teach} it from your name in the lecture." He told him, "from where the crust is well baked." He [Rav Ashi] said to him, "since you are possess so much

Sanhedrin 102b.

wisdom, why did you worship the service of stars - [idols]. He [Menashe] replied, if you were there you would have grabbed the edges of my garment and run after me [in the worship of idols].

In other words, Rav Ashi the greatest man in his generation, whose decisions in arbitrating ^{the} conflicting versions or laws of the Gemora are accepted law today would have worshipped idols! Not only that, but he would have seized the smallest opportunity, grabbed the edges of Menashe's ^{garment} and run after him to worship idols! Why?

Part of the explanation is found in Yoma 69b that there was an overpowering and mysterious force to worship idols. The power of a tumma was overwhelming before the destruction of the first temple. Likewise the power of Kedusha - Holiness was overwhelming. ~~and~~ there were ~~more~~ ^{more} as many prophets among the Jews than twice the number of Jews who departed Egypt. Thus over a million prophets. Meqilla

~~It was~~ It was much easier to become attuned for the Nefesh to Divine Inspiration and Prophecy than later after the destruction of the Temple. In fact after the Sages prayed that the overwhelming force of tumma to do evil should disappear, coincidentally, prophesy ceased. Chazi Zacharye and Melchize were the last prophets.

However, as soon as an individual did become overwhelmed by sin, his faculty of comprehending Divine wisdom - the nefesh was blocked and unable to function properly.

That is why few Ashi would have lived in Menashe's time may second suffered the fate of falling into sin. No man is infallible and beyond sin. For there is no man who can not sin.

the ^{Ignora} ~~Saba~~ Yoma 75a. lends some insight
~~rationality~~ to the overwhelming power of
 emotion:

מ"א' כ"ג כי יתן בקבוס עינו יתקן במילין קראו וקראו כל אור
 כל הנותן עינו בקבוס עריות כולן בולות עליו כמ"א
 וכל אור כל הנותן עינו בקבוס כל העולם כולו בולת
 עליו כמ"א

Proverbs 23 - When man puts on sets his eye on the
 drinking cup [of intoxicating beverages] he will
 proceed without obstacles. Rav Ami and Rav
 Asi [explained] One said: Whoever sets
 his eyes on ^{the drinking cup} [intoxicating beverages]
 and partakes from them, all forbidden
 relationships with women appear to him
 [in his intoxicated state] as permissive. And
 one said: Whoever sets his eye on the
 drinking cup, the entire world [money belonging
 to others] seems to him [in his intoxicated
 state] as permissive.

So too the Jews living in the era
 before the destruction of the temple were ~~in a~~
 in an "intoxicated stupor" to worship idols
 and engage in ^{licentious} behavior.

The following talmudic passages substantiate our thesis: יומא סו

שמתו יומא זאת הרסוה ימי צדקיהו
 ארבעים בינינו ומחציתו ונמא קמא וצב קיה
 ארבעה מאה ערסי אמרו הכי נצדיג דילמא חס
 ושלוק מרמתי עליה מן שמיא אמר אבו נביא שריוכו
 דצבא דזבא דזבא דזבא דזבא דזבא דזבא דזבא
 נמאג סמי קמא שמיא וימתי זאת הרסוה ושלוק
 אמר אל תיק הדיבה ושלוק אמר האנן הצובי
 אל ביה אמרו הויל וצו חצון הויל נכדי
 רמתי איצרא דעבירה קצו רמתי ושמר
 דידיהו אמר אלו חסו דלי קטלינו איי אבהו
 כליא [הגב הקדוש קיה - אבהו אבהו כלי
 שמתא [הקדוה ושלוק יומי וצו דעבד ביצרא
 בור יומא [הגב הקדוש - אמר] ככל ארץ ישראל
 ולא איצרא אמר הכי נצדיג (קליה כליא שמתא
 נכדי רמתי אכלא פלמו בקיעא לא ימתי כתיבו
 אציה ושלוקו ואני פלא מילי ביה לשיני דקריבתי

Joma 69 b. (Nehemia 14, 4) "And they cried with a great [loud] voice unto the Lord their G-d." Nehemia 14, 4.

What did they cry? Rav said and others say
 Rav Yochanan - Woe, woe, it is he [the evil desire
 to worship idols] who had destroyed the sanctuary
 [was responsible for the destruction of the Holy Temple]
 killed all the righteous men, exiled Israel from their land,
 and still dances between us. They [the other sages replied]
 the evil desire, was ~~was~~ a tempter, was created only for the
 purpose of receiving great reward. [see the essay
 on the reason why man has free will - in order to enable
 man to resemble G-d who has free will. If man by
 his own free choice volition and decision chooses the path
 of Torah Mitzvot, this very combination of thought and act,
 enables him to transcend the temporal dimensions of
 time and space. He then assumes certain G-dly attributes
 such as immortality and the ability to agree, to Divine Inspiration.]
 the Nefesh,

Sanhedrin b. Yoma 69b.

[The other sages replied] We don't want him [the evil tempter] and we don't want the [attendant] reward. A ~~of~~ plague fell down from heaven upon which it was written Truth. ^{why did G-d agree now and not previously?} Heaven - G-d - agreed with their contention that the present generation of Jews removed too far from the traumatic & spiritual experience of Sinai were no match for the overwhelming challenge of the evil tempter. The Jews witnessing the revelation of G-d himself at Sinai experienced such a great spiritual metamorphosis and were changed to a status higher than Angels. Though on occasion they fell from their high spiritual status they nevertheless were basically - personality wise, and mentally and spiritually on this elevated status. Each generation transmitted to the next the legacy of this elevated tradition. However, as the generations were removed from the time of Sinai, the traumatic effect and fervor of the transmission of the legacy weakened. ~~At the time falls preceding the destruction of the Temple and~~ ~~On the occasion of this historical event, being related,~~ the transmission was weak. As a result the Jews were no match for the challenge of evil at the intensity it ~~press~~ ^{previously} maintained. ~~If~~ ^{is} this principally is the explanation of Yoma ^{and} Jerusalem Shekolim ^{if many of our} that in effect say that ^{of our} generations are to be considered ^{of} ~~of~~ the status of Angels then our generation (at the time the Gemora was edited following the destruction of the Second Temple) are to be considered as human.

However if former generations ^{were} only humans, then we are animals.

The above principle was not an expression of modesty but a declaration of fact.]

Rabbi Hanina said [following the fall of the plaque from heaven bearing the letters Truth seal of G-d is Truth. [since only so at the present generation following the destruction of the first temple - did G-d agree that the evil Tempter was too powerful for man, but not before. Consequently, when Jews prior to destruction of the Temple sinned they were punished. Because G-d knew that they basically were powerful enough to resist the Yetzer Hara - the evil tempter. Thus G-d's action and Providence was Truth. The plaque falling from Heaven symbolizing these facts.]

The Sages then sat and fasted for three days and three nights. [G-d then accepted their supplication and] delivered the evil tempter to them. He [the evil tempter] emerged in the form of a blazing lion from the Holy of Holies. The prophet then said to Israel this is the Yetzer-tempter of idolatry. [the emergence of a blazing lion from the Holy of Holies is reminiscent of the prayer וְיִסְרֹף אֶת-יְהוָה וְיִסְרֹף אֶת-יְהוָה וְיִסְרֹף אֶת-יְהוָה we pray that G-d remove Satan from in front of us when we can easily recognize that a given act is

Yona 69 b.

sinful and immoral, as well as, Meachraim, from behind us. At times we feel that we are doing a tremendous Mitzvah and virtuous deed. Our passion burns to complete this deed. However, if we are to scrutinize it carefully and put this intended deed under the microscope of Tora and Halacha, we discover that our supposed Mitzvah is really the greatest sin in disguise. Thus from the Holy of Holies, Satan can emerge. The test, usually, to recognize if the basic motivating force is good or evil is, if the deed is substantiated by Halacha. Do we adopt such great enthusiasm and fervor when doing other Mitzvos? If we don't then we should double check our real motive for the sudden enthusiasm, in what we think is a Mitzvah.]

[The Gemora relates the story of following the capture of the Yetzer evil tempter.] Because it says and this evil one said upon being captured "I will tear myself away from you" the evil tempter lifted its voice and the scream was heard four hundred Parasas. [The Sages] declared ~~to~~ what should we do perhaps, ~~it~~ forbid, Heaven will have compassion on the evil tempter. The prophet then said place him [the evil tempter] in a leaden pot and cover the mouth of the pot with lead because lead absorbs sound. And it says and this evil ~~uttered~~ screamed and they cast ~~her~~ her down in the midst of the measure. And he cast the weight of lead in the mouth thereof. - Zechariah V. 8

Yoma 69b.

The sages [overjoyed at their success in eliminating the challenge of the Yetzer of idolatry from tempting man] declared, since it is a favorable time let us beseech the mercy of G-d that He should eliminate the desire for sinful sex. They prayed for mercy. And the Yetzer for sex was handed over to them. [As is pointed out in many places in the Talmud, G-d created ~~an~~ Angels-Satans, who possess certain attributes of being transcendent to the dimensions of time and space. Only mortals who are subject to the dimensions of time and space can be only in one place at one point in time. ~~Satan~~ Angels ~~are~~ not subject to the limitations of time and space can be in infinite number of places at the same time. Thus Satans, ~~are~~ who are Angels can tempt infinite number of people at the same time. There was one Satan angel who possessed an overwhelming power to tempt people to worship idols. He was trapped and ~~was~~ ~~eliminated~~ eliminated by the prayer of the Sages. Then there was the Yetzer the Angel who tempts man to forbidden sex. He too was trapped.] The Sages warned if you kill the Yetzer for Sex the world will be destroyed. They imprisoned him three days then searched for an egg that was laid that day in the entire land of Israel, but couldn't find any. They ~~they~~ then debated what are we to do. Should we kill him, the world will come to an end. Should we ask mercy for him [that man ~~to~~ desire only his wife and not others?]

Yoma 69b.

In heaven they don't grant half measures. The sages then blinded the Yetzer, the Angel of Sin, and released him. They accomplished [this much] that the Yetzer doesn't tempt man with such overwhelming force to desire his ~~related~~ relatives.

From the story of the capture of the Angels by the Sages one can learn that Celestial immortal creatures invisible but nevertheless real were at work. ~~and~~ they prevented the Kings of Israel from having a clear understanding of Divine Wisdom.

Once man as long as man The Gemora Yoma 39a clearly explains this point.

תנאי דדי רבי ומפיעא עבירה נשתנות לבי ס
 אבן פלאה ויא אשתא דהק ונשמש קמ סא תקרי
 ונשתמש אבא ונשתמש תלמי דקמ סא אשתא דהק
 ונשתמש קמ אבא נשתמש עבד נשתמש אורי דודג
 נשתמש אורי אורי נשתמש דגדוק דבב
 נשתמש אורי אורי דבא קי וברקבא אורי
 דקבוקים אבא נשתמש עבד נשתמש אורי דודג
 נשתמש אורי אורי אורי דבא דבא
 נשתמש אורי אורי דבא דבא

Yoma 39A They learned in the school of Rav Yisrael sin
 stuns the understanding of the heart [of Divine
 Wisdom - Tora] by man. "Because it says you
 shall not contaminate yourself with them and
 thus become contaminated [through the eating of
 "non-kosher food"] you should not read contaminated -
 "Venitmasem" - but read "Venitamtem" - stunned or dimmed
 The Sages learned, "you shall not contaminate yourself [by
 eating] and become contaminated means if man

The ~~talmond~~ ^{substantiated} ~~states~~ ^{states} further ~~along~~ ^{along} this ~~theme~~;
 Man contaminates himself a bit, he is
 contaminated much the sins create with.

Angels [that block his perception of Tora
 Wisdom] as will be the ~~Heavenly~~ ^{Heavenly} and ^{the best} Righteous are ^{destined}
 Maharshau Shabbos 152b. explain ^{under} ~~that~~ ^{the best} Righteous are ^{destined}

"P' 7:33 P' 7:38"

Man contaminates himself below ~~on earth~~ ^{on earth}; [his body,
 he is contaminated] - above ~~on~~ [his Nefesh and
 soul] [Man contaminates himself] in this world,
 [he is contaminated] in the world to Be.

The Sages learned, "You shall do Holy things
 and you shall be holy". [means if] man does a
 small but number of Holy things, he is made
 Holy in a great number of ways [the Mitzvohs
 of Holiness create Angels that assist the
 development and insight of the Nefesh to perceive
 Divine Wisdom - Tora] [Man sanctifies himself]
 below [his body] [he is sanctified] above
 [his Nefesh and soul] [Man sanctifies himself]
 [himself] in this world he is sanctified
 in the World to Be.

(4)

Following is a Table that shows how the
Bavli and Yerushalmi differ as to steps and
status necessary to attain before man is
able to attain Ruach Hakodesh

Bavli - Avoda Zara 20b.

Yerushalmi Shekalim 9b.

Torah brings to Zehiros -
observance of Mitzvos

omitted assumed
abbreviated version

Zehiros brings to Zriyas -
efficiency and punctuality

omitted assumed
abbreviated version

Zriyas brings to Nekiyas -
cleanliness in mind and body -

same

Nekiyas brings to Prishos -
separation from immoral
conduct

omitted assumed
abbreviated version

~~Nekiyas~~ ^{Prishos} brings to Tahara -
spiritual purification

same

Tahara brings to Chasidus -
religious commitment beyond
legal requirement.

Tahara brings to
Kedusha - holiness

Chasidus brings to Anava -
modesty

Kedusha brings to
Anava modesty

Anava brings to Yiras Cheth -
fear of sin

same

Yiras Cheth brings to Kedushai
holiness

Yiras Cheth brings
to Chasidus

Kedusha brings to Ruach Hakodesh
Divine Inspiration

Chasidus brings
to Ruach Hakodesh

Ruach Hakodesh to Kehiyas Homaisim
affirmation of the dead

Same.

(2)

Man attains Ruach Hakodesh to a degree by his character development of his inner self. ^{the nefesh} as outlined by Rav Avichos Ben Zvi's guidelines. What is the Nefesh. How and how does it differ from the Neshoma?

Question: When we say that the (NPS and P2) Neshoma and Nefesh of a person live on eternally, does the personality of man continue to live on? The only one who is Eternal is Hashem Kodush Boruch Hu (יהוה).

(a) In that way by having the quality of Eternity G-d is distinguished from mortals, who have a limited existence. How then can we say that the (b) NPS and P2 of man remain eternally? What specifically

difference between the Neshoma and Nefesh? What are they? The NPS according to the OHR HA Dvarai Chaim Hakodesh in NCS is given to man at the time that man is first conceived.

PT. INCI. IAK. PT. PAKA / 2611 DEF NPS NJN

There are three partners in man. Hashem, his father and his mother. G-d presents the soul the NPS.

However the NPS given to the unborn child is merely a pinpoint of KEDUSHA of holiness, this pinpoint is an instrument that enables man to saturate himself with greater

⑥⑦

דפיק - holiness. In that manner his נפש grows. By holiness we mean the ~~ability~~ state in which man can find himself when he is experiencing Tora Mitzvah living. It is during this state that he makes himself

sensitive ^{receiving} each to person according to his stature of תורה learning and living. ~~This sensitivity is understood~~

Thus the pin point of holiness of דפיק received at birth ~~which~~ contains within itself the potential of greater development of דפיק-holiness. דפיק is defined by the

the candle of נשמה is the soul of man. Just as a candle is an instrument, the vehicle upon which a flame is nourished. So too, the דפיק is the instrument ~~on the~~ ~~tools~~ that man can observe the Tora and Mitzvahs of Hashem (See Aruch Hashulchan ^{Shilchas Onen})

~~Now this is to be understood~~
Through man observes the Tora and Mitzvahs with his body, the meaning of the ^{דפיק} ~~דפיק~~ that the דפיק is the instrument for the observance is to be understood in the following manner:

True, man observes ~~the~~
 Mitzvohs with his body, but the
 mere ~~perform~~ physical performance of a
 mitzvah ~~is~~ without the ~~mind~~ ^{DNPS} ~~and~~
~~man~~ ~~and~~ intent of man would be
 meaningless. It would ~~be~~ merely be
 similar to a robot performing the
 physical motions that attend the
 performance of a mitzvoh. It would
 be ~~כושרו הן הן~~ - the activity of an
 ape. However man who is possessed of
 a ^{DNPS} that has the ~~spiritual~~ ^{quality} of
 mind, thinking, ^{and} intent, transforms
 the physical motions of performing
 a Mitzvah to a spiritual
 elevation. ~~It is~~

Therefore ^{DNPS} means the
 spiritual mind of man. ~~Without the DNPS~~
^{DNPS} as mentioned above is an instrument
 that can receive G-d's wisdom as expressed
 in the Torah. How with this wisdom
 man is able to understand and
 perform the Mitzvohs in a manner
 that the Mitzvohs will have the
 greatest effect in maintaining the world.

For ~~the~~ ^{the} world is ~~maintained~~ ^{maintained} by ~~the~~ ^{the} ~~wisdom~~ ^{wisdom} ~~of~~ ^{of} ~~G-d~~ ^{G-d}

⑧

three things, the ~~total~~ hearing of Tora,
performance of Mitzvohs between Man and
G-d - ~~אין אדם~~ and Mitzvohs between Man and
man - ~~אין אדם~~. Thus the
mainstay and cause for the order in the
world Created and Willed by G-d was

mans performance of mitzvohs. ^{הוא} ~~is~~ ^{is attained}
^{Saying of the Fathers} The ~~greater~~ the more the ~~NPJ~~ of man, the
greater the vehicle for receptivity of
holiness, the greater is the effect
of the mitzvohs.

~~the NPJ can be further understood
in the following sense.~~

~~Receptivity of holiness~~ receptacle
NPJ being the receptacle and instrum-
ent for holiness can be understood with
the following:

G-d is everywhere.

אין אדם לכל מקום

G-d is around us, within us,
everywhere. If such is the case,
why can't we hear G-d? The
answer is because we don't have
the proper sensitivity, the proper
instruments. Just like it's necessary
to have a radio or television set to
pick up radio or television waves in space