

The Jewish Secret to the World:

1. **Rabbi Tzvi Meir Zilberstein:** The teachings of the holy and righteous is well known, that every soul which enters into this world has, in general, two types of *missions* within all aspects of his service to G-d....There is the part of a person's service that he does in order to perfect himself....and to fulfill *the unique mission that he was meant to accomplish* in Torah, prayer, purity, faith, trust, and in all aspects of service to G-d, in interpersonal relationships, in his spiritual relationship with G-d, *each one is considered the "righteous one in the generation" in his mission...and only he is able to fulfill this unique mission.*
2. **Proverbs 22:6:** Educate the youth according to his way, and even when he grows old, he will not stray from it.
3. **Vilne Gaon, Ibid:** The matter here is that it is impossible for man to break "his way," in other words, the nature with which he was born. And if he was born with a particular nature, then regarding this he is given a free choice; for he can utilize his nature for whatever he desires, to be either righteous or wicked or intermediate. Thus it is written in the Talmud Shabbos 156a: He who is born under the influence of Mars will be a shedder of blood. Said Rabbi Ashi: This means either a blood letter [doctor], a robber, a butcher, or a circumciser....This is the implication of the statement regarding David: He was ruddy, meaning that he was born under Mars. Hence Samuel erred regarding him, when he saw David's countenance. But David controlled his attributes in everything..... This is the meaning of 'educate the youth according to his way' – educate and guide him to do Mitzvos according to his nature. Then 'even when he grows old, he will not stray from it.' But if you force him to go against his nature; he may obey you now out of fear, but he will rebel when he no longer is under your control – because it is impossible to break his nature.
4. **A Student's Obligation pg. 81-85:** The qualities inherent in a Jewish person's character are holy manifestations emanating from on high. *It is only when we don't know how to act properly in this world, and with our physical bodies, that they change their appearance and seem evil.* This is comparable to pure water placed in a dirty glass. When we look through the outside of the glass, the water looks dirty...Just as G-d desires to clothe Himself in the supernal Sefirot, so does He wish to be en clothed in the Sefirot that He shined into us and to reveal holiness through them...the qualities within you that you feel are evil are essentially shining lights and supernal Sefirot that have undergone a process of contraction and have been drawn down through the various worlds into you.
5. **Ba'al Shem Tov:** The main reason man was created in the world was for him to break his natural bad character traits during his lifetime. That is why he lives.
6. **Vilne Gaon:** The main purpose of a person's life is to amend character traits.
7. **Rabbi Tzvi Meir Zilberstein:** "The second part is that which G-d gives each and every Jewish soul *the abilities and the means in which he is able to influence other Jews.* There are those whom G-d has given them the ability to influence their homes; and there are those that G-d gives them the ability to influence his children, grandchildren, students, friends, and anyone else according to his situation and abilities. G-d has sent him on this unique mission for the sake of his soul."
8. **Siddur, Aleinu Prayer:** Therefore we put our hope in You, Hashem our G-d, that we may soon see Your mighty splendor, to remove detestable idolatry from the earth, and false gods will be utterly cut off, to *perfect the universe through the Almighty's sovereignty.* Then all humanity will call upon Your Name, to turn all the earth's wicked toward You. All the world's inhabitants will recognize and know that to You every knee should bend, every tongue should swear....
9. **Talmud Sanhedrin 37a:** Therefore man was created singly, to teach you that whoever destroys a single life from Israel is considered by Scripture as if he had destroyed an entire world; and that **whoever preserves a single life from Israel is considered by Scripture as if he had preserved an entire world.**
10. **Rabbi Israel Salanter:** "When I was young, I wanted to change the world. I tried, but the world didn't change. So I decided to change my town, but my town didn't change. Then I resolved to change my family, but my family didn't change. Then I realized - **first I have to change myself.**"