

דע, כי יש מחין של ארץ-ישראל ויש

Minds of the Land of Israel

THE TEACHING

“דע, כי יש מחין של ארץ-ישראל ויש מחין של חוץ-לארץ”: there are minds (מחין) of the Land of Israel and minds of outside the Land. A blemish in Hashem's honor (פגם הכבוד) cuts the mind off from its root, and minds that cannot agree are the source of strife (מחלוקת).

Their repair is a revealing of honor (כבוד). Tzedakah (צדקה) opens the heart as a vessel for the supernal pleasantness (נעם העליון); then honor is revealed, and the clashing minds fall into pleasantness and are healed.

MAIN POINTS

- The root of all wisdom is in the Land: “אין חכמה כחכמת ארץ-ישראל”, and every Jew draws from it by his portion there. Whoever blemishes Hashem's honor cannot draw from it, “אזי אין יכולין להשוות דעתן יחד”, and then they cannot bring their views together.
- The whole world was created for honor: “לכבודי בראתי” (ישעיה מג:ו), “for My honor I created him”, each of the Ten Utterances (עשרה מאמרות) for its own honor. Those in the King's palace take none for themselves and raise it all to Hashem: “ובחיקלו כלו אמר כבוד” (תהלים כט:ט).
- “ואשר פח בהם לעמד בהיכל המלך” (דניאל א:ד) is the 28 letters of the work of creation, which they make shine; and plainly, it takes real strength to stand there.
- Honor is revealed mainly through man, so through birth (הולדה) it grows. “ל אחד קראתי נעם ול אחד קראתי חבלים” (זכריה יא:ו): Chazal say the scholars of the Land “מנעימים זה לזה בהלכה”, are pleasant to each other in halacha, and those outside wound each other.
- The pleasantness flows always but needs a vessel: tzedakah, generosity of heart (גדירות לב): “משפט וצדקה בעקב” (תהלים צט:ד), and Yosef is pleasantness. “מאת כל איש אשר ידבנו לבו” (שמות כה:ב). Yaakov is tzedakah, “משיבט וצדקה בעקב”, and Yosef is pleasantness.
- Then the wounding minds fall into the pleasant ones and are healed: “חבלים נפלו לי בנעמים” (תהלים טו:ו). If they are too damaged, they damage the minds of the Land too, and so there is strife even in the Land.
- The last letters of “לחזות בנעם ה' ולבקר בהיכלו” (תהלים כו:ד) spell תרומה, tzedakah. And “אשרי הנוכח להרגיש נעימות התורה”, fortunate is one who feels the sweetness of the Torah.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

When you are honored, send it back up to Hashem. Give tzedakah with an open heart; it makes a vessel for blessing. And look for the sweetness in your learning, because that is the main thing.

In the full shiur: 1. Two Kinds of Minds · 2. Those Who Stand in the King's Palace · 3. Tzedakah, the Vessel for Pleasantness · 4. Ropes Fallen in Pleasant Places

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