*Middot HaRa’aya*

A collection of insights examining educational values appropriate for every person, including those seeking spiritual advancement

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An introduction to *middot*

From one generation to the next, the praise for the perfection of God’s works and the blessings of His righteous teachings shall resound. Within these pages, a compendium of insights unfolds, delving into spiritual and practical educational values, drawn from the pure and sacred atmosphere that ascends to the heights through the light of the Torah and the enduring glory of its strength. This journey leads to the leadership of God’s chosen nation and its inheritance from the sacred fountains of salvation, guided by the righteous and chosen ones. Alongside the unveiling of *Mussar Avinu* authored by my revered father, may his memory be a blessing, the profound impact of these teachings on character refinement, both individual and communal, becomes clear. They converge to unify the Holy One, blessed be He, the Torah, and the people of Israel. For what nation is like ours, united and singular in our land? As we return to our ancestral home, the radiance of God’s holy presence flourishes, revealing His wondrous deeds and sanctifying His great name. His strength and glory manifest, illuminating the Torah’s splendor and revitalizing our connection in the city of our God and His holy mountain. From there, His light extends to every corner of our land, captivating the hearts of nations to the farthest reaches of the earth, for He has remembered and fulfilled His covenant for everlasting salvation.

Zvi Yehuda Kook, 28 Adar, Ki-Tissa

Towards *middot*

1. Refining *middot* by way of the intellect must precede refining them by means of emotions, for if one does not know what is good and what is bad, how can one cultivate the good as a natural asset and shun the bad that has become an innate inclination due to habit.
2. Each virtuous *middah* includes inherent shortcomings. This is the ultimate goal – to reveal the positive *middot*, after refining them from the impurities arising from these flaws.

*Ahava* (Love)

1. Love must be extended with a full heart to all.
2. The love for all of creation[[1]](#footnote-1) is what comes first, followed by love for all humanity, and then love for the people of Israel, which encompasses all, as Israel is tasked with the repair of all creation. These loves are all practical, requiring action to love, to do good and to bring them to a higher level. The pinnacle of love is love for God, characterized by an active devotion, unencumbered by material attachments, but rather a heart overflowing with pure love. This is the ultimate source of happiness.
3. It is impossible not to love God, and it is impossible that this sweet and inevitable love should but translate into active deeds. Lovingly engaging in all that leads to good, to the realization of God’s light, is a natural consequence of this affection. It is impossible not to love the Torah and mitzvot, which are intricately connected to God’s goodness. It is impossible not to love honesty and righteousness, which embody the divine order established by the benevolent Creator. Through these virtues, God is elevated and His uniqueness revealed, showcasing His beauty and love for all living beings beyond our imagination. And one cannot help but be filled with love for all creation, as each entity reflects God’s light and embodies His boundless lovingkindness, as expressed in Psalms (33:5): “The earth is full of the lovingkindness of the Lord.”[[2]](#footnote-2)
4. The sacred flame of God’s love burns incessantly within the soul, warming the spirit and illuminating life with endless pleasures, indescribably delightful and sweet. How cruel is humanity to itself, with its tendency to immerse itself in the darkness of existence, entangled in myriad schemes,[[3]](#footnote-3) forsaking the essence of life itself. This abandonment leaves one bereft,[[4]](#footnote-4) bent over, burdened by the weight of materialism, devoid of light and splendor. Such a state runs contrary to the soul’s nature and the essence of existence. However, the righteousness of the Most High will inevitably transcend its confines, and the sanctity of life will unveil pathways to a joyous existence, vibrant with every hue,[[5]](#footnote-5) following the resounding echoes of divine deeds.[[6]](#footnote-6) “No eye has seen a god beside You, Who acts for those who wait for Him” (Isa. 64:3).[[7]](#footnote-7)
5. Love for all creation must dwell deeply within our hearts and souls, encompassing all people and nations. Our aspiration should be for their elevation and restoration, both spiritually and materially, so that our hatred is directed solely towards the evil and corruption in the world. Attaining the lofty spiritual level of “Praise the Lord; call on His name; proclaim His deeds among the peoples” (Ps. 105:1)[[8]](#footnote-8) requires a profound internal love that seeks the well-being of all nations, enhancing their possessions and affirming their lives. This attribute invites the spirit of the King Messiah to rest upon Israel.[[9]](#footnote-9) Wherever we encounter references to hatred,[[10]](#footnote-10) it is crucial to understand that it pertains only to evil, which continues to afflict many nations, as it did in ancient times, when its contamination was even more pervasive.[[11]](#footnote-11) Yet, we must recognize that the essence of life, the divine spark inherent in all humanity, endures despite the darkness, lifting everything upward. From this foundation of life, we should aspire to bring about a complete restoration in the world, fostering honesty, righteousness, glory, and splendor, thereby perfecting creation starting with humanity and its surroundings. With the spirit of God guiding us, the inner soul of the people of Israel will be propelled toward a life of action and spiritual fulfillment.
6. The attribute of love inherent in the souls of the righteous encompasses every element of creation, sparing nothing – not a single nation, nor a single language. Even Amalek is only designated for destruction “under the heavens,”[[12]](#footnote-12) and can, through purification, ascend to its lofty root[[13]](#footnote-13) above the heavens,[[14]](#footnote-14) so that all is part of the highest form of love.[[15]](#footnote-15) However, achieving this transcendence requires great strength and immense purity.
7. In the presence of contradictions and limitations within love, whether stemming from nature or the Torah, love undergoes purification until it ascends to the pinnacle of divine love. This divine love is the source of all creation and it sustains life perpetually.
8. While there are instances where the love that extends to encompass all of creation embraces even evildoers, this does not diminish the abhorrence of evil, rather, it reinforces it. For surely evil is not embraced due to its wickedness but rather for its inherent goodness. Love affirms the omnipresence of goodness, and as the good is recognized and embraced, the aversion to the bad remains distinct and unwavering.[[16]](#footnote-16)
9. A corrupt individual deserves to be hated solely for their deficiencies; due to the divine image inherent within them, they warrant cherishing with love. It is essential to acknowledge that this intrinsic reality is truer to their essence than their flawed condition. Hence, when the Talmud permits “tearing open an ignoramus like a fish,” it specifies that it must be done “from its back,”[[17]](#footnote-17) and not from his face, where the divine light of God’s image resides within them.
10. The cultivation of love for all creation requires meticulous attention and dedicated effort, far surpassing superficial scrutiny often found in initial assessments within both Torah teachings and customary moral instruction, which perceive apparent conflicts or disparities in this love. In truth, it is meant to permeate every facet of the soul. Central to this love is the love for humanity itself, transcending differences in opinion, religion, belief, race, and climate. It is imperative to delve deep into the minds of various peoples and groups, understanding their character and qualities to establish a foundation for genuine human connection. Only through a soul enriched with love for all creation and humanity can the love for one’s own nation ascend to its noble and spiritually profound heights. Narrow-mindedness, which dismisses anything outside the borders of one’s own nation or even outside Israel as mere ugliness and impurity, represents a profound darkness that undermines the entire structure of spiritual goodness toward which every gentle soul aspires.
11. It is imperative to wholeheartedly embrace love for humanity, with a special emphasis on cherishing the finest individuals among us – the wise, the courageous, the poets, the artists, and the industrious. We must recognize the good light emanating from those remarkable individuals who embody the pinnacle of human excellence, serving as conduits for the divine light that permeates our world. This is true whether or not they are consciously aware of their noble mission.
12. The profound love of God that pulsates within the hearts of the chosen few,[[18]](#footnote-18) the sincere and holy pious souls, is an unstoppable force akin to a refreshing breeze and a tempestuous storm all at once. Like mighty waves crashing upon the sea, the soul is stirred by the boundless delight of connecting with the divine. This yearning for the sublime joy and serenity of cleaving to God amplifies and elevates all spiritual virtues, leading to the sanctification of the soul. Even those with only a faint connection to the radiant light of these holy souls are uplifted by its presence. All aspects of Torah, ethical teachings, commandments, deeds, and Talmudic wisdom serve to clear away obstacles along this path, allowing eternal love to permeate and embrace every facet of life. From the diverse branches of this sacred love’s roots emerge all manner of virtuous qualities – private and public, personal and communal – culminating in the righteous judgment and upright governance of the world.

*Emuna* (Faith)

1. Basic education commences when a child reaches the stage of comprehension, and subconscious education commences from the very moment of birth into this world. However, education in faith begins even earlier, at the moment of conception. “You shall sanctify yourselves and be holy” (Lev. 11:44).[[19]](#footnote-19)
2. All genuine clarity originates from faith, *emuna*, and faith, from its inception, arises from a fusion of awe and love. The deepest recesses of the soul intuitively recognize that these components – faith, awe, and love – are exclusively directed towards divine essence, and any manifestation of these elements towards other entities is only due to a spark of divinity inherent within them.
3. Faith in God represents the pinnacle of abstract concepts, transcending all boundaries to permeate every aspect – even the most mundane – expressing itself differently at each level according to its respective significance. Those who proclaim intellect and assert the absence of faith ascend beyond the elementary faith of the lower strata, casting off the shackles of conventional belief. Yet, they find themselves ill-suited for the loftiest echelons of faith. Thus ensnared in a labyrinth of conflicting ideologies, their sole recourse lies in the aid of the divine.
4. For the individual illuminated by the pure light of faith, love for all creations knows no bounds, and he is driven solely by the aspiration to uplift and mend them. The path to their restoration lies in the cultivation of ethical discipline and integrity, guided by the faith that resides within his heart.
5. Faith in God is akin to fertile soil from which all goodness in life springs forth. Just as expertise in agriculture brings prosperity to the landowner, despite farmers historically being viewed as lowly[[20]](#footnote-20) in the economic hierarchy, similarly, understanding of faith will bring immense joy to the masses connected to that faith as they witness its profound richness. This profound faith, long accessible to spiritually rich individuals across generations, will become universally evident once the world undergoes preparatory phases for their spiritual cultivation of the science of faith, which will be revealed in all its clarified glory.
6. All intellectual pursuits and philosophical contemplations concerning God we see as expanding the inner core of faith, fostering a clear and innate reverence for the divine whose boundaries must be broadened and whose potency must be cultivated. All forms of study – be they practical, conceptual, intellectual, or spiritual – must be oriented towards this objective, and their success hinges upon it. When they are deeply intertwined with the vibrant, intrinsic essence of the individual’s soul, which radiates with the essence of life – particularly within the Jewish soul – this marks the juncture of sacred faith in God. It serves as the bedrock of genuine awe towards the divine, stemming from a profound yearning for internal vitality, fostered by a resolute and profound alignment with the immutable laws of nature that God has instilled within the world, to which the entire soul – comprising all faculties, illuminations, and inclinations – is inexorably bound.
7. Innate faith, accompanied by natural vitality and fresh courage, must be transplanted into the soil blessed by God, namely the foundation of the Torah, to transform into a faith firmly rooted in Torah principles. Only then can all the vigor and courage be refined, elevated, and propelled to ascend ever higher in purity and clarity, thereby amplifying the potency of vigor and courage manifold through the divine purity and clarity anchored in the bedrock of faith, free will, and the illuminating wisdom of “The teaching of the Lord is perfect, renewing life” (Ps. 19:8).
8. Internal piety encompasses the illumination of innate faith, the divine light pulsating within the soul with its intrinsic potency, beyond the external influences such as the light of the Torah, familial traditions, and teachings passed down through generations. Those teachings serve to reinforce and safeguard faith from external errors, guiding it along the righteous path. As the Psalmist declares: “Your word is a lamp to my feet, a light for my path” (Ps. 119:105).[[21]](#footnote-21)
9. When profound faith radiates within the soul, it illuminates the entire world. The individual who steadfastly adheres to the living God possesses boundless capabilities and immense strength. Initially manifesting in sacred imagination, these powers ascend to intelligence and action, ultimately embodying the dictum: "You will decree and it will be fulfilled" (Job 22:28).[[22]](#footnote-22)
10. The profound, divine faith inherent in every Jewish heart is incomparable, unparalleled, and unmatched. Even Jewish individuals who may outwardly express doubt or skepticism are infused with a deep sense of faith and holiness, surpassing the beliefs of all other nations. Despite any expressions of ridicule or denial, within the depths of their souls lies a divine light of attachment and a profound longing for the eternal, living God of Israel, to the extent that they would sacrifice their lives. This sentiment is echoed in the teaching: “‘And he smelled the smell of his garments,’ (Genesis 27:27). Do not read ‘his garments [*begadav*]’; rather, read: His traitors [*bogedav*], meaning that even traitors and sinners among the Jewish people have qualities ‘as the smell of a field that the Lord has blessed.’”[[23]](#footnote-23) This truth is exemplified by stories like those of Yakim from the city of Tzrorot[[24]](#footnote-24) and Yossi from Shuta,[[25]](#footnote-25) who demonstrated remarkable willingness to sacrifice their lives. Their actions in the end serve as proof that this sentiment existed from the outset, albeit concealed by superficial filth stemming from the corrupting influence of non-Jews “who knew not the name of God and who did not call out in His name. For they have devoured Jacob and consumed him, and have laid desolate his homesteads (Jer. 10:25).”[[26]](#footnote-26) “Not like these is the Portion of Jacob – the One who formed all things, with Israel as a permanent possession – Whose name is God of Hosts” (Jer. 10:16).[[27]](#footnote-27)
11. The same worldview that will eventually be universally recognized when the world undergoes its renewal, emerging from its cursed state into complete freedom devoid of falsehood, is inherently the worldview of the Jewish people even in the present moment. However, because it surpasses the current state of the world, it exists only through the profound power of unwavering faith. This faith is sublimely manifested, transcending clear understanding and relying solely on a spiritual intuition hidden from sight yet keenly felt in the depths of the heart. The vast multitude, deeply rooted in their natural sensibilities, is bound by this profound faith, leading a profoundly independent life governed by its dictates. Those wise of heart must navigate tirelessly so that they may constantly taste the fleeting drops of the supreme sweetness found in the light of the future world. It is in this divine pleasure that we partake when we ascend yet another level of holiness, echoing the prayer uttered by Moses: “May the favor of the Lord, our God, be upon us; let the work of our hands prosper, O prosper the work of our hands!” (Ps. 90:17).[[28]](#footnote-28)
12. Just as descriptions of belief in God frequently utilize metaphors grounded in the tangible reality of our world, since our comprehension of the world is inherently rooted in physical reality, similarly our understanding of Godly attributes relies on such metaphorical language. While this approach may pose challenges for free-thinking individuals, it serves to elevate our perception of these attributes to a higher plane, transcending the constraints of mere ethical instruction. Just as the use of physical descriptions raises us above denial or rigid definition, so too do these metaphorical descriptions guide us toward a deeper comprehension of divine qualities.
13. Faith in the divine, along with its manifold blessings, must shed all its outer layers and shine its radiant light and its glorious splendor, illuminating the entire world.
14. At times, rejecting imaginings of God as physical is necessary to establish perfect faith. However, there are also occasions when it is impossible to have faith without it being expressed as such imaginings. The decision on which approach is appropriate at any given time is left to the “wise man’s heart that discerns both time and method,”[[29]](#footnote-29) (Kohelet 8:5) knowing when to draw near and when to maintain distance.
15. Pure faith arises only when there exists the possibility of apostasy.[[30]](#footnote-30)
16. Pure faith can arise through the rejection of all folly and wickedness.
17. Faith frequently harbors troublesome impurities that can be refined through the furnace of ethical discipline and knowledge, revealing its inherent purity.
18. Faith achieves purity when it is propelled by genuine internal emotions, devoid of self-deception or ulterior motives. Possessing a broad intellect may not be necessary to achieve this level of purity. However, those who are highly intelligent will require the use of their intellect to attain pure faith. Rejecting knowledge[[31]](#footnote-31) in this context will result in faith that is insincere and hypocritical.[[32]](#footnote-32)
19. At times, outward expressions of faith may seem absurd, yet they harbor a divine light within them. Many phenomena in nature and daily life appear foolish to the untrained eye, but this ridicule often arises from narrow-mindedness and an inability to perceive the inherent greatness in all things, whether grand or minute.
20. When individuals or communities ponder matters of faith and seek to validate their beliefs through their own faculties and imagination, the quality of their faith often mirrors their spiritual state. If they harbor incorrect ideas due to a low spiritual level, their conclusions will reflect this. Conversely, there are instances where the content of one’s faith is pure and profound, yet the methods used to ascertain truth may be tainted by dark impurities stemming from inaccurate imagination; such missteps do not undermine the fundamental belief. As individuals or communities ascend to higher levels of understanding, they require greater clarity to grasp the truth of faith and connect it with sensitive insights filled with light and truth. In such cases, new methods of inquiry can aid in deepening and fortifying faith. However, if they are not prepared for this elevated exploration, intellectual criticism may lead to significant challenges, darkness, and spiritual malaise. Those guided by correct intuition may find solace and satisfaction in their faith without the need for rigorous inquiry, relying instead on the traditions passed down through generations.
21. The heretic is a lost soul, his life is unbearable, for he perceives a world lacking in foundational ideals. In his eyes, life holds no divine spark, leaving him adrift in a meaningless existence – even lower than that of an animal. However, those who introspect and recognize the importance of the divine in a virtuous life will find that faith, coupled with the joy of divine enlightenment, infuses their being with purpose and vitality. This newfound awareness compels individuals to adorn their actions with the colors of these foundational ideals. They will willingly undertake vows and commitments, making the divine spark the guiding force of their existence. And they will certainly take pride in upholding the vows, that is, the sacred traditions passed down by their ancestors, who were deeply attuned to the divine spark and sought a close relationship with God. The clarification of this holy and pure perspective will conquer the entire world when it appears, inspiring all beings to honor the divine name: “…and they will be bound together as one to carry out Your will with an undivided heart.” “For the kingdom is Yours and to all eternity You will reign in glory, as it is written in Your Torah: ‘The Lord will reign forever and ever.’”
22. All the commandments serve as tangible manifestations of faith.[[33]](#footnote-33) They are designed to demonstrate how genuine belief in God is embodied in our everyday actions. Each mitzvah, with its specific practical details, serves as a reflection of the profound faith that informs our spiritual reality and impacts the world around us. Conversely, every transgression, stumble, or failure to fulfill a mitzvah serves as a stark contrast to faith in God. The repercussions of these actions are significant and tangible, regardless of whether the individual recognizes them. When faith motivates the performance of a mitzvah, the divine power is invigorated, but when the mitzvah is overlooked or disregarded, its impact is diminished. Within the realm of Jewish culture, this profound truth is further expanded upon. Love for the Torah, reverence for mitzvot, fear of God, and aversion to sin all blossom and flourish alongside the deepening knowledge of the Torah throughout the world. As the practice of pure, sacred divine service strengthens, so too does the elevation of spiritual knowledge, surpassing any secular understanding. This resonates deeply within the soul of every individual and reverberates throughout the world like the heavenly melody of a harp. In this way, the greatness and truth of faith are evident across the entire spectrum of the Torah, encompassing its teachings, writings, and traditions, as well as the customs of the Jewish people, all of which are integral parts of the Torah.[[34]](#footnote-34)
23. The loftiest virtues, whether intellectual, emotional, or practical, should be anchored in the innocence of childhood’s simple faith, which holds a sublime essence surpassing all acquired knowledge and practiced virtues.
24. Without acknowledging faith, there is no space for material possessions or human culture; however, with a heightened awareness of the role of material possessions in life’s journey, faith can be established.
25. Two aspects[[35]](#footnote-35) of faith must be elucidated to grasp its essence, which restores life to its rightful grandeur: firstly, the truth of God, and secondly, the imperative for both the collective and the individual to apprehend this truth.
26. Even if intellectual critiques regarding matters of faith hold superficial validity, such as those concerning physical depictions of the divine, their ultimate judgment is perverted.[[36]](#footnote-36) This is because it is through the transmission of simple, inherited traditions and innocent faith that the essence of truth, the inner truth, is unveiled. The truly righteous, the most discerning among us, grasp this inner truth of faith, which is that revealed as the basis for simple definitions and traditions, by delving deeply into such critiques. They then infuse hearts with the living enlightenment of their understanding, thus imbuing the world with truth, faith, and elevated grace.
27. The discussions and writings about matters of faith serve as attempts to elucidate the ineffable essence that transcends rationality and language. Even those who seem distant from matters of faith may harbor a deep connection to this inner essence. Despite their shattered faith, they often exhibit remarkable acts of goodness. These individuals may appear outwardly flawed but possess goodness within, reflecting the Kabbalistic notion of the generation preceding the Messiah, where there is “bad on the outside but good on the inside.”[[37]](#footnote-37) This concept is akin to the impure donkey, which paradoxically harbors holiness within, granting it the sanctity of the firstborn, that surpasses mere purity.
28. Heresy often arises due to the fragmented and limited understanding of faith, portrayed in a dim light. Yet, this is part of the divine plan, allowing for the emergence of heretical theories to stir the dormant life force of faith within every heart. Ultimately, faith will ascend to its pinnacle, incorporating the positive aspects of heretical theories, rendering it complete. In this state, even the distorted ideas propagated by heresy will be transformed into sources of goodness, turning the wilderness of heresy into a paradise: “He will make her wilderness like Eden, and her desert like the garden of the Lord” (Isa. 51:3). [[38]](#footnote-38)
29. At its peak, faith elevates the human spirit to unprecedented levels of strength and resilience. Conversely, at its lowest ebb, it serves to soften the heart, preventing it from becoming hardened and callous. This quality of softness is often frowned upon in modern society, viewed as a weakness rather than a virtue. However, it is essential for the harmony and well-being of society, even if it contradicts the ambitions of those seeking power and dominance. Those who strive to deepen their faith and embrace its inherent strength will find themselves uplifted and fortified. Conversely, attempts to eradicate faith from the heart only lead to the emergence of other detrimental traits, causing greater harm to humanity than the perceived weaknesses of faith itself.
30. Within the realm of faith, even the most basic form of faith holds some significance, yet it is insufficient to guide one’s life. When faith leaders operate from a standpoint of rudimentary belief, societal norms will inevitably push them aside, necessitating a return to a more profound faith. In Kabbalistic terms, the concept of *teshuva*, repentance, can be interpreted as *tashuv heh*, signifying the return of the letter *heh* to its elevated state, symbolizing a shift towards higher-level faith.[[39]](#footnote-39)
31. To restore faith to its former vigor and ensure its presence in every soul, one must engage in profound intellectual pursuits of hidden knowledge that transcend description,[[40]](#footnote-40) thereby filling the soul with vibrant knowledge and wisdom.[[41]](#footnote-41) Through such deep study, the world will be illuminated and revitalized, awakening the dormant and reviving the dead.[[42]](#footnote-42)
32. The great ones of the world uplift the natural essence of faith from its lowest state, refining and purifying it until it shines like refined gold, casting its radiant light in all directions. Through their efforts, the entire world is illuminated by the glory of this faith. It is the ongoing mission of these righteous individuals to elevate faith from its humble beginnings, purging it of impurities, regardless of the time or season. They elevate the noble aspects of faith to the highest realms of existence, liberating it from bondage and exile, perpetuating the act of redemption akin to the Exodus, freeing both a people and their God.[[43]](#footnote-43)
33. Inner faith transcends intelligence to such an extent that to someone lacking genuine intellectual freedom, faith may seem diametrically opposed to intelligence.
34. The essence of faith lies in articulating within the deepest recesses of the soul the magnificence of the Infinite One.

*Brit* (Covenant)

1. The essence of the concept of *brit* (covenant) and *keritat brit* (establishing a covenant) in the realm of *mussar* lies in firmly and deeply embedding the ideal, positive qualities inherent in the highest and most sublime moral teachings within one’s heart and soul. When these qualities become inherent and intrinsic, there is no need for external encouragement or reinforcement, as they naturally guide one’s behavior. For instance, the inherent honesty of an individual serves as a strong deterrent against acts such as murder, which are already condemned by societal moral norms. Such an individual finds happiness and contentment in upholding righteousness and always relies on the guidance of God.

*Pgam HaBrit* (degrading the covenant) undermines the innate essence of moral teachings, leading to fear and a weakening in the depths of the soul. This internal fear arises from the potential deviation from the path of righteousness, necessitating constant reinforcement and protection, both intellectually and practically. However, through strengthening and fostering repentance fueled by love, even this deficiency can be transformed into a positive attribute. Rather than acting impulsively, actions are now guided by thoughtful consideration.[[44]](#footnote-44)

As he embraces with genuine joy the modest pleasures derived from the path of righteousness and service to God, alongside the accompanying fears and challenges of overcoming moral degradation, he solidifies his commitment to the righteous path. Despite facing struggles that might have been avoided had his covenantal commitment been stronger, he cultivates an internal disposition to pursue goodness for its own sake, aligning with the divine will.[[45]](#footnote-45) At this elevated stage, his profound satisfaction permeates every mitzvah he performs, every aspect of divine service, and every virtuous attribute. These expressions, which he might never have fully appreciated from an intuitive perspective, deeply resonate with his soul, drawing him closer to their essence.

And although he may not personally sense an increase in his moral conduct when he performs good deeds or studies, when considering it all collectively, he can be certain that every spiritual and ethical endeavor, and every effort to cleave to God, adds weight to the scale in a positive manner. Given the prevalent immersion in physicality among the masses, the lack of spiritual weight in the world is evident. Even though one has turned towards spirituality, weakening his physical inclinations, he may not yet feel the joy that holiness is meant to bring. However, when his spiritual contribution is combined with that of others, it can help alleviate the prevailing spiritual dryness, and he will eventually reap the fruits of his labor, bringing him happiness. “About those who are insulted and do not insult, who hear their shame and do not respond, who act out of love and are joyful in suffering, the verse says: ‘And they that love Him are as the sun going forth in its might’ (Judges 5:31).”[[46]](#footnote-46)

2. For someone whose covenant remains intact, engaging in worldly pursuits, even those laden with physicality, poses little risk of being troubled by disturbing thoughts. However, depending on the level of degradation of the covenant, at the beginning of the process of repentance, it may be challenging to immerse themselves in the physical world – even for positive matters – as even minor matters may agitate their sensitivities. In such cases, the ultimate remedy lies in delving deeply into the wisdom and knowledge of God, particularly focusing on aggadic teachings, for “…in this manner, you will recognize He who spoke and brought the world into being.”[[47]](#footnote-47) And with the vast wealth of knowledge he acquires, always at his disposal, he may occasionally step away from his studies to attend to practical affairs and earthly necessities, aligning his actions with the measure of his repentance.

3. One who degrades the covenant undermines the most fundamental spiritual and ethical principles, the very essence of life and its future. This leads to a numbing of the internal senses, rendering one unable to recognize the value of beauty or establish genuine connections with ethical principles, which serve as the foundation for a better future world. As a result, all aspects of moral discipline weaken, requiring significant reinforcement, and even minor disturbances can hinder one’s path to completeness. However, through sincere repentance fueled by love for God and diligent study of aggada, which leads to a recognition of “He who spoke and brought the world into being,” the power of goodness illuminates him. He then is elevated by the essential core of faith, even if he lacks inner certainty, and ultimately the inner light will be perfected and distance transformed into closeness. Recognizing that his instinctive beliefs no longer provide vitality, he must summon the inner strength and determination to elevate these attitudes to the highest level. In doing so, intentional sins can ultimately be transformed into merits.[[48]](#footnote-48)

***Ga’ava* (Pride)**

1. One who seeks true perfection must cast off all traces of pride, as it tarnishes spiritual beauty. Recognizing that pride obstructs the path to true perfection, which is humanity’s ultimate purpose, leads to its pure removal, leaving behind a joyful humility.[[49]](#footnote-49)
2. Among all negative attributes, pride coarsens a person the most, hindering their ascent to spiritual heights.[[50]](#footnote-50)
3. Anyone seeking divine enlightenment must cultivate a deep aversion to pride, until it becomes repugnant to them[[51]](#footnote-51) in all its forms.
4. As long as pride resides in one’s heart, genuine repentance becomes impossible, and purity of thought remains unattainable.[[52]](#footnote-52)
5. One who purifies themselves from pride will be able to achieve complete repentance, overcoming any obstacle, even those posed by sins that hinder repentance.[[53]](#footnote-53)
6. When someone acknowledges their own pride, it serves as a remedy for healing that pride.
7. Pride disrupts positive intentions, and when such intentions are tainted, there is no room for goodness to find its place.[[54]](#footnote-54)
8. Pride leads to laziness.[[55]](#footnote-55)
9. Pride is the ultimate folly.[[56]](#footnote-56)
10. In-and-of itself, pride is a terrible punishment.[[57]](#footnote-57)
11. When a person desires the removal of pride from their heart, their enemies become their admirers in their hearts.[[58]](#footnote-58)
12. Whoever endeavors to rid their heart of pride will merit to love of the Land of Israel.[[59]](#footnote-59)
13. One who truly loves the Land of Israel will achieve merit to despise pride.
14. One who sincerely desires to despise pride will ultimately acquire humility, even if initially it appears distant to them.
15. One who genuinely despises pride will find that all the thoughts that come to mind are words of Torah.
16. One who despises pride will succeed in establishing clear rulings in Jewish law.
17. One who despises pride finds delight in devotion to God.[[60]](#footnote-60)
18. One who despises pride sanctifies the air around them.
19. Anyone who has suffered greatly from pride is better equipped to despise it.
20. Even when a person faces significant humiliation, they must not turn to pride.
21. A great individual should not envy the less prominent, to avoid the degradation of pride.
22. Pride is not a concern when one experiences internal purity emanating from the depths of their intellect and revealed by their soul.
23. It would be foolish for someone to abstain from their studies, or any good thing, or from expressing novel ideas or committing their Torah insights to writing, out of fear of pride. Instead, individuals should immerse themselves in virtuous pursuits and aspire to elevate their thoughts. Pride may then be either overcome or transformed into a holy attribute. Alternatively, it may be eradicated through repentance, whether on a higher or lower level.
24. A person may discover within themselves both lofty, significant, and noble qualities, as well as dark, low, and undesirable traits. While they regard themselves with disdain for their negative attributes, at the same time they value and cherish their positive qualities. However, despite the worthiness of their good traits, they should not allow pride to take root. Instead, they should maintain an enduring humility of spirit, recognizing that their positive attributes, which are undeveloped at this point, serve as catalysts for self-improvement and growth.
25. When delving into the depths of one’s soul, it is imperative to scrutinize the emotion of pride. There exists a negative form of pride that clouds the mind and diverges from the Creator’s intentions, and a positive form that expands one’s consciousness, reminding them of the inherent majesty and glory within their spiritual essence. At times, the fervor in one’s heart may resemble pride upon initial examination, yet upon closer inspection, it may stem from the courage instilled by the divine light within the soul, signifying the presence of God. Attempting to suppress this feeling of pride not only hinders spiritual growth but also diminishes one’s inner strength. In moments of despondency, mistakenly perceived as closeness to God, one actually experiences a withdrawal from divine proximity.
26. When the challenge of gradual self-improvement is too difficult, one must elevate oneself all at once, utilizing the attribute of holy price, viewing oneself very favorably, and finding the positive aspect within all their faults. As soon as a person attends to seeking good, their shortcomings are transformed into opportunities for the better, allowing a person to find in themselves great goodness. They should then greatly celebrate their goodness, increasing positive actions daily with a pure heart and full of hope and comfort.
27. Sometimes, a righteous individual may exhibit profound pride stemming from a sense of divine pride within their heart, and then they are of the highest sanctity. Their words resonate with fervor, akin to flames of fire, and they vehemently reject any notion of improper humility imposed upon them by lowly spirits. This pride is infused with humility, combined with courage, joy, and an enduring love for all beings.[[61]](#footnote-61)

***Devekut* (Cleaving)**

1. Heavenly wisdom instructs us about God’s attributes (*middot*), His emanations (*sefirot*), so that we understand that we must cleave to His divine qualities.
2. If we fail to recognize that the essence of studying the heavenly names, God’s attributes and the *sefirot,* is to understand that we should align ourselves with His attributes, and that it is indeed possible for us to do so. We cannot connect with heavenly power without striving for His attributes; if this understanding does not illuminate our path like clear light, then we overlook the entire depth of wisdom regarding attributes, the foundational significance of the *sefirot*, and the noble essence of the design of the divine Chariot.
3. As we come to understand that the existence of divine attributes and ideals[[62]](#footnote-62) in the world and life is only possible because there is a God. Recognizing the ultimate source above all, we realize that these ideals perpetually become elevated. We continuously seek a new wellspring of light and pure life, from each passing day to the next.
4. We must tightly cleave to those divine attributes and ideals, endeavoring to actualize them throughout our lives both in thought and action, individually and collectively. We should approach this pursuit with the utmost fervor, longing, and persistence that we can muster.
5. The only way to avoid all traces of idolatry is through repeated study of the concept of *devekut*, as elucidated in the verse: “But you that did cleave of the Lord your God are alive every one of you this day” (Deuteronomy 4:4). This entails cleaving to the attributes of God, as it is impossible to cleave to the divine presence directly.[[63]](#footnote-63) Rather, we should cleave to His ways: Just as He is compassionate and merciful, so too should we be compassionate and merciful.[[64]](#footnote-64) Just as He performs acts of lovingkindness, so too should we perform acts of lovingkindness.

***Ha’alat Nitzotzot* (Raising the Sparks)**

1. Just as sparks can be raised in the act of eating, so too in every human endeavor, including listening and reading. Even worldly practices that appear to be remote can ascend to the heights of Torah. All actions should be undertaken with the intention of serving Heaven and must be evaluated through the lens of holiness.
2. There is no need for excessive concern about overeating, as ultimately, all the sparks will be elevated to great holiness. However, it is advisable to strive for the level of “The righteous eats to satisfy his soul” (Proverbs 13:25).[[65]](#footnote-65)
3. The sparks arising from eating are elevated in harmony with those rising from all movements, speech, actions, and business activities. It is through the good and correct values inherent in all aspects of life that the sparks of eating and drinking, along with all other sources of pleasure, are elevated. The natural connection between the soul of the righteous and the world serves as a solid foundation for eternal wisdom, akin to an overflowing spring or a river that never ceases to flow.
4. During sleep, impressions absorbed from the external world are elevated to the highest levels. This soulful elevation occurs when one is detached from outward senses and the limitations imposed by the surrounding world. As a result, many attributes, opinions, actions, and desires are positively impacted and clarified. Through this process, lives are sweetened and lengthened, weaving a cord of divine grace[[66]](#footnote-66) throughout the world.
5. When the trials of life weaken one’s spiritual state, it must be remedied with strength and courage, not with fear and anxiety. These trials often arise not from negative causes but because they are new experiences imposed upon the soul hastily, displacing older impressions due to limited space. Recovering the older ones requires care so as not to subvert the form of the new ones Accommodating these challenges requires profound repentance without any smallmindedness. Through this, one’s spiritual foundation is strengthened and fortified, the vessels are expanded, and there is room for both new and old impressions.
6. Eating appropriate amounts with sanctity uplifts the individual and sanctifies the world,[[67]](#footnote-67) bringing joy to life. Depression[[68]](#footnote-68) often leads to overeating, resulting in heaviness, anger, and despair, dragging one deeper into darkness. However, through a positive outlook rooted in the depths of the heart, one can transform these negative emotions into joy, elevating all aspects of life. Increasing holiness by eating to satisfy his soul,[[69]](#footnote-69) with moderation and joy, enables one to navigate life’s challenges smoothly and elevate their spiritual state without complication.
7. Overindulgence in eating and drinking inevitably leads to pride,[[70]](#footnote-70) especially when done without a holy intent, appropriate to one’s level of awareness and spiritual attentiveness. One should have such intent as much as possible. Holy sparks within food and drink constantly seek elevation, and when consumed with proper intent, a path is paved for them to ascend in holiness; the negativity descends and the goodness in food and drink is elevated to an existence of luminous pleasure, holy and sublime. Consequently, the individual experiences a rise in positive qualities and a decline in negative ones, leading to an uplifting of the soul. However, without proper intent, the path for these sparks remains unclear, allowing them to rise imperfectly, bringing along negative qualities and fostering pride in the individual. This underscores the difficulty inherent in eating before prayers. Until an individual has clarified their life’s purpose through prayer, establishing the soulful content necessary for discerning the good is difficult. Therefore, eating and drinking before prayers qualifies as pride. The verse “...and Me you have cast behind your back” reflects this – after indulging and becoming arrogant, only then does he accept the kingdom of heaven.[[71]](#footnote-71) The sole exception to this rule is when eating is medicinal. In such cases, pride is irrelevant, as the commandment of healing is intrinsically linked with holiness. For when God sustains the sick individual,[[72]](#footnote-72) His divine presence is with them, as humility forms the bedrock of holiness.[[73]](#footnote-73) In their weakness and need, the sick person turns to the heavens in search of divine mercy. The positive elements of the healing sparks ascend upwards along a holy path, rising higher and higher on the level path of the righteous.[[74]](#footnote-74)

***Hofesh* (Freedom)**

1. The aspiration of freedom of thought presents both a virtuous and a detrimental aspect, a sacred and an impure dimension. On the positive side, this ambition transcends the bounds of imagination and base desires. In these instances, liberated thought empowers both the individual and society. Conversely, the negative aspect emerges when freedom of thought aligns with natural inclinations such as lustful urges and base imaginings, driven by the animalistic facets of human nature. In such cases, freedom of thought precipitates profound ugliness, laying waste to all that is precious in life and stripping the human soul of its dignity and eternity, both individually and communally, and “he who pleases God shall escape from her” (Kohelet 7:26).[[75]](#footnote-75)

***Yir’a* (Reverence)**

1. Reverence for God the deepest wisdom, rooted in the innermost worldview. It serves as the profound bedrock for all branches of knowledge, encompassing both sacred and secular domains. Even within the secular realm, when earnestly pursued, it becomes evident that without reverence for God, scientific inquiry merely grazes the superficial layers of understanding, lacking true depth and wisdom. “‘And unto man He said: Behold [*hen*], the fear of the Lord, that is wisdom’ (Job 28:28), as in the Greek language they call one *hen*.”[[76]](#footnote-76)
2. The source of reverence for God is formed in the profound depths of the soul, stemming from the remarkable fusion of two opposing aspects inherent in God’s governance of the world – the absence of absolute knowledge regarding the essence of God, yet the complete certainty of its reality. This extraordinary amalgamation of contrasting, monumental truths is very unsettling to the soul. Our reference to God as “the awesome One” is the attribute of Jacob who said: “How awesome is this place!”[[77]](#footnote-77) (Genesis 28:17). He is the “plain man, staying among the tents” (Genesis 25:27), that is, encompa]ssing the tent of Abraham and the tent of Isaac,[[78]](#footnote-78) which fuse together as *Tiferet Yisrael* [the Glory of Israel][[79]](#footnote-79) and the beauty of wisdom is reverence.[[80]](#footnote-80) The negation of knowledge is essential because all knowledge, while illuminating the known, also obscures it due to the inherent limitations of human understanding. This applies to the knowledge of every finite being, which is bound by its beginnings and constrained by its inherent limitations. Our connection with God originates from the essence of life itself, residing deep within hidden knowledge and the heartfelt desire[[81]](#footnote-81) to know Him. This connection cannot be consciously fabricated, as human thought imposes limitations that would hinder its authenticity. Thus, no created being can fully grasp the reality of God, as that would cause it to cease to exist. The purpose of this knowledge is to guide us along the path of life and existence, leading us closer to the source of life itself, without any barriers or separation. However, the true essence of this purpose remains unknown to us.[[82]](#footnote-82) It is not necessarily that we lack knowledge of God’s essence, but rather, from a subjective perspective, we choose not to delve into such matters deeply. It is in this realm of unknowingness regarding the divine that the genuine potential for connection lies, free from any constraints or limitations: “For I fill both heaven and earth, declares God” (Jeremiah 23:24).[[83]](#footnote-83)
3. The concept of reverence for God imbues the soul with courage and bravery for those who grasp it in its purity. It infuses life with interest, lofty aspirations, and a sublime spirituality, refining the talents of the soul with the light of holy fire. However, for fools who perceive it as a symbol of fear, it leads to depression, despair, and helplessness. This negative influence can incite rebellion against the divine order, particularly among the youth who crave a life marked by courage and heroic confidence rather than one overshadowed by fear and impending doom. The perception of reverence for God as fear does serve a purpose in solidifying and cultivating morality in the world, particularly for those who are weak in their moral standards and lack internal constraints on their problematic desires. For such individuals, the concept of reverence as fear holds true, as the divine governance of the world is depicted as a God who “takes vengeance on His adversaries, and He keeps wrath for his enemies.”[[84]](#footnote-84) Indeed, there is significant value in viewing reverence for God as fear, as it weakens the influence of evil forces and can lead wrongdoers toward righteousness. However, for those who engage in Torah study and strive for moral excellence, far removed from any evil, reverence for God should be understood as a concept that uplifts and invigorates all spiritual faculties. It is a lofty reverence accompanied by love and inner peace. “Seek God’s favor, and you will be granted the desires of your heart.”[[85]](#footnote-85)
4. In the initial stages of experiencing reverence for God, both for the individual and the collective, there are feelings of boredom and inertia. At this stage, reverence remains superficial, failing to penetrate the deeply ingrained savagery and convictions rooted in one’s physical essence and impure soul. The divine presence, being entirely opposite to all that is evil and base, unsettles this state, rendering individuals and communities feeble and deficient. Courage and a steadfast commitment to improvement, to the perfection of communal life are lacking. But the spirit of the brave person, who deeply understands that reverence for God encompasses all aspects of life and goodness, will not forsake this profound truth. Despite facing physical or spiritual suffering, and even amid the allure of modern cultural freedoms or the pursuit of life’s beauties and positive values and even at times when it is opposed to natural morality and justice, which cannot always be made to fit with the form of reverence for God and its repercussions as they are articulated and understood, this steadfast individual remains committed to this sacred principle. None of these distractions should impede the profound realization that only through reverence for God can one achieve a truly meaningful life. As individuals purify and refine their reverence for Him, elevating it to the pinnacle of clear understanding, adorning it with the splendor of righteous conduct, and infusing it with the sweetness of love and the breadth of knowledge, they usher in a new era of majesty, glory, and valor, renewing both the world and life within it in a manner that resonates with divine magnificence. “The stone that the builders rejected” will certainly become the chief cornerstone.[[86]](#footnote-86)
5. The fear of punishment differs both in quantity and quality from the reverence and love for God. In terms of quantity, it must be completed to fill the gaps it creates relating to reverence and love of God. In terms of quality, it requires not only the completion of what is lacking, but the enlargement, perfection, and construction of new structures within one’s inner reality. This process can be likened to planting garden seeds, which initially grow in a small, confined bed until they mature and are ready to bear fruit. At that point, they are transplanted into a larger, more spacious garden where they can fully realize their potential and yield nourishing produce for human consumption.
6. When it comes to commandments that are easily grasped by the intellect, fear of punishment serves a purpose primarily in cases of spiritual illness. For those with healthy souls, such fear is unnecessary and may even be harmful. However, for commandments lacking obvious rationales, some level of threat of punishment may be needed. One must delve into the underlying reasons for all Torah commandments, even those lacking obvious explanations, until the commandments whose authority is based on tradition are understood intellectually like the rational commandments, in general or in particular. The path of divine service will then spread out over the whole Torah and we will have less need for external forces like fear of punishment, and its place will be filled by reverence for Exalted and love of God.
7. While fear of punishment may reside at the bottom of the spiritual hierarchy – as is its proper place – it still plays a crucial role in our approach and outlook. Just as the dregs at the bottom of a barrel contribute strength and flavor to fine wine, fear of punishment adds depth and texture to our spiritual journey. We, as human beings, resemble the enhancement of creation, and the troubles and evils in the world, the calamities and insults we endure, even while we struggle against them and suffer from them, they are the salt of the world, enhancing our experiences and refining our character. These trials and tribulations, along with the thoughts they provoke, form the foundation of the fear of punishment, delineating the boundaries of our actions. When properly understood and integrated, they elevate the light of nobility within our souls, revitalizing our lives and imbuing us with a sense of purpose necessary for building a happier society. Upon the crude foundation of fear of punishment, tall edifices of uplifting reason and ambitions are erected, their glory shining brightly in the rays of their magnificence. Inner prudence, combined with the inherent awe of any disaster and the natural caution it instills, accompanies every embrace of life. This element serves as a preservative, a pinch [*korta*] in an entire *kor* of regular salt,[[87]](#footnote-87) imparting taste to life and infusing it with love, rendering it fresh and joyous. For this reason, one who uproots this bottom-level quality, restricts life’s potential for prosperity and weakens the resolve of the soul, resulting in evident wounds that manifest in every natural and mental movement.

The fear of the Lord is the beginning of wisdom.[[88]](#footnote-88)

The fear of the Lord is a fountain of life, to depart from the snares of death.[[89]](#footnote-89)

The way of life for the wise leads upward, that he may depart from She᾽ol beneath.[[90]](#footnote-90)

Pleasant words are like a honeycomb, sweet to the soul, and health to the bones.[[91]](#footnote-91)

1. The hallmark of reverence for God is its initial weakening effect on a person. However, this weakness serves as the foundation for unparalleled strength, replacing physical strength with ideal heroism. It restores all damage – both physical and mental – that came as a consequence of reverence for God, and elevates man to the greatness of Him. Any impurity in reverence, or any trace of pride, hinders the connection between the individual and divine strength, depriving them of the ultimate fulfillment and freshness of life found in the glory of God, which adorns the righteous with righteousness.
2. The idleness that can accompany the development of reverence for God stems from a lack of clarity regarding the distinction between good and evil in the qualites. While accepting the yoke of the kingdom of heaven is intended to weaken the evil within the soul, this weakening effect, coupled with a lack of clarity, extends to all human drives. This includes spiritual power, such as independent thought, since reverence aims to diminish the problematic aspects of thought, as well as material force, encompassing the drive to work and the vigor of action. Indeed, proper reflection should always seek to remedy the loss of energy and drive experienced by the God-fearing. It is important to recognize that reverence for God in its purest form is essential to instill courage and strength in general, and to activate every virtue within the soul for the purpose of education and goodness. The negation of this is not intentional; rather, it is directed only against the evil side residing in the soul – the source of bad habits and corrupt actions. When the soul is purified and cleansed of these negative influences, it ascends in the virtues of life with great expansion and the addition of abundant blessings.
3. Reverence for God itself must accept the yoke of reverence for God.
4. At times, thoughts associated with reverence for God can be more detrimental than any frivolous thought imaginable.
5. When reverence for God diminishes from the world, due to the foolishness of hearts reaching their lowest point, all hearts will feel their wretchedness and worthlessness without the foundation of reverence for God. At that moment, every heart and soul will begin to pursue reverence for God fervently. This pursuit will lead to a broad and liberated perspective, connected with clearer truth and adorned with the grace of more refined feelings, enriching human life.
6. It is essential to grasp the simplicity of reverence for God and conduct oneself accordingly with composure. From this stance, doors to profound matters unlock, revealing their intrinsic value. Recognizing these as keys to the external world enables access to internal understanding, settling one’s heart and facilitating comprehension of both worldly affairs and sublime topics during study.
7. People often mistakenly associate reverence with weakness of the soul and excessive self-love, leading to an irrational fear of everything. To attain genuine reverence, one must rid themselves of such weak reverence. However, even this weak reverence, when connected with the name of God, bears a shadow of true reverence that should not be overlooked until the higher-level reverence, accompanied by soulful strength and greatness, is instilled in the soul. True reverence is characterized by honor and glory, from which fear of sin naturally emanates.
8. Even though superficial fear of God[[92]](#footnote-92) may not hold much value, someone who possesses a significant amount of such fear, or fear in general, likely harbors sparks of inner reverence. These sparks can be elevated to a high and significant level when the individual repents out of love.
9. The fear of sin should be deeply ingrained in a person, particularly within himself, so that he is vigilant against committing any transgressions, whether serious or minor. Within this context, he must strive to prevent sin within his social circle, as this is considered his immediate sphere of influence. However, concerning the sins occurring outside his circle, he should recognize that “just as the praise of the Holy One, blessed be He, rises to Him from the Garden of Eden from the mouths of the righteous, so too it rises from Gehenna from the mouths of the wicked.”[[93]](#footnote-93)
10. When one experiences such profound reverence in the soul that it overwhelms their mental faculties, and anxiety reaches a point of internal turmoil, disrupting even spiritual matters which are the foundation of human identity, it is crucial to store this great and holy power within the depths of the soul, ready to be actively deployed whenever needed in the correct and proper quantity. When utilized, it should be employed with special care and quality. The residual power of this reverence, when released, will cause upheaval in one’s life and its forces, and transform into a force of spiritual and practical vitality, guiding one towards the embrace of Torah, wisdom, and good deeds.
11. The attribute of reverent caution in approaching divine matters can indeed be beneficial, as it prompts one to handle holy secrets with care and refrain from relying solely on personal understanding. However, when this caution extends too far into excessive humility, to the extent of avoiding the exploration of Torah secrets and studies of faith altogether, it casts a dark shadow over the world. Many individuals are lost from Judaism, compelled to seek spiritual nourishment elsewhere due to the lack of guidance back to their roots. Hearts grow weak and apathetic, and no efforts are made to provide sensible, intellectual answers that could illuminate even those who are distant. In truth, these challenges stem from earlier problems whose correction required this suffering. In past generations, there were times when we distanced ourselves from God: “They have belied the Lord, and said, it is not He,”[[94]](#footnote-94) prompting the need for healing and education over time towards a simple yet profound reverence. It is this reverence that will ultimately bring healing and restoration.
12. Great reverence, which fills the heart with great concern for many details, may at times hinder the joy of Torah study and service of God. It contains certain pitfalls that must be avoided, but it ultimately stems from a pure heart deeply concerned with God’s word. Despite its challenges, this reverence will ultimately elevate a person, instilling within them confidence and courage. The profound worries that accompany such reverence will eventually transform into joy and happiness. “But to this man will I look, to him that is poor and of a contrite spirit, and trembles at my word.”[[95]](#footnote-95) “You released a bountiful rain, O God; when Your own land languished, You sustained it. Your tribe dwells there; O God, in Your goodness You provide for the needy. The Lord gives a command; the women who bring the news are a great host: The kings and their armies are in headlong flight; housewives are sharing in the spoils.”[[96]](#footnote-96) “I rejoice over Your promise as one who obtains great spoil.”[[97]](#footnote-97) “Those who love Your teaching enjoy well-being; they encounter no adversity.”[[98]](#footnote-98) “The Sovereign God is my strength, making my feet like the deer’s and letting me stride upon the heights. For the leader; with instrumental music.”[[99]](#footnote-99)

***Kavod* (Honor)**

1. A proper understanding of the honor of Heaven elevates the importance of humanity and all creations, imbuing them with a profound appreciation for the greatness of the soul and genuine humility. Conversely, the honor of Heaven focused solely on the physical realm tends toward idolatry, diminishing the dignity of humanity and all creation. Thus, the teaching “Great is human dignity, as it overrides a prohibition in the Torah”[[100]](#footnote-100) underscores how a clear comprehension of the honor of Heaven uplifts the foundation of human dignity through its inherent goodness.
2. The concept of the honor of Heaven must undergo significant refinement to achieve purity, shedding all flaws and false influences. All the suffering experienced in the world can be attributed to the impurities and detritus that have contaminated this foundation of the honor of Heaven.
3. The concept of honoring God contains both strength and vulnerability. The inclination to honor the name of God represents human strength, signifying the acknowledgment of the supremacy of goodness in the world. This honor spreads in proportion to the depth of one’s knowledge of God, drawing forth the loftiest expressions of reverence and respect throughout the world. However, some individuals, gripped by fear and uncertainty, shrink from exploring the magnificence of the divine concept and the study of its glory. To them, this concept becomes a burden, and the obligation to honor God feels like an unjust demand from a deity seeking unearned glory. Such perceptions corrode their gentle and benevolent inclinations, transforming them into melancholic and resentful beings who harbor a deep-seated aversion towards both one another and God. Despite their outward expressions of love and respect when invoking the divine name, “with their mouth and with their lips they honor him, but have removed their heart far from him.”[[101]](#footnote-101)
4. When inner perfection is lacking, individuals often seek to compensate for it externally. It is in a state of personal lowliness that the desire to impress others arises, whether by showcasing what one possesses and what one does not. Therefore, individuals must cultivate a sense of inner fulfillment and then their presentation of themselves to others will always have the proper weight.
5. When a person receives honor in the world, but inwardly believes it to be misplaced or undeserved, they should store that feeling away. Later, when faced with insults or criticisms, they can draw upon this stored feeling of humility to maintain their inner happiness and resilience. “About those who are insulted and do not insult, who hear their shame and do not respond, who act out of love and are joyful in suffering, the verse says: ‘And they that love Him are as the sun going forth in its might’ (Judges 5:31).”[[102]](#footnote-102)
6. There are times when it is necessary to accept and appreciate honor, allowing it to uplift the spirit for noble endeavors, much like how one drinks wine to replenish strength and renew spiritual joy. But one must always be discerning regarding the essential power within the honor, which reflects the true, uplifting power in virtues, through which one is truly elevated and able to genuinely invoke the name of God.
7. The retreat from seeking honor, as it deepens within the soul, fosters tranquility of mind, aligns the intellect, and activates the finest virtues that may lie dormant in life’s recesses. Spiritual powers flourish, extending their reach, and establishing profound roots in the depths of the spirit. Through this, the individual ascends to greater heights of blessing, enriching both themselves and the world around them. Even when the inclination to flee from honor arises out of necessity and is not entirely pure or ideal, it is still illuminated by a holy light akin to the inner benevolence of the heart. This light emanates from a clear, holy recognition of the value of a person’s soul and the sanctity of humility, as well as the purity of exaltation. Despite its imperfections, this inclination still supports the individual who embraces it. Out of necessity arises the desire for the spirit of life, characterized by pure and tranquil humility, which represents the pinnacle of all positive attributes.[[103]](#footnote-103) This spirit permeates the entirety of a person’s demeanor as they plan their steps with a proper mindset, joyfully embracing the paths that fleeing from honor leads. Despite this pursuit, honor finds its way into the innermost parts of the soul, uplifting and elevating the individual while preserving the purity and holiness inherent in the content of humble righteousness, which continues to deepen within their spirit, and “The effect of humility is fear of the Lord.”[[104]](#footnote-104)
8. By consistently seeking the honorable aspect in every matter, we illuminate the world with its highest form of honor, leading to the fulfillment of “the insult of his people shall he take away from off all the earth.”[[105]](#footnote-105)
9. When the light of the Messiah illuminates the heart, it instills a deep reverence for every creation. “In that day, the stock of Jesse that has remained standing shall become a standard to peoples – nations shall seek his counsel and his abode shall be honored.”[[106]](#footnote-106)

***Ka’as* (Anger)**

Occasionally, individuals of elevated stature, accustomed to higher realms of intellect, may experience what can be termed as “biblical anger”[[107]](#footnote-107) when confronted with the limitations and constraints of mundane reality whose source is on a much higher level. Their heightened souls, accustomed to the expanse of divine light, may feel a sense of discomfort and frustration when faced with the mundane and banal aspects of daily life. This “biblical anger” may also stem from a longing for the grace and divine illumination that they are accustomed to, which feels lacking in the ordinary experiences of life. As a result, they may feel a sense of repulsion and discontent, leading to a state of internal anger and frustration.

However, those with a refined spirit and patience, nurtured through comprehensive education, can transcend these feelings. Upon closer examination, they come to realize that every descent is, in fact, an opportunity for elevation. Through these limitations, one can access a broader, more profound divine light. Then, divine peace descends upon the soul, bringing with it a sense of pleasure and fulfillment. “The light of the righteous is radiant.”[[108]](#footnote-108)

***Sovlanut* (Tolerance)**

When tolerance emanates from a pure heart, untainted by evil, it does not dampen the fervor of holy emotions rooted in simple faith. Instead, it nurtures and strengthens the foundation of sacred enthusiasm for the divine. Tolerance, when fortified by profound faith, acknowledges the inherent impossibility of the soul being devoid of holy light, for the life force of the divine permeates all existence. Even in situations where actions manifest destruction or opinions espouse denial, the light of life and holiness persists within the heart and soul. This divine spark reveals itself through the goodness that persists even amidst communities plagued by heresy and skepticism. From this profound understanding and unwavering faith emerges patience, woven with threads of kindness, enveloping all aspects of existence. “I will assemble Jacob, all of you.”[[109]](#footnote-109)

***Anava* (Humility)**

1. *Hineni,* meaning “I am here,” embodies both humility and readiness,[[110]](#footnote-110) as the humble individual is prepared to act.
2. Humility serves as the perfect vessel to receive blessings, as it completes the will to receive them.[[111]](#footnote-111)
3. Humility strengthens memory.[[112]](#footnote-112)
4. Humility is deeply connected with spiritual perfection. As one gains a deeper understanding of the complexities of the world and life and the spiritual and physical needs of both individuals and communities, they inevitably come to recognize the limitations of their own abilities and comprehension. This recognition of personal limitations fosters a sense of humility. Despite recognizing their own weaknesses, a humble individual is driven by a sincere desire[[113]](#footnote-113) to align themselves with what is truly good.[[114]](#footnote-114)
5. It is impossible to achieve clear understanding except through humility.[[115]](#footnote-115)
6. The path to acquiring humility is through genuine devotion to God. Those blessed with true devotion should expand the times they don tefillin,[[116]](#footnote-116) as this practice serves as a powerful catalyst for cultivating humility.
7. When humility induces sadness, it becomes problematic, but when it flourishes positively, it infuses one’s being with joy,[[117]](#footnote-117) courage, and inner reverence.
8. There is no need to constantly fear greatness, as it often propels individuals to undertake remarkable deeds, and true humility stems from such sacred magnanimity.
9. During moments of struggling with feelings of haughtiness, one should seize the opportunity to triumph over all negative traits associated with arrogance and infuse vitality into their inherently pure and flawless intellect. By doing so, they can intertwine their quality of humility and lowliness with the merits derived from the goodness inherent in the impurity of pride.
10. One should adhere steadfastly to humility, and when encountering thoughts of pride or feelings of haughtiness, one should extract the kernel of goodness present therein and channel it towards a source of holy strength. Any impurities should be swiftly discarded with disdain, adding humility to humility. In this manner, one can perpetually find joy and uplifted, “he that is of a merry heart has a continual feast,”[[118]](#footnote-118) as every experience contributes to the refinement of character, akin to extracting the finest essence from the depths of virtues, much like pressing grapes to produce wine that cheers the hearts of men.[[119]](#footnote-119)
11. Genuine humility and modesty contribute to one’s well-being and fortitude, whereas false humility can lead to sickness and sorrow. Therefore, it is essential to embrace humility and modesty in their authentic form, as this fosters strength and courage within oneself. “But they who trust in God shall renew their strength.”[[120]](#footnote-120)

***Pahdanut* (Cowardice)**

1. Cowardice and fearfulness are undesirable attributes,[[121]](#footnote-121) they are impurities within the attribute of reverence for God. As long as these elements persist, they obstruct the attainment of genuine love and joy until one successfully cleanses oneself from them.
2. Cowardice represents a negative manifestation of reverence; its presence leads to the loss of one’s store of true fear of Heaven.[[122]](#footnote-122) Therefore, one must cultivate strength and courage of heart through proper education. Only then can one become a worthy vessel capable of embracing reverence as a source of strength.
3. The eradication of cowardice from one’s intellect is essential for the full revelation of divine light and the unrestricted expression of God’s name. This aligns with the ultimate aim of fostering freedom of ideas, a goal tainted by the impurity of heresy, which denies all that is sacred, transcendent, and profound. Similarly, cowardice and the fear of severe punishment – whose source is idolatry and whose root is impurity, the tainted residue of reverence of ancestral veneration and honor – corrupt healthy thought. Faith rooted in tradition, when solely reliant on ancestral veneration and honor, leans more on emotion than intellect, more on the heart’s inclination than enlightened thought. However, the authentic basis of this inclination lies in the recognition of the power of human nature. Just as intelligence acknowledges the power of general laws, it must also freely acknowledge the eternal truth that is the foundations of faith. This innermost truth is so certain, courageous, and robust that attempts to obscure it are futile, only serving to illuminate it further. Any doubts or questions raised about it, both in the past and present, ultimately prove baseless. These beliefs continue to radiate divine brilliance and unwavering strength, containing profound vitality, reality, and vigor capable of infusing life even into the most barren realms. This is the power of God manifested across creation, within the human heart’s desires, in every facet of intellect and imagination, and in all forms of governance – both individual and communal – across time and history, in times of prosperity and adversity alike.
4. Cowardice is utter folly. Instead of fearing, one should exercise caution. The more one succumbs to fear, the greater the likelihood of stumbling. Fear itself becomes the stumbling block. Therefore, it is crucial to employ intellect to overcome fear and realize there is nothing to dread. All frightening aspects are mere colorful fragments of a larger picture awaiting completion. Once assembled, one can move forward with resounding certainty, infusing the soul with strength and vigor. These perceived malevolent forces and their shadows transform into supportive forces, bringing joy and expanding the mind. Their malevolent and destructive nature dissipates,[[123]](#footnote-123) replaced by a holy encouragement that empowers. “They shall attain joy and gladness,”[[124]](#footnote-124) “your rejoicing in the Lord is the source of your strength.”[[125]](#footnote-125)

***Tzidkut* (Righteousness)**

The fundamental righteousness of the *tzaddik*, the cornerstone of the world, is the unwavering yearning and longing in his soul for God. It is a desire to be bound to his Creator in every aspect: in will, in feeling, and in all desires. God is seen as the Rock of all worlds, the source of life itself and the essence of all existence. While actions, teachings, and beliefs may serve as avenues through which the light of supreme righteousness is sometimes revealed, the essence of this righteousness lies in the radiant glow deep within the soul. It emanates from the core of life, perpetually seeking and strengthening the connection with the divine light.

***Tzni’ut* (Modesty)**

The attribute of modesty holds great importance in the world, often superseding other virtues that are inherently good. Due to human nature and its inclinations, individuals frequently stumble when it comes to matters of modesty, which form the foundation of both the spiritual and physical realms. While love and friendship should ideally be expressed equally between genders, the value of modesty often necessitates setting boundaries that prioritize propriety over common courtesy, as seen in the prohibition against sending regards to women.[[126]](#footnote-126) A modest individual understands that such boundaries are not rooted in misogyny but rather in the goal of upholding propriety. Similarly, in matters of thought, certain considerations are deemed appropriate to maintain ethical conduct, even if it may appear restrictive. Those who grasp the underlying purpose of these boundaries will accept them with understanding and appreciation.

***Ratzon* (Will)**

1. Initially, one must channel one’s will with utmost vigor, and then direct it towards holiness. Educational policy, applicable to both adults and children, should emphasize the dual aspects of elevating the will and purifying it simultaneously.
2. Embedded within the concept of “I created an evil inclination, and I created Torah as its antidote”[[127]](#footnote-127) is the understanding that the will is developed solely through the influence of Torah. Hence, when we encounter a God-fearing individual who is not engaged in Torah study, we can infer that their will is not robust, hence their means to rectify it is likewise feeble. The potency of the will correlates directly with the strength of Torah study, which elevates it to a realm of sanctity. This dynamic underscores the paramount importance of Torah study as the most impactful contribution to the world.
3. In every circumstance, it is imperative to identify the inherent good will within every individual. When this goodness appears obscured or diminished, it is our duty to illuminate it once more through the avenues of Torah study and prayer.
4. How remarkable is the potential for elevation within each individual! They possess the capacity to wield their desires and intentions to such an extent that they can bestow blessings upon others,[[128]](#footnote-128) even exerting influence people’s fates, as indicated in the teaching, “’...And you shall be a blessing,’ signifying that blessings are within your realm of authority.”[[129]](#footnote-129) Examining this profound understanding illuminates the underlying principles governing human agency and the operation of the world, particularly in the way individuals can shape their surroundings. While humans indeed exercise a degree of control over nature and the external world, this control pales in comparison to the internal influence they can wield through the channel of blessings conveyed by their desires and prayers. “You will decree and it will be fulfilled, and light will shine upon your affairs.”[[130]](#footnote-130)

***Tokhaha* (Rebuke)**

Before offering rebuke to another person with the intention of guiding them away from their behavior, one must exercise great caution. It is essential to consider that what may seem detrimental behavior to one observer might actually serve a purpose for the individual in question, even if it has drawbacks. Those drawbacks could potentially act as safeguards, preventing them from engaging in even more harmful behaviors. And God should direct him on the right path, because sometimes the impulse to rebuke others arises from the temptations of the evil inclination, and it is nothing but malice. And the Merciful One should have mercy on him.

***Tikkun* (Repair)**

1. He who believes that his service alone can fix the world, without understanding the true value of his soul and the interconnectedness of spiritual well-being, is living in delusion and false assumptions. However, one who recognizes that every moral improvement, every good deed, and even the smallest gesture of kindness contributes to the elevation of spirituality within his soul, understands the profound impact of personal spirituality on the broader reality. This understanding extends to the sense of interconnectedness with the communal reality, where the elevation of one part elevates the entirety. Thus, when individuals align themselves with this concept, the repair of worlds occurs on a scale beyond imagination. Such a perspective expands the mind and brings one closer to truth.
2. A person should focus on addressing what they can fix effectively and diligently, without neglect, while avoiding excessive preoccupation with matters beyond their control, fulfilling “‘If there is care in a man’s heart, let him quash it,’ i.e., he should forcefully push it out of his mind.”[[131]](#footnote-131)They should engage in the rectification of their own soul and contribute to the betterment of the world with a clear and elevated mindset, to the best of their abilities, fulfilling “Entrust your affairs to the Lord, and your plans will succeed.”[[132]](#footnote-132)

1. All creation – all Your works and all Your creations, as found in the prayers of Rosh HaShana and Yom Kippur; Master of all creatures, as in *Yishtabah*. Regarding the middot of the Jewish people, see Yevamot 79a; Deuteronomy Rabba 83. Regarding having mercy on all creations, see Beitza 32b. Regarding good creations, see Berakhot 43a. [↑](#footnote-ref-1)
2. Psalms 33:5. [↑](#footnote-ref-2)
3. Kohelet 7:29. [↑](#footnote-ref-3)
4. See Mishna Sanhedrin 10:1. [↑](#footnote-ref-4)
5. See Shoftim 5:30. [↑](#footnote-ref-5)
6. See Job 26:16; Psalms 145:12. [↑](#footnote-ref-6)
7. Isa. 64:3. [↑](#footnote-ref-7)
8. *Sha’are HaKedusha* I:5 One must love all creation, including the nations of the world. See Lev. Rabba 86: Tell the nations of the world of my Godliness. [↑](#footnote-ref-8)
9. See *Tikkunei Zohar* 30. [↑](#footnote-ref-9)
10. Shabbat 89a. [↑](#footnote-ref-10)
11. See *Orot, HaMilhama* 8; *Orot Yisrael* 2:1. [↑](#footnote-ref-11)
12. Exod. 17:14; Deut. 25:19. [↑](#footnote-ref-12)
13. See *Orot Yisrael* 1:200. [↑](#footnote-ref-13)
14. See Ps. 108; *Zohar*, Genesis 219. [↑](#footnote-ref-14)
15. That created all and attends to the needs of all. [↑](#footnote-ref-15)
16. See Tosafot Pesahim 113b s.v. *she’ra’a* [↑](#footnote-ref-16)
17. Pesahim 49a. [↑](#footnote-ref-17)
18. Joel 3:5; Sanhedrin 95a. [↑](#footnote-ref-18)
19. See Mishneh Torah, Hilkhot De’ot 5:5. Zohar Kedoshim 80. [↑](#footnote-ref-19)
20. See Yevamot 63a. [↑](#footnote-ref-20)
21. Psalms 119:105 [↑](#footnote-ref-21)
22. Job 22:28; Bava Metzia 106a. [↑](#footnote-ref-22)
23. Sanhedrin 37a [↑](#footnote-ref-23)
24. Midrash Tehillim, Psalm 11:7 [↑](#footnote-ref-24)
25. Genesis Rabba 65. [↑](#footnote-ref-25)
26. See Jer. 10:25 [↑](#footnote-ref-26)
27. Jer. 10:16 [↑](#footnote-ref-27)
28. Ps. 90:17. See Tosefta Menahot, Ch. 7 and Rashi Exod. 39:43. [↑](#footnote-ref-28)
29. Kohelet 8:5 [↑](#footnote-ref-29)
30. See the Rambam’s *Shemonah Perakim*, Chapter 6, *“ela efshi…”* [↑](#footnote-ref-30)
31. See Hoshea 4:6. [↑](#footnote-ref-31)
32. “One must understand faith in God” in the introduction to *Mesillat Yesharim*. The Gaon of Vilna is quoted as saying that one should study the *Book of the Kuzari* that contains mainly basic elements of faith (*Tosafot Ma’ase Rav* by Rabbi Israel of Shklov, author of the *Pe’at HaShulhan*) [↑](#footnote-ref-32)
33. “…so that one will first accept upon himself the yoke of the kingdom of Heaven and only then accept upon himself the yoke of the mitzvot” (Mishna Berakhot 2:2). [↑](#footnote-ref-33)
34. *Darkei Moshe, Orah Hayyim* 298; *Shu”t HaRema* 81. [↑](#footnote-ref-34)
35. See *Igrot HaRa’aya,* Letter 170; *Havash Pe’er, Ein Ay”a* 2. [↑](#footnote-ref-35)
36. See Habakuk 1:4. [↑](#footnote-ref-36)
37. Tikkunei Zoher 60. See also *Igrot HaRa’aya Vol. II* p. 188. [↑](#footnote-ref-37)
38. Isaiah 51:3. [↑](#footnote-ref-38)
39. See *Zohar, Emor* 83; *Zohar Hadash Rut* 82:3. [↑](#footnote-ref-39)
40. See Orot, pp. 124, 125, 129, 138. [↑](#footnote-ref-40)
41. See Tehillim 119:66 [↑](#footnote-ref-41)
42. See Shu”t Maharashdam 17. [↑](#footnote-ref-42)
43. See Shmuel Bet 7:23. [↑](#footnote-ref-43)
44. See Orot HaTeshuva, Chapter 1. [↑](#footnote-ref-44)
45. See Mussar Avikha, Chapters 2, 4. [↑](#footnote-ref-45)
46. Shoftim 5:31. Shabbat 88b. [↑](#footnote-ref-46)
47. Sifrei Ekev 49. [↑](#footnote-ref-47)
48. See Yoma 88a [↑](#footnote-ref-48)
49. See Psalms 101:25 [↑](#footnote-ref-49)
50. See Proverbs, Chapter 9. [↑](#footnote-ref-50)
51. See Avot deRabbi Natan, Chapter 11 “he should place his hand on his nose.” [↑](#footnote-ref-51)
52. See Zohar Leviticus 23 “…and his intelligence leaves him.” Pesahim 66b. [↑](#footnote-ref-52)
53. See II Chronicles 33:12-13 “he humbled himself…He granted his prayer.” Sanhedrin 103a. [↑](#footnote-ref-53)
54. See Humbleness (*Anava*) no. 2. [↑](#footnote-ref-54)
55. See Humbleness (*Anava*) no. 1. [↑](#footnote-ref-55)
56. Proverbs 14:3, 8. [↑](#footnote-ref-56)
57. Megilla 29a “one who is arrogant is considered blemished.” [↑](#footnote-ref-57)
58. Proverbs 16:7. See also Zohar Emor 103b. [↑](#footnote-ref-58)
59. See Psalms 37:11. [↑](#footnote-ref-59)
60. See Sota 5a. [↑](#footnote-ref-60)
61. See Yevamot 105b, *Hiddushei Aggadot* s.v. *mi hu she-mafsi’a.* [↑](#footnote-ref-61)
62. See *Ikvei HaTzon,* “knowledge of God” and “service of God.” [↑](#footnote-ref-62)
63. Ketubot 111b. [↑](#footnote-ref-63)
64. Y. Pe’ah Chapter 1. See also Sota 14a. [↑](#footnote-ref-64)
65. Proverbs 13:25. [↑](#footnote-ref-65)
66. See Hagiga 12b. [↑](#footnote-ref-66)
67. See Ta’anit 11a. [↑](#footnote-ref-67)
68. See Psalms 127:2. [↑](#footnote-ref-68)
69. Proverbs 13:25. [↑](#footnote-ref-69)
70. Deut. 32:15; Hoshea 13; Mishlei 30 Rashi. [↑](#footnote-ref-70)
71. Berakhot 10b. [↑](#footnote-ref-71)
72. Shabbat 12b. [↑](#footnote-ref-72)
73. Avoda Zara 20b. [↑](#footnote-ref-73)
74. See Proverbs 15:19. [↑](#footnote-ref-74)
75. Kohelet 7:26. See *Mussar Avikha* pp. 27-28. {Ed. Note: It appears that the last reference belongs in the previous chapter, *Ha’alat Nitzotzot}* [↑](#footnote-ref-75)
76. Shabbat 31b. See also the introduction to *Mesillat Yesharim.* [↑](#footnote-ref-76)
77. See *Ba’al HaTurim*, Deut. 7:21 “the awesome One” is the attribute of Jacob who said: “How awesome is this place!” See also *Dover Shalom* and *Etz Yosef* on the first blessing of the *amida*. [↑](#footnote-ref-77)
78. *Zohar* Toldot 146a “that he united the two attributes of Abraham and Isaac.” *Sha’arei Ora, Sha’ar* 1 “Jacob was the plain man, staying among the tents, that is, between the tent of Abraham and the tent of Isaac.” *Sha’ar* 2, ““Jacob was the plain man, staying among the tents, that is, two tents, the tent of Abraham and the tent of Isaac.” *Sha’ar* 5, “Jacob is the one who mediates between the two tents, who are Abraham and Isaac.” Sha’ar 7, “Staying among the tents, the tent of Abraham and the tent of Isaac.” [↑](#footnote-ref-78)
79. See *Zohar*, Vayetze 147. [↑](#footnote-ref-79)
80. *Derekh Eretz Zuta* 5, “The pinnacle of Torah is wisdom; the pinnacle of wisdom is humbleness; the pinnacle of humbleness is reverence.” [↑](#footnote-ref-80)
81. *Zohar* Ha’azinu 289. [↑](#footnote-ref-81)
82. *Behinot Olam* 13. *Ikkarim, Ma’amar* 2 at the end of chapter 30. *Hoker U’Mekubal* 3:5. See also *Orot Yisrael* 5:5. [↑](#footnote-ref-82)
83. Jeremiah 23:24. [↑](#footnote-ref-83)
84. Nahum 1:2. [↑](#footnote-ref-84)
85. Psalms 37:4. [↑](#footnote-ref-85)
86. See Psalms 118:22. [↑](#footnote-ref-86)
87. See Hullin 105b. [↑](#footnote-ref-87)
88. Psalms 111:10. [↑](#footnote-ref-88)
89. Proverbs 14:27. [↑](#footnote-ref-89)
90. Proverbs 15:24. [↑](#footnote-ref-90)
91. Proverbs 16:24. [↑](#footnote-ref-91)
92. See *Igrot HaRa’aya* 2 p. 182 n. 20. See also *Sha’arei Ora, Sha’ar* 9. [↑](#footnote-ref-92)
93. *Shemot Rabba* Chapter 7. [↑](#footnote-ref-93)
94. Jeremiah 5:12. [↑](#footnote-ref-94)
95. Isaiah 66:2. [↑](#footnote-ref-95)
96. Psalms 68:10-13. [↑](#footnote-ref-96)
97. Psalms 119:162. [↑](#footnote-ref-97)
98. Psalms 119:185. [↑](#footnote-ref-98)
99. Habakuk 3:19. [↑](#footnote-ref-99)
100. Berakhot 19b. [↑](#footnote-ref-100)
101. See Isaiah 29:13. [↑](#footnote-ref-101)
102. Shabbat 88b. [↑](#footnote-ref-102)
103. See Avoda Zara 20 [↑](#footnote-ref-103)
104. Proverbs 22:4. [↑](#footnote-ref-104)
105. Isaiah 25:8. [↑](#footnote-ref-105)
106. Isaiah 11:10. [↑](#footnote-ref-106)
107. Ta’anit 4a. [↑](#footnote-ref-107)
108. Proverbs 13:9. [↑](#footnote-ref-108)
109. Micah 2:12. [↑](#footnote-ref-109)
110. Rashi, Genesis 22:1. [↑](#footnote-ref-110)
111. See *Hevesh-Pe’er Remazim, Ein Ay”a.* [↑](#footnote-ref-111)
112. See *Hevesh-Pe’er Drush* 7. See also Eruvin 54a, Ta’anit 7a, Sota 21a. [↑](#footnote-ref-112)
113. Ton, Hefetz. See “Rabbi Ḥananya ben Akashya says: The Holy One, Blessed be He, sought … God desires,”

     *Hevesh-Pe’er, Ein Ay”a.* Knowledge and desire according to divine desire. [↑](#footnote-ref-113)
114. See Orot HaKodesh II p. 466. [↑](#footnote-ref-114)
115. Massekhet Kalla Chapter 3; Tanna d’vei Rabbi Eliezer Zuta 5:8; *Netivot Olam, Netiv HaAnava* Chapter 8. [↑](#footnote-ref-115)
116. Berakhot 8a. *Mishneh Torah, Hilkhot Tefillin* 4:25. [↑](#footnote-ref-116)
117. Eruvin 13a; Ta’anit 7a; Sota 21a; Isaiah 29:19. [↑](#footnote-ref-117)
118. Proverbs 15:15. [↑](#footnote-ref-118)
119. Psalms 104:15. [↑](#footnote-ref-119)
120. Isaiah 40:31. [↑](#footnote-ref-120)
121. See *Shemonah Perakim* Chapter 4. See Igrot HaRa’ayah I, p. 42 and II, p. 38. [↑](#footnote-ref-121)
122. See Eruvin 64a. [↑](#footnote-ref-122)
123. See *Ikvei HaTzon, Ma’amar Pahad.* [↑](#footnote-ref-123)
124. Isaiah 35:10. [↑](#footnote-ref-124)
125. Nehemiah 8:10. [↑](#footnote-ref-125)
126. Kiddushin 70a. [↑](#footnote-ref-126)
127. Kiddushin 30b. [↑](#footnote-ref-127)
128. “Rabbi Ḥananya ben Akashya says: The Holy One, Blessed be He, sought … God desires.” [↑](#footnote-ref-128)
129. Genesis Rabba 39. [↑](#footnote-ref-129)
130. Job 22:28; Ta’anit 23a. [↑](#footnote-ref-130)
131. Proverbs 12:25; Yoma 75a. [↑](#footnote-ref-131)
132. Proverbs 16:3. [↑](#footnote-ref-132)