

Chazal viewed the connection between Torah and humility as axiomatic and fundamental to the Torah world outlook. Success and failure in life depends on our moral compass. Moral turpitude makes our task impossible. Understanding the need for moral humility and self-effacement is critical to those claiming to be the harbinger of the Torah message to the greater Jewish world. We will investigate the transition from intellectual Torah learning to self-effacement and humbling one's heart.

The recorded Word (any part of כתבי הקודש) plays a unique role in the biblical world outlook. In מעשי בראשית, Gd created heaven and earth through the Word, from the flowering bush to the vast cosmos. Our Rabbis tell us that Gd created the world with the letters of His name, *yud* and *hay*. Through the word, He revealed Himself to man and charged him with his role as a spiritual being. Through the word He confronted Abraham and urged him to establish the covenantal community. At the burning bush He charged Moses through the Word with forming the same mission, to form a covenantal community. And through the Word he appeared to the Jewish People to charge them with the mission of transforming themselves into a holy nation and chosen people.

Gd's Word is identified with natural law. The Word, addressed to the cosmos, is the source of truth. Through the Word the natural scientific order was established, that of בראשית. The Word of Gd when directed to man, is the foundation upon which human freedom and human dignity were established. When directed to the covenantal community, the Word becomes the fountainhead of Sanctity and charisma bestowed upon the committed people. In short, the Word established the concept of קדושה, sanctity.

Torah knows of 3 orders. The order of necessity or the cosmic order, the order of freedom or the human order, the order of sanctity, קדושה, or the covenantal order. The link between the Word and קדושה is not merely a philosophical idea. It is expressed in Halacha. Halacha distinguishes between גופי קדושה, intrinsic/inherent substantive sanctity and תשמישי קדושה, peripheral or incidental holiness. With the former, at times, קדושה is an integral part of its very substance. The latter implies, at times, the object has a tangential, non-integral relationship to sanctity.

What Halachic criteria govern the classification of objects into these categories? Wherever the mysterious configuration of the black Hebrew letter is visible, intrinsic קדושה emerges. When absent, the object is demoted to the status of תשמישי קדושה. For example the straps or רצועות of Phylacteries, תפילין, are תשמישי קדושה, even though they are indispensable for wearing תפילין. On the other hand, the box, בית, of the תפילין של ראש has an embossed letter *Shin* that transforms it into (Shabbos 15) גופי קדושה. In other words, the presence of the physical letter is the defining factor. It is part of the Word that represents Gd's will and hence hallows the object on which it appears. The source of קדושה is the Word of Gd, or the Torah. Whenever we refer to קדושה, we have in mind the Torah. Wherever a written Hebrew letter appears from the Torah, there is intrinsic קדושה.

Clearly, the written Torah, תורה שבכתב, contains the ability for even a single letter to pass on קדושה to any object on which its Words are engraved. What about the oral law, תורה שבעל פה, תורה שבכתב? תורה is crystalized in the tangible and written word. There is a concrete and sensuous reality to the written Word. You can touch it and feel it. However, Gd in His inscrutable will, decreed another Torah where the Word is not to be crystalized in script or physical form. He wanted this form of the Word interwoven in an abstract thought system rather than a physical phonetic symbol system. How does the unwritten word of תורה שבעל פה create and transmit קדושה? It would be a mistake to say that the unwritten word of תורה שבעל פה lacks concreteness and therefore the ability to impart קדושה. If that was true, than we would conclude that תורה שבעל פה is inferior to תורה שבכתב. That of course, would be incorrect. How does the unwritten word of תורה שבעל פה sanctify an object? And if it does, what does it sanctify?

Clearly, where תורה שבכתב hallows an inanimate object, for example, the בית של תפילין or the parchment on which it was written, תורה שבעל פה hallows the human mind. Besides being an intellectual educational gesture that enlightens the student and is indispensable to knowing how, what and why when it comes to fully observe the law, the study of תורה שבעל פה apparently is also a redemptive cathartic act that hallows the person. It cleanses the human personality and purges man of uncouth emotions, irreverent thoughts, unworthy drives and vulgar desires. This is a pre-requisite for קדושה. Engagement in study of תורה שבעל פה results in great

living experience that changes to some extent the condition of the human conscience, making it possible for man to comprehend the deeper meaning in a limited, uprooted and lonely existence. תורה שבעל פה hallows the human mind and heart. It adds a new dimension, קדושה, to the human ontological experience.

We now have a new meaning for the term writing. Not only is it the physical application of ink to a background, but it is also the dialogue and study of ideas and commitments made through which the soul is aroused and the heart sanctified. Where the scribe writes תורה שבכתב on parchment, the great teacher writes תורה שבעל פה on the hearts and minds of his students. He perpetuates an idea, not on paper, but in the sensitive human mind. The Halacha views every Jew as a living Torah Scroll, ספר תורה. However he is a תורה שבעל פה. The Gemara (סוטה יג:) says Rabbi Eliezer the Great said the Israelite camp was spread across a 12x12 mile square and upon the passing of Moses, a heavenly voice rang out throughout the Israelite camp, “Moses the great scribe of Israel died”. The term great scribe should not be translated literally as the scribe who wrote mechanically on parchment. Indeed, Moses’ did write, according to Maimonides, 12 or 13 ספרי תורה in his lifetime. But this accomplishment was not the reason he merited that appellation. קדושה is not reflected by the beauty of the scribe’s penmanship. All scripts are acceptable for the purpose of writing a ספר תורה on parchment. Rabbi Eliezer called him the great scribe, ספרא רבה, not because he had a beautiful handwriting. Rather, it was because he wrote the תורה שבעל פה on the sensitive, passionate hearts and minds of the people and on the uncharted lanes of human memory. He inscribed Gd’s message on the thirsting and questing human personality. The Book of Creation, ספר יצירה, says Gd used three things to create the world סופר, ספור, ספר, a scribe, a book and a story. Moses was a scribe because he too, like Gd, was a scribe, סופר, who wrote a book of תורה שבעל פה on the human personality.

Judaism formulated the following equation representing the Jewish philosophy of education:

***Teaching equals Writing which equals Creation which equals Education.*** The teacher is a creator and at the same time a scribe as well. The awe and reverence the pupil is required to have for the teacher is nurtured by this equation. It is

similar to the awe one should have for Heaven. מורא רבך כמורא שמים. The teacher is a collaborator of Gd.

The source of קדושה is the Word. Human closeness to Gd generates קדושה. והייתם קדושים כי קדוש אני ד' אלקיכם. Who is קדוש, sanctified? One who is close to Gd, touched by Gd's Holy Word. Who is close to Gd? One who felt Gd's holy breath on his tired, old, wrinkled face. The Torah commands us to cling to Gd. How can one be in proximity of Gd and be touched by Him? The Talmud asks is it possible to cling to a fiery, all-consuming Gd (Can anyone share in Gd's transcendental holiness? Judaism answers in the affirmative, and provides 2 approaches. The first is emulate His actions, והלכת בדרכיו (סוטה יד:א). Another approach (כתובות קיג:ב) is one should cleave to Torah scholars. How do you find yourself in proximity to Gd and feel the hand of Gd resting on your shoulder? How do you feel the breath of eternity upon your face? Through the study of Torah.

How does finitude approach infinity? Judaism did not recommend the methods of classical mysticism as it wanted man to come close to Gd not through aesthetic self-abandonment or self-negation, but by affirming his personalistic reality with all its iridescent aspects. It wants man to come into close contact with Gd. Judaism has one way for the human being to achieve unity in life: through the cognitive study of the Torah.

How does the study of Torah unite man with Gd, uniting finitude with infinity, temporal tensions with eternity? Maimonides and later Chachmei Kaballah suggested an idea that was later refined by the Baal HaTanya. The Maimonides availed himself of the doctrine of אחדות המשכיל והמושכל, unity of the knower and the knowable object. This idea is mentioned in the Guide to the Perplexed as well as the Maimonides' יד חזקה, in הלכות יסודי התורה והלכות תשובה. The Baal HaTanya emphasized that everyone admitted that the Maimonides' approach was correct. According to this doctrine, if knower and knowable object merge into a common entity, then 2 knowers of the same object are united as well. The conclusion to be drawn from this doctrine is 2 individuals who focus on and love a common object and express a love for that object, will be drawn together by their shared love of that object. They share in common something both minds focus on. Wherever there

is unity of thought and commitment and there is unity of purpose, there is also personalistic unity. People with common ideals, commitments and aspirations will be drawn together. They cannot remain strangers. The barrier of isolation will be torn down. Maimonides in commentary to Avos on **עשה לך רב וקנה לך חבר** says friendship based on unity of thought, **חבר לדעה**, a comrade in arms, is the highest form of love. Meeting of minds and hearts of individuals is the epitome of love.

If this relationship is possible between 2 people, a similar relationship is possible between Gd and man. As unity of thought can generate love between men, it can also generate it between Gd and man. When man becomes completely absorbed in Gd's thought that was objectified by the Word, if he thinks in categories communicated to him through the Word and identifies himself with the ultimate goal and destinies spelled out by the word, then he is united with Gd. There is genuine friendship between them. If unity of thought generates love between two individuals, then unity of thought precipitates a similar loving relationship between finitude and infinity. According to the Baal HaTanya, the link between Gd and man is thought, knowledge. The thought is divine. Man assimilates into his mind and embraces a divine thought originated by Gd, creating the link that unites infinity with finitude. The redeemed thought we call Torah is the **אולם מועד**, the established meeting place, where man meets Gd. It is the vehicle uniting man and Gd. The intellectual gesture associated with Torah, the assimilation of Gd's thought into man's intellect, is the great uniting link.

We now arrive at an old argument raised many times against Maimonides, and later the Baal HaTanya, who insisted that closeness to Gd depends on the intellectual capacity of the individual to understand the word of Gd. Maimonides and Baal HaTanya believed the study of Torah, like science, is an esoteric experience that belongs to the brilliant, not to the slow or dull mind. [The Rav noted that despite all attempts at open enrollment at universities, education will always be an esoteric experience dependent on the cognitive capacity of the individual. The more intellectually capable one is, the greater their penetration into and understanding of the subject matter. One who lacks the fundamental intellectual capacity to comprehend a difficult problem will become frustrated and abandon the subject matter.] If the study of Torah is the vehicle through which the Jew attains **קדושה** and unites with Gd, what of the less capable person who cannot

study at the level of those more gifted? What of the ignorant person with a dreary outlook on life, with a bleak mind, incapable of the cognitive gesture associated with Torah study? Is he to be deprived of the mystical experience of union with Gd? Is it not the basic right of every human being, regardless of station, ability or condition, to be close with Gd and commune with Him? Should they forfeit the right to feel His hand on their shoulder in their time of joy and crisis? Why should they be excluded from this close relationship because they were less gifted intellectually? Do we exclude such an individual from religion and the search for Gd? Why should those less capable of understanding and assimilating His thought be denied the right to join with Gd and be embraced by Him?

Judaism says no! When it comes to religion there can be no esotericism. For without religion there is no salvation, without faith there is no redemption and without faith, man's life is meaningless. Everyone, regardless of ability, station or circumstance is entitled to salvation and redemption. Religion is an exoteric experience. It is a basic elementary right of every human being regardless of capacity.

The idea of *משכיל ומושכל* is an epistemological one. There is however, another doctrine of unity in Judaism, a psychological one: *אחדות האוהב והאהוב*, unity of lover and beloved. Genuine and sincere love is an act of identification between 2 people, the loving person and beloved. To love means to share and join with another, to have one common destiny. If there is identity of lover and beloved then there is also identity or unity of 2 loving persons connected by their love for a common third object. The unity is transitive. If there is love and unity between A and B and there is also love and unity between B and C there must be love between A and C. This can be called *אחדות האוהבים*. Two people who each love a third person are united spontaneously through the third person.

For example the love of husband and wife is motivated at the outset of their marriage by an emotional, erotic, selfish drive. With the birth of their first born child, their love is enhanced and sublimates their original desires into a deeper, more spiritual and more fulfilling love. Each loves the child unreservedly and that love brings them closer together. Each identifies him or herself in the child. Their

love becomes more intimate, truthful and fulfilled. Common love creates an even stronger bond than common thought, a more intimate and fulfilling one with new and positive dimensions. Two people are welded into one through a third person. Their concerns and love for the child becomes the existential focus of their life and the purpose around which their world revolves.

Chazal already noted the idea of a love that strengthens and coalesces around the child. Rashi quotes them on the verse על כן יעזוב איש את אביו ואת ואמו ודבק באשתו והיו לבשר אחד, therefore shall a man separate from his father and mother and cleave to his wife that they may become one flesh. Husband and wife become united in the child. Each pours their love into the child, and that leads to greater mutual love between the couple. There is another example of this idea in Genesis as well. Leah felt that Jacob despised her as he gave all his affections to Rachel. Upon the birth of Reuben, her first born, she thanked Gd, for now, she hoped, her husband would love her through their shared experience of having a child. What she could not accomplish on her own, she hoped the child would.

Thought is not the only link uniting Gd and man. Common love also unites. Gd loves His Word that was crystalized into תורה שבעל פה and תורה שבכתב. It is clear from the Book of Proverbs (משלי 30:8), ואהי-ה אצלו אמן ואהי-ה שעשעים יום יום, Gd loves His Torah. He refers to it as His cherished toy and princess daughter. On the other hand, the Jewish People view the Torah as a maternal figure, the שכינה, the Divine Countenance. (משלי ז:ד) אמור לחכמה אחותי את. We speak of בנייה של תורה, the sons and children of Torah. שמע בני ומדע לבינה תקרא. Those engaged in the Torah study are referred to as her sons. The relationship between us and Torah is identical to that between mother and child. We cherish the Torah and identify with it like the small child who clings to his mother. Gd loves the Torah as daughter. We love her as mother. This great common love we share for Torah unites us with Gd.

The Torah recognized that not all her children would be capable of study. So the Torah provides an additional pathway to unity with us. Knowledge of Torah is an esoteric experience. From the emotional perspective, caring for and loving Torah is an exoteric experience that all can share in. Those who support Torah, stand in awe

of Torah, feel responsible for her destiny, defend Torah, sacrifice for Torah's future, try to understand and come close to Torah have an equal share as those more intellectually gifted. They can also share in the קדושה Torah grants. Hence the entire community can become a sanctified one.

The Radak noted that the blessing we recite over Torah is not ללמד תורה but rather לעסוק בדברי תורה. The latter is more embracing than the former. ללמד is an esoteric performance. We dare not deny the opportunity for union with Gd to anyone. In recognition of that we emphasize לעסוק, the exoteric dimension of support for Torah and ensure that it is passed on. תורה צוה לנו משה מורשה קהלת יעקב. Everyone can share in that heritage. Even the great scholar proclaims לעסוק as he too is caught up in the emotional bond with Torah. One might say the emotional bond is stronger than the intellectual bond.

Chasidut recognized that not all were capable of study yet all yearned for a closeness with Gd. It stressed that there is an exoteric experience associated with Torah. Chasidut offered the alternate approach that Torah seeks out both the mind and the heart. It became a popular movement despite the objections of many great Torah giants in the eighteenth, nineteenth and twentieth centuries who fought against their approach. The masses decided it was a valid and acceptable approach. sanctify the mind **and** the heart of the Jew who studies it and loves it. This is against Maimonides' philosophy, espoused in the Yad Chazaka and Guide to the Perplexed, that knowledge of the Torah is the only vehicle through which to approach Gd. He was joined in this position by the Gaon of Vilna and the Baal HaTanya. Interesting to note that the idea that thought is the link between Gd and man came up in Tanya (though similar ideas appear in Nefesh HaChayim, written by Rabbi Chaim of Volozhin, the primary student of the Vilna Gaon). Through the intellectual or emotional love they show for the Torah, the Jew unites with Gd who also displays His love for the Torah. There is אחדות האוהבים של תורה.

Achievement has rendered modern man arrogant. The greater his achievements the greater his arrogance. Torah demanded humility be inseparable and commensurate with Torah knowledge. Torah and haughtiness are contradictory. The transition



from Torah to humility availed itself of the idea of קדושה which is identical with Torah study. How could the ideas of קדושה and humility be associated? Torah study results in awakening קדושה in the human personality. Concern for Torah contributes towards human self-effacement and humbling of the heart. Of course, the link between Torah and humility is קדושה. We may ask, how can קדושה engender humility? It should engender pride instead! The answer is the קדושה experience is rooted in the awareness of human greatness. Who can claim they experienced קדושה? Whoever is close to Gd. Hence קדושה is born of human greatness that allows man to enter the presence of Gd, while humility is the result of human self-effacement and doubt, expressing man's remoteness from Gd. If man is close to Gd, there is no need for him to be humble. Where is the transition from experiencing the exalted joy of feeling near and close to the Almighty to the feeling of impotence associated with discovering we are far from Him? What bridges them?

The bridge is the awareness of defeat that accompanies the experience of קדושה. קדושה continually longs for infinity itself. It flows and fills space, for example as the Talmud speaks of an animal that becomes completely sanctified even though only a limb was consecrated. פשטה קדושה בכולה. Striving and yearning for Gd can never be fulfilled or gratified. For perfect union between man and Gd is impossible, an ideal that can never be realized. No matter how much a person achieves and attains, he is never satisfied. He always seeks more and more. Reb Chaim Brisker was never satisfied with whatever level of Torah knowledge he attained. He always wanted to understand more and better. The Jewish People have produced a unique personality, that of the Masmid. Chaim Nachman Bialik wrote a poem about him based on the Netziv, who used to deny himself sleep so he could continue to study. No other nation or people can point to a Masmid personality like the Vilna Gaon or Shaagas Aryeh, the Masmidim par excellence. The Masmid personality springs not from the intellectual perspective but rather from the קדושה deep inside the Jew's personality. He is driven to search and seek even though he will never fulfill his desire.

The book of Song of Songs, שיר השירים, is devoted to this idea. The young man and woman who will never find their lover and never fulfill their desire and goal. The lovers are like mountain climbers who will never reach the peak. They must

always be defeated. מי יעלה בהר ד' ומי יקום במקום קדשו. We speak of a hierarchy of קדושה, reflecting that one can never fulfill all his desires as far as קדושה is concerned. Using the Cartesian philosophical idea of *More Geometrico*, the image of קדושה is represented by the pyramid with its broad base and narrowing to a point as it rises higher. All can share to a degree in the wide base. None can reach the apex. The drive can never be realized; defeat is inevitable. In the end, all must be defeated. The lover in שיר השירים was defeated. She missed her opportunities and never fulfilled her desire. The thirst is unquenchable, but the drive and yearning must remain ungratified as ultimately man must be defeated.

Here we meet a cardinal idea in Judaism. Every man, no matter how great or small, powerful or weak, rich or poor, scholar or simpleton must experience frustration and disappointment in the battle they wanted so much to win. The Almighty burdened man to toil hard on this earth, בזיעת אפיק תאכל לחם (בראשית ג:יט). In other words, man must be defeated. Even the greatest of men, Moses, was defeated. Even Moses had to suffer defeat, as his most ardent desire, to cross the Jordan River, was denied. [The Rav's Chabad teacher taught him well and developed in him sensitivity when studying the story of ואתחנן as the young students would cry with Moses when they studied that section.]

Why did Moses desire so strongly to enter the land and why was his desire denied? Had Moses entered the Promised Land, Chazal tell us Jewish destiny would have taken a different turn. The land would never have been conquered, the people would never have been exiled and the Temple never destroyed. Had Moses crossed the Jordan River he would have ushered in the Eschatological era. Moses, the greatest of teachers and prophets, the wisest man in human annals, would have captured the crown of King Messiah. The nation would have succeeded in climbing to the pinnacle of the mountain or pyramid. The ultimate end would have been achieved and destiny fulfilled.

However, Moses had to be defeated. All his ideals and wishes could not be fulfilled in his life. Gd said, Moses you cannot usher in the Messianic period as the King Messiah. It is true that you will be considered the greatest prophet, you will be considered the architect of the Jewish Nation, your role in the transmission of

Torah will be established forever. However the crown and role of Messiah is reserved for someone else. Moses, you must endure defeat because you are a human being. (see סוטה יד:א)

Now we understand how קדושה and humility merge, and where the transition from קדושה to humility. occurs. קדושה awareness says I am near Gd because I am a great being. One can ask, if I am near Gd, why can't I be admitted to the presence of Gd? After all, is man not superior to the beast in the forest, he is not the greatest of all creation? In the very instant we say we are holy because we are near Gd, we are saying we are not satisfied. We want to come closer and achieve complete merger with Him. Here humility steps in and says to man he is insignificant and small, how can he even contemplate such a merger? It is a dialectical awareness. We are near because we are great, yet distant because we are insignificant. This is the transition from קדושה to humility.

Humility flows from the awareness of defeat which goes hand in hand with the awareness of קדושה, which is victory. The former expresses itself in awareness of a feeling of dependence which is the first step the Torah Scholar takes along his way to attaining total humility. There are 5 steps the scholar must make to attain humility.

The first step is awareness of dependence on others. The scholar becomes aware he is dependent on someone else. His teacher. He realizes there is a person who climbed the pyramid before he did and reached a few steps higher than he, the student, managed. He is guided by someone who came a little closer to the summit of the mountain than he did. He realizes that person was more successful in his pursuit of קדושה than he himself was. The awareness of defeat tells me there is someone in the Jewish community wiser and more accomplished than me, he is therefore closer to Gd than I am. The scholar knows that the more he knows, the thicker the riddle becomes. The more knowledge he attains, the greater the perplexity. And the closer to the Creator, the greater the awareness of his failure. Maimonides says תכלית הידיעה is to despair because I am ignorant and incapable as there is someone else who knows more. Who is this someone else? Sometimes it's

a teacher, sometimes a child, sometimes a student. We all get caught in a mistake by someone else (See the first 2 chapters of הלכות יסודי התורה).

With awareness of defeat and need for dependence, the scholar suddenly begins to yearn for people, companionship, a teacher, a master, a friend, a comrade. He becomes gregarious, socially minded, frightened by haughtiness and egocentrism dependent on companionship. He is overcome by a passion to join with others whose power of understanding exceeds his own. He is overcome by a passion to join up with others, a group of scholars whose intuition is greater than his own. Who may claim קדושה? One who feels the need for a teacher, a Rebbe, a comrade-in-arms. One who wants to play the role of student forever. עשה לך רב וקנה לך חבר. One who feels the need to always look for a teacher. Sometimes the teacher can be your own child.

When Korach said the entire nation is holy and Gd dwells in them, כי כל העדה קדושים, he was correct. Every Jew has a share in Torah and Gd. However, when Korach raised the question of why do you place yourselves over the community of Gd, ומדוע תתנשאו על קהל ד', he committed a fatal error that invited disaster. His Premise was right but his conclusion was wrong. Korach thought if all are equally holy, there is no need for a teacher like Moses. He was absolutely wrong! Since every member of the community was endowed with קדושה, the greater the קדושה, the greater the dependence on someone who is superior to him. It is difficult for a Rosh Yeshiva or Rabbi to admit they are dependent on another. When asked a question, it is important that a Rabbi take time to consider and consult with a greater person and authority, a Rebbe, and not answer immediately.

Awareness of dependence expresses itself also in gratitude and loyalty. The vain and proud person is an ingrate whose ego will not permit him to admit someone else has a share in his success. Judaism believed man is never self-sufficient, he is always in need of help from his fellow man. Naval HaCarmeli (שמואל א כה:יא) believed that he never needed anyone else's help. He believed he was master of his destiny. When David sent a message to him asking him to donate from his possessions he said shall I take **my** things that **I** fashioned for **myself** and give to another who I know not? Naval felt everything was his, he fancied himself a self-

made man. He owed nothing to anyone else. Such an approach is contrary to the letter and spirit of Judaism.

Humble man must feel indebted to his fellow man in a variety of ways. He needs someone else to attain both spiritual and material success. Loyalty is a fundamental principle of Judaism. Let us take Abraham as an example. The Torah tells us Abraham discovered Gd late in life and received Gd's message at 75. We understand the importance of Abraham's story. But why does the Torah tell us the story of Lot when telling us about Abraham? What did Lot contribute to our Jewish destiny? Why tell us that he rejected Abraham, chose to dwell among the people of Sodom and Gomora and Abraham came to rescue him? Because Abraham's virtue was loyalty and gratitude. Even though Lot betrayed and left him, saying that he could no longer abide Abraham or his Gd, Abraham remained devoted to him. Why was Abraham so devoted? Because Lot accompanied Abraham when he came to Egypt and Lot resisted the temptation to divulge that Sarah was indeed Abraham's wife. Abraham never forgot Lot's discretion.

Who deserves our loyalty? Parents are at top of the list, then the teacher. American students don't understand what loyalty to a teacher means. When they finish their course they turn their back on their teacher. The lack of ongoing devotion and gratitude to a teacher is an underlying fault responsible for many problems today. A student should be perpetually grateful to a teacher, comrades and even the institution that opened his eyes to new educational vistas and horizons.

There is another kind of loyalty that we owe, and that is loyalty to the countless generations of חכמי המסורה who labored diligently and painstakingly to interpret difficult thoughts and develop the Torah epistemology, to explain the countless complex equations in תורה שבעל פה and communicate to us a path to live a redeemed existence. They sacrificed everything for the מסורה. The humble person owes gratitude to those teachers as well.

Step 2 is the awareness of defeat that engenders intellectual modesty, caution and introspection. A humble scholar is careful in rendering halachic decisions

regardless of pressure. For he knows there are many insoluble problems, regardless of the pressure brought to bear upon him. Only ignorant and arrogant people maintain that all questions are solvable and that a rabbi can and should resolve all problems and answer all questions. The humble scholar is particularly cautious when interpreting Judaism vis-a-vis the issues of modern life. His caution is identified with intellectual shyness. He does not make statements that have no basis in our tradition. Such an individual does not make fleeting statements regarding Judaic philosophy, axiology or ethics that have no place in our tradition. He does not attempt to generalize as generalizations are misleading. The humble person will never boast that Judaism can embrace any political doctrine. Such a person knows the Halacha is very modern and progressive while at times it is very conservative. He knows it is difficult to formulate theological philosophical positions on the basis of a single statement of Chazal. Only one with Halacha at his fingertips may venture cautiously to infer some philosophical conclusions from Halachic premises. The humble scholar knows and understands the caution Maimonides advised to those attempting to render decisions: ואני אומר שאין ראוי (הלכות יסודי התורה ד:יג) לטייל בפרדס אלא מי שנתמלא כריסו לחם ובשר. It is not a simple task to walk in the paradise of knowledge. One must prepare well before embarking on the journey. Intellectual modesty is the second step on the path to humility.

The third step towards humility is ethical modesty. The awareness of defeat urges the scholar to be modest and aware of his intellectual dependence on others, to admit that he does not know. However in addition, nothing is as repugnant in Judaism as self-righteousness and moral complacency, traits which unfortunately afflict so many in the Orthodox Jewish Community, in the diaspora as well as in Israel. The Torah scholar must always be willing to admit an error. He does not set himself up as judge over mere mortals who he finds guilty. He rejects the so-called pious man whose perfection does not consist in study of Torah or the practice of sincere עבודת ד' or extensive גמילות חסדים. But rather in his vanity and arrogance, he stands ready to criticize those who don't agree with him. This is pride and vanity and the polar opposite of humility.

The fourth step to humility is associated with movement of recoil or retreat, מדת הצמצום. The humble Torah scholar must practice the art of self-contraction. The

same Torah scholar who hungers insatiably for spiritual fulfillment, must often also be capable of self-limitation. The Torah scholar must be disciplined, self-controlled and self-effacing. He possesses the ability to stop, to abandon and retreat even though often abandonment is not required by the letter of law. The type of צמצום the Torah scholar must exercise is applicable to several areas:

1) The physiological area. He must be capable of forgoing many carnal pleasures even though there is no strict prohibition against them. Maimonides write (5:2 הלכות יסודי התורה) the scholar should not be a glutton regarding food, the pursuit of honor and sexual desires. He should not eat to excess. He should eat only what he needs to sustain himself.

2) Social צמצום. Social exhibitionism is reproachable and contrary to humility. Maimonides says a scholar's dress should be simple and clean. He should not wear clothes associated with royalty. The Torah scholar should not attract attention or publicity.

3) Limitations on the scholar's emotional life. This is perhaps the most difficult task in exercising מדת הצמצום. The Torah scholar is elated that Gd is good to him and he is successful. He joyfully but calmly expresses gratitude to Gd. Yet he feels lonely and reticent to tell others of his victories and successes. Why boast or publicize? Boasting of one's achievements is the path of Haman. Torah Jews have always been circumspect with regards to publicity, עין הרע. Why be publicly intoxicated with success? Of course there is great joy in one's heart. However the greater the happiness the calmer the exterior. The more restrained the Torah scholar, the less the outside world knows of his victory and success. The first Tablets were destroyed because the revelation at Sinai was over publicized. We have a saying, אין לך יפה מן הצניעות, there is nothing more appropriate than modesty. Joy, in terms of humility, must never be confused with hilarity. This was the philosophy of Reb Chaim Brisker.

On the other hand, in times of distress when it appears that Gd has turned away, everything is in disarray and suspended in midair, the Torah scholar calls out to Gd from the depths of an anguished soul. However, externally he should not cry aloud and seek the pity of humans. He must maintain his dignity even in despair and display a limited emotional front. He should not disclose or betray to others the stress he is experiencing. Rav Moshe Soloveichik ZT"l, said, based on the verse והבדילה הפרוכת בין הקדש לקודש הקדשים. The sanctuary, קדש, refers to human thought.

It is holy but not holy of holies. Holy of holies, קדש הקדשים, are the emotional feelings of happiness, joy, love, despair. These are to be placed in the holiest, most restricted place of the human personality. Thought is called on to personify and objectify. If I know Torah, it is my duty to teach it. Thought tends to be objectified in words. Emotional life should remain the exclusive secret of the human personality. Torah should be kept separate from the human personality. One has a right to display his Torah but not his emotions. This is where צמצום should be exemplified.

The fifth and final path to humility is generosity, חסד. I am dependent on others and others on me. In other words, חסד. I depend on others and others depend on me. According to Maimonides in the Guide to the Perplexed, it means to open yourself and embrace another as part of your own soul. חסד is the result when barriers are torn down and man extends himself beyond his existential solitude and unites with another. It signifies an overflow of spirituality, knowledge, enthusiasm, happiness. According to Maimonides, חסד results when man cannot contain all the truth he knows and the kindness he feels because his marvelous ideas, hopes and vision are overflowing his banks. He must share them with others. This is Maimonides' theory of education. It comes when there is an explosion of inner personality, when one can no longer resist the internal pressure to give to others. Sometimes man has no choice but to love another. This is particularly true of woman, who seeks to have a child. Where the fear of death drives the father to have a child to ensure someone will immortalize him, a mother's need for a child is based on maternal need to love. Sometimes the drive to give love is more overpowering than the desire to be loved. To seek love is a selfish desire. To give love is an expression of generosity and kindness. Chana was talking על עסקי לבה, on what concerned her heart. She expressed her heart's desire to give all her love to someone, a child. Teaching flows from the desire to give love to others.

Maimonides speaks of prophecy as the great experience where the prophet cannot contain the message within himself. He quotes Jeremiah who was compelled internally to share it with others. Jeremiah wanted to keep the message he received to himself. He could not because the word of Gd was like a burning fire in his bones that he had to share with others. According to Maimonides, man has no choice but to share his overflowing spirituality. One of the terms for prophecy is



משא, prophecy is a great weight that can only be lifted when the prophet shares his prophecy with others.

The Torah scholar acknowledges with gratitude his dependence and gratitude to those above him in the hierarchy of Torah. He must not consider any kind of teaching beneath him, be it teaching beginners or advanced. It is just as important to teach and explain a concept to the brilliant student as to the student who requires more assistance or the beginner. Chazal say Gd Himself teaches young children who died before they had opportunity receive a Torah education. If it is good enough for Gd, then it is not beneath us either.

However, generosity demands from the Torah scholar confidence and faith in כלל ישראל. If he has no faith in the Jewish community as a whole, he will never be generous enough even if he overflows with kindness. He must not act as if he belongs to a self-centered sect that lacks compassion for others. He must act as a member כנסת ישראל. He must believe in Maimonides' statement that Torah promised that Jews will eventually return to Gd in the closing period of their exile and be redeemed. Every Jew has capacity and longing for repentance, even if it is hidden deep down in his soul. We have never given up on a single Jew. We can bring him back if we try, no matter how far he strayed. If the Torah scholar and teacher has faith in his students, he can bring them back. Generosity requires faith in human beings and confidence in כלל ישראל. The downtrodden and lost can be brought back to the fold if we practice the words of the prophet: שלום שלום לרחוק ולקרוב אמר ד' ורפאתיו.

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