

Building Your Bible IQ - Vayishlach - Tiferes Part 2:

1. **Mesilas Yesharim Ch. 4:** זה, אמרו במדרש, אפרו ברחל שאמרה לו הבה לי בנים, אמרו במדרש, זה, לשונו: אמר לו הקדוש ברוך הוא, כך עונים את המעוקות? חיך, שבניך עומדים לפני בנה (שם עא) Yaakov, for replying angrily to Rachel when she said to him "give me children", the Midrash reports (Genesis Raba 71:10): "the Holy One blessed be He, said to him: 'is this how one answers a distressed person? By your life, your sons will stand before her son'.
2. ולפי שנתן את דינה בתיבה כדי שלא יקחה עשו, אף על פי שכונתו היתה ודאי לטובה, אך לפי שמנע חסד מאחיו, אמרו במדרש (שם ע"ו): אמר לו הקדוש ברוך הוא, למס מרעהו חסד (איוב ו), לא בקשת להשיאה למהול הרי היא נשאת לערל, לא בקשת להשיאה דרך היתר הרי היא נשאת דרך איסור And for hiding his daughter Dina in a box so that his brother Esav would not take her as a wife, even though his intent was certainly good, but nevertheless for merely withholding kindness from his brother the Midrash reports: "the Holy One blessed be He said to him: 'He who withholds kindness from his fellow.' (Job 6:14). You did not seek to marry her to a circumcised? Behold she will be married to an uncircumcised. You did not seek to marry her in a permitted way? She will be married in a forbidden way".
3. עוד אמרו (יבמות קנא): וסביביו נשערה מאד, מלמד שהקדוש ברוך הוא מדקדק עם חסידיו כחוט השערה. And expounding on "it is very stormy round about Him" (Ps. 50:3) - "this teaches that the Holy One blessed be He scrutinizes judgment on His pious ones to the degree of a hair's breadth" (Yevamos 121a).
4. **QUESTION #1:** It seems very difficult to be a tzaddik, as you go through incredible scrutiny ! Where is the justice in this ?
5. Yaakov is associated with Torah. The Torah describes Yaakov as "ish tam yosheiv ohalim", a complete person who sits (studies) in the tents of Torah.
6. **Micha 7,20:** תתן אמת ליַעֲקֹב: You will give truth to Yaakov
7. **Talmud Avoda Zora 3b:** The day is comprised of twelve hours; during the first three hours, HKB"H sits and engages in Torah study. During the second (three hour) period, He sits and judges the entire world. When He sees that the world deserves annihilation, He rises from the throne of "din" and sits down on the throne of "rachamim.".....***the Torah is associated with "Emes" (truth)***, for it is written: "Purchase Emes (Torah) and do not sell." Therefore, HKB"H does not go beyond the limits of strict "din" (justice), during that time period. During the period of "din" (i.e. the second three hours), which is not associated with "Emes," HKB"H may neglect the limits of strict "din."
8. **POINT:** "Emes" is associated with strict "Din."
9. **Ramak, Pardes Rimmonim 23,1:** all of the commentaries agree that the term "Emes" alludes to "tiferes," and that Yaakov is the personification of "tiferes."
10. **Zohar, Arizal:** Yaakov represents the attribute of "tiferes"—"splendor"—which connotes "rachamim"—divine mercy.
11. **QUESTION #2:** How do these three concepts of Torah, Emes, and Tiferes converge in Yaakov Avinu?
12. **QUESTION #3:** How can Yaakov represent both "Emes" - strict judgment - and "Tiferes" - divine mercy ?
13. **QUESTION #4:** How is it possible that during the three hours that HKB"H engages in Torah-study He is confined, so to speak, by "midas hadin," whereas during the three hours He actually sits in judgment, He does act beyond the confines and restrictions of "din"?
14. **QUESTION #5:** From where did Yaakov learn the Divine Midah of Tiferes?

15. **Bereishis 28, 21:** וְשָׁבְתִי בְּשָׁלוֹם אֶל-בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים and if I return safe to my father's house— **the LORD shall be my God.**
16. **QUESTION: #6** How could Yaakov make such a vow, that only if Hashem takes complete care of him will Yaakov accept Hashem as his God ?
17. **Rashi, Bereishis 1,1:** בְּרָא אֱלֹהִים וְלֹא נֶאֱמַר בְּרָא ה', שֶׁבְּתַחֲלָה עָלָה בְּמַחְשָׁבָה לְבְרֹאתוֹ בְּמִדַּת הַדִּין, רָצָה שְׂאִין הָעוֹלָם מִתְקַיֵּם, הַקְּדִים מִדַּת רַחֲמִים וְשִׁתְּפָה לְמַה"ד, וְהֵינּוּ דִּכְתִּיב בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים הַדִּין, אֶרְךָ וְשָׁמַיִם — It does not state "The Lord (the Merciful One) created, because at first God intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realized that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (Genesis 2:4) alludes — "In the day that the Lord God made earth and heaven".
18. **QUESTION #7:** What is the meaning of Hashem apparently changing His mind about how to judge the world?
19. **Midrash Bereishis Rabbah 8,5:** When HKB"H decided to create the first man, the ministering angels were not all in agreement with this decision. Conflicting groups felt that man should be created, while others felt that he should not be created. Chesed — Kindness--said that he should be created because of the acts of kindness he performs. Emes — Truth--said that he should not be created, arguing that he is full of lies. Tzedek — Righteousness--argued that he should be created, because of his righteous and charitable acts; while Shalom — Peace--felt that he should not be created, because he is extremely quarrelsome and confrontational. In response, HKB"H took Emes and threw him down to earth, as the passuk states (Daniel 8, 12): וְתִשְׁלַךְ אֶמֶת אֶרֶצָה — and Emes was thrown down to earth.
20. **QUESTION #8:** This episode demonstrates HKB"H's degree of humility; we learn that the greater and more esteemed party should seek counsel and request permission from the lesser party. That being the case, why did HKB"H cast Emes down to earth? After all, she merely voiced her opinion regarding the question she was asked.

DEFINING EMES:

21. **Talmud Shabbos 55a:** HKB"H chose "Emes" as His trademark and seal:
22. **Rashi:** The Hebrew word אמ"ת is composed of three letters. The first letter, "aleph," is the first letter of the aleph-beit and symbolizes that HKB"H is first and number one. The third letter, "tav," is the last letter of the aleph-beit and symbolizes that HKB"H is the last element of creation. The middle letter, "mem," is also the middle letter of the aleph-beit; it symbolizes that HKB"H rules the world in the present and He rules alone.
23. **Pirkei Avos 2,4:** אַל תִּדִּין אֶת חֲבֵרְךָ עַד שֶׁתִּגִּיעַ לְמַקוֹמוֹ —do not judge your fellow until you have been in his position.
24. **Sefas Emes:** in truth, you will never be in the position of your fellow man, because no two people's thoughts and opinions are exactly alike; therefore, do not judge your fellow at all.
25. **POINT:** This is the reason HKB"H is the ultimate King and Judge of all mankind. Seeing as He created all human beings, He is familiar with their abilities and personality traits. Therefore, it is only appropriate for Him to judge them; for only He can relate to their actual position.
26. **Talmud Rosh Hashanah 16b:** צְדִיקִים יֵצֵר טוֹב שׁוֹפְטָן שְׁנֵאמַר וְלִבִּי חָלַל בְּקִרְבִּי. רִשְׁעִים יֵצֵר רָע שׁוֹפְטָן שְׁנֵאמַר נָאִם פִּשְׁעֵי לְרִשְׁעֵי בְּקִרְבִּי לְבִי אֵין פְּחַד אֱלֹהִים לְנֹגַד עֵינָיו. בִּינוּנִים זֶה זֶה שׁוֹפְטָן שְׁנֵאמַר The good inclination rules the righteous, as it is stated:

“And my heart is dead within me” (Psalms 109:22); the evil inclination has been completely banished from his heart. The evil inclination rules the wicked, as it is stated: “Transgression speaks to the wicked, there is no fear of God before his eyes” (Psalms 36:2). Middling people are ruled by both the good and evil inclinations, as it is stated: “Because He stands at the right hand of the needy, to save him from them that rule his soul” (Psalms 109:31).

27. **Shvilei Pinchos:** HKB”H judges every individual Jew according to his merit and status. First of all, there are the tzaddikim represented by the letter “aleph” of אמ”ת. Then there are the intermediates represented by the letter “mem” of אמ”ת. We conclude with the reshaim represented by the letter “tav” of אמ”ת. As for the remainder of Yisrael, they are represented by the other letters of the aleph-beit, spread out between the three letters of אמ”ת—each individual according to his spiritual level. Sometimes they are closer to the tzaddikim; sometimes they are closer to the intermediates; sometimes they are closer to the reshaim.
28. **Talmud Yevamos 121b:** HKB”H is exacting with those closest to Him, to the extent of a hairsbreadth.
29. **Talmud Kiddushin 49b:** if a person betroths a woman . . . on the condition that “I am a tzaddik,” even if he is a total rasha, she is betrothed; for perhaps he contemplated thoughts of teshuvah.
30. **POINT:** Due to their lofty, exemplary level, the Tzaddikim resemble the letter “aleph” of אמ”ת; as such HKB”H demands that they serve Him commensurately. The intermediates are judged and treated like the letter “mem”—somewhere in between the Emes of the tzaddikim and the Emes of the reshaim. The reshaim, on the other hand, are judged like the letter “tav” of אמ”ת. Even if their Emes is lacking, nevertheless, since HKB”H knows their yetzer--”כי הואידע יצרנו”—He relates to them accordingly; HKB”H is patient and tolerant with them, allowing them the opportunity to perform teshuvah, according to their individual capabilities.
31. **Zohar Bechukosai 187b:** Rabbi Shimon said: The passuk states: “The middle bar inside the planks shall extend from end to end”—this refers to the holy Yaakov.
32. **Tanya Ch. 13:** הנה מדת אהבה זו האמורה בבינונים בשעת התפלה ע"י התגברות הנפש האלהית כו' הנה לגבי מדרגת הצדיקים עובדי ה' באמת לאמיתו אין בחי' אהבה זו נקראת בשם עבודת אמת כלל מאחר שחולפת ועוברת אחר התפלה וכתוב שפת אמת תכון לעד ועד ארגיעה לשון שקר ואעפ"כ לגבי מדרגת הבינונים נקראת עבודה תמה באמת לאמיתו שלהם איש איש כפי מדרגתו במדרגת הבינונים והריני קורא באהבתם שבתפלתם ג"כ שפת אמת תכון לעד הואיל ובכח נפשם האלהית לחזור ולעורר בחי' אהבה זו לעולם בהתגברותה בשעת התפלה מדי יום ביום ע"י הכנה הראויה לכל נפש כפי ערכה ומדרגת' כי הנה מדת אמת היא מדתו של יעקב הנקרא בריח התיכון המבריא מן הקצה אל הקצה מרום המעלות ומדרגות עד סוף כל דרגין ובכל מעלה ומדרגה מבריא תוך נקודה האמצעית שהיא נקודת ובחי' מדת אמת שלה ומדת אמת היא נחלה בלי מצרים ואין לה שיעור למעלה עד רום המעלות וכל מעלות מהן מעלות ומדרגות שלמטה הם כאין לגבי מעלות ומדרגות שלמעלה מהן Now, this quality of love of which we speak in the case of the "intermediate" people which is attained at the time of prayer by virtue of the preponderance of the divine soul, etc., is, in comparison with the degree attained by the *tzaddikim* who serve G-d in perfect truth, not called "true service" at all, since it passes and disappears after prayer, and it is written, "The lip of truth shall be established *for ever*, but a lying tongue is but for a moment." **Nevertheless, in relation to the rank of the "intermediate" people, it is regarded as a truly perfect service in terms of their [level of] truth**, in each man relative to his standing in the ranks of the "intermediate." For in their case, too, their love, during their prayers, may be termed "the

lip of truth shall be established for ever," *since their divine soul has the power to reawaken this kind of love constantly, during its preponderance in time of prayer day after day*, by means of an appropriate [mental] preparation, each soul according to its intrinsic quality and rank. For Truth is the attribute of Jacob, who is called the "Middle bolt which secures [everything] from end to end," from the highest gradations and degrees to the end of all grades. And in each gradation and plane it fixes its bolt through the most central point, *which is the point and quality of its attribute of Truth. The attribute of Truth is an unbounded inheritance* which has no limit upwards to the highest degrees, while all lower gradations and degrees are as nothing compared with those that are superior to them.

33. **POINT:** Since truth is found on all levels despite their disparity, we must conclude that the standard of truth on each level is relative to the core of that level.
34. **R' Chayim Vital in name of Arizal:** Know that the greatness of a soul (being) is not related to man's actions, but rather to the time and generation in which he lives. For instance, a minor deed in our generation is valued as much as several significant mitzvot in previous generations. Because in our generations, the klipah is extremely powerful; it was not so in earlier generations.
35. **POINT:** The earlier generations, composed of complete tzaddikim, can be compared to the letter "aleph" of אמת; the middle generations can be compared to the letter "mem"; the later generations, living during the footsteps of the Mashiach, can be compared to the letter "tav."
36. **ANSWER #8:** The divine trademark of Emes exists and applies to all creatures in the universe. So, in the heavenly realm, surrounded by the ministering angels, who lack a yetzer hara, Emes took the form of the letter "aleph." At that level of Emes, HKB"H is exacting to the degree of a hairsbreadth. From that perspective, Emes's opinion makes perfect sense. Held to those standards, man should not have been created; for he is all lies—the opposite of Emes.
37. HKB"H reacted cleverly by taking Emes and casting him down to earth. HKB"H wanted Emes to see things from man's perspective down on earth, as affected and colored by the yetzer hara. Thus, the aspect of the "tav" of Emes was revealed. For, this is the hidden meaning of HKB"H's trademark of Emes which extends from one extreme to the other, encompassing even the reshaim, who resemble the letter "tav." Seeing mankind in that light, with all of its difficult trials and tribulations, Emes would realize that in the final analysis man deserved to be created. For, it is his sacred task to wage a war to the bitter end against the relentless yetzer hara. Even if he fails, and falls prey to the yetzer, he can make amends through teshuvah.
38. **ANSWER #4:** from the perspective of Torah, the epitome of Emes, HKB"H does not exceed the boundaries of strict, absolute judgment;
39. however, from the perspective of "din," which is not associated in Torah with Emes, HKB"H does exceed the boundaries of absolute justice and demonstrates leniency.
40. When HKB"H studies Torah in the heavens, in His yeshivah, He learns with the malachim; the Gemara (B.M. 86a) refers to this as במתיבתא דרקינא—in the heavenly yeshivah. Seeing as the Torah is called אמת—and in the heavens Emes is associated with absolute "din," reflecting the "aleph" of אמת—therefore, when HKB"H studies Torah during the first three hours of the day, He does not act outside the dictates of "din."
41. On the other hand, during the second three-hour period, when HKB"H sits in judgment of all mankind, He takes into account the conditions and ordeals of Olam HaZeh and follows the dictum of: "Do not judge your fellow until you walk in his shoes." Hence, He

does precisely what He did when man was created. In a sense, He casts Emes down to earth and judges mankind accordingly—a reflection of the “tav” of אמת. Rather than exterminating all of creation, he abandons the dictates of “din” and exhibits “rachamim”—divine mercy; in a word, He shows leniency.

42. **ANSWER #3:** Emes is the midah of Yaakov; it is “tiferes”—a combination and blend of “chesed” and “din.” This is the deeper significance of the name אמת—HKB”H’s trademark. With this midah, HKB”H judges every individual according to his appropriate spiritual level and status. Someone worthy of “chesed,” HKB”H judges with the aspect of “chesed” contained within “tiferes”; in such a case, Emes reflects pure “chesed.” Conversely, someone worthy of punishment, HKB”H judges with the aspect of “din” contained within “tiferes”; in such a case, Emes reflects absolute “din.”
43. **ANSWER #6 & #1 - SEFORNO 28, 21:** והיה ה' לי לאלהים אז יהיה ה' לדיין אם לא אעבדהו בכל כחי והוא"ו כמו זאת משמשת במקום הנה. כלומר הנני מקבל עלי מעתה שהאל ית' המרחם יהיה לי לדיין במדת הדין: then G'd will be a judge, and He can examine to see if I did not fulfill my vow to the best of my ability. The letter ו at the beginning of the word והיה, [where we would perhaps have expected Yaakov to use an ordinary future tense such as יהיה, Ed.], may be in lieu of the word הנה, meaning that Yaakov would already from now on act on the assumption that G'd would provide him with the necessities he had asked for and therefore **he was willing to be judged by the attribute of Justice, not relying on the attribute of Mercy.**
44. **ANSWER #7:** Hashem’s ultimate desire is that man should always live with strict justice, the highest form of Emes; however, He has flexibility to accommodate all human beings.
45. **Berishis 43,14:** וְאֵל שְׂדֵי יִתֵּן לָכֶם רַחֲמִים לְפָנַי הָאִישׁ וְשַׁלַּח לָכֶם אֶת־אֲחֵיכֶם אַחֵר וְאֶת־בְּנֵי־מִינִי וְאֶנִּי: And may El Shaddai dispose the man to **mercy** toward you, that he may release to you your other brother, as well as Benjamin. As for me, if I am to be bereaved, I shall be bereaved.”
46. **Ramban:** והכתוב זה כפי מדרשם יש לו סוד גדול כי אמר ואל שדי במדת הדין יתן לכם רחמים שלפניו יעלה אתכם ממדת הדין למדת רחמים והמשכיל יבין
47. **Malbim:** ויתן לכם רחמים, אחר שאתם ערבים בדבר הוא נוגע לכם, ועז"א ושלח לכם את אחיכם אחר, ואני איני מקוה שירחם עלי ויעשה בזכותי, כי כאשר שכלתי שכלתי, ומזלי רע ואיני מקוה רחמים וצדקה בזכותי:

HOW IS THIS TYPE OF RACHAMIM REALLY EMES?

48. **Mesilas Yesharim Chapter 4:** All this is evident and clear for G-d is a G-d of truth as Moshe Rabeinu, peace be unto him, said: "The Rock, His work is perfect; For all His ways are justice: A G-d of faithfulness and without iniquity, Just and right is He" (Deut. 32:4). For since the Holy One blessed be He desires justice, to ignore the bad would be just as much an injustice as to ignore the good. Therefore, if it is justice that He desires, then He must pay each man according to his ways and according to the fruits of his deeds to absolute exactness, whether for good or for bad. Thus "A G-d of faithfulness and without iniquity, Just and right is He" (Deut. 32:4) which our Sages of blessed memory explained [the dual terms]: "to the righteous and to the wicked" (Taanis 11a). For this is the trait [of justice]. He judges on every thing. He punishes every sin. And there is no escape.
49. ואם תאמר, אם כן, **מדת הרחמים** למה היא עומדת, כיון שעל כל פנים צריך לדקדק בדין על כל דבר? התשובה, ודאי, **מדת הרחמים היא קיומו של עולם**, שלא היה עומד זולתו כלל וכלל. ואף על פי כן אין ואם תאמר, אם כן, **מדת הרחמים** למה היא עומדת, כיון שעל כל פנים צריך לדקדק בדין על כל דבר? התשובה, ודאי, **מדת הרחמים היא קיומו של עולם**, שלא היה עומד זולתו כלל וכלל. ואף על פי כן אין ואם תאמר, אם כן, **מדת הרחמים** למה היא עומדת, כיון שעל כל פנים צריך לדקדק בדין על כל דבר? התשובה, ודאי, **מדת הרחמים היא קיומו של עולם**, שלא היה עומד זולתו כלל וכלל. ואף על פי כן אין
- If you ask: if so, for what does G-d's **attribute of**

mercy exist if He must be absolutely meticulous in judging every thing? The answer: **The trait of mercy is certainly the pillar of the world.** For it could not endure without it at all whatsoever. But nevertheless, G-d's attribute of justice is not negated. For according to strict justice it would be proper that:

- the sinner be punished immediately for his sin without any delay whatsoever.
- that the punishment itself be wrathful as befits one who rebels against the word of the Creator, blessed be His Name.
- that there be no possible repair whatsoever for the sin.

50. כי הנה באמת, איך יתקן האדם את אשר עויות והטא כבר נעשה? הרי שרצח האדם את חברו, הרי שנאף, איך יוכל לתקן הדבר הזה? היוכל להסיר המעשה העשוי מן המציאות For in truth, how can a man rectify what he has made crooked after committing the sin? If one murdered his fellow or committed adultery? How can he possibly rectify this? Can he undo a deed already done from existence?

51. But the attribute of mercy reverses the three aforementioned matters.

- it grants that the sinner be given time and not be eradicated from the earth immediately upon sinning.
- that the punishment itself not utterly destroy him.
- that the opportunity of repentance be granted to sinners as a complete kindness, so that the uprooting of the will be counted as the uprooting of the deed.

52. דהיינו, שבהיות השב מכיר את חטאו ומודה בו ומתבונן על רעתו ושב ומתחרט עליו חרטה גמורה, דמעיקרא כחרטת הנדר ממש שהוא מתנחם לגמרי והיה חפץ ומשתוקק שמעולם לא היה נעשה הדבר ההוא ומצטער בלבו צער חזק על שכבר נעשה הדבר ועוזב אותו להבא ובורח ממנו, הנה עקירת הדבר מרצונו, יחשב לו כעקירת הנדר ומתכפר לו. והוא מה שאמר הכתוב (ישעיה ו): וסר עונך וחטאתך תכפר, שהעון סר ממש מהמציאות ונעקר במה שעכשיו מצטער ומתנחם על מה שהיה למפרע. Thus when the penitent man recognizes his sin and admits it, and reflects on his evil, repents of it and completely regrets ever having done it, as he would regret [in annulling] a certain vow, in which case there is complete regret, and he desires and longs that this deed had never been committed, **and pains himself strongly that the matter was done**, and renounces it for the future, and flees from it - then the uprooting of the deed from his will is counted to him as the annulment of a vow and he gains atonement for it. As scripture says: "your iniquity is gone and your sin atoned for" (Isaiah 6:7) - that the sin is actually removed from existence, and uprooted through his paining himself and regretting in the present what he had done in the past.

53. וזה חסד ודאי שאינה משורת הדין, אך על כל פנים הנה הוא חסד שאינו מכחיש הדין לגמרי, שהרי יש בו צד לתלות בו. This is certainly a kindness for it is not according to the letter of justice. But nevertheless, **it does not negate the attribute of justice completely for there are ways to consider it justice.**

54.* For in place of the will to consent to sin, and the pleasure that it provided, there is now regret and pain.

55.* Providing him time is not an overlooking of the sin, but rather a small patience, to open for him an opening to rectify.

56. וכן כל שאר דרכי חסד: כענין ברא מזכה אבא (סנהדרין קד), או מקצת נפש ככל הנפש (קהלת רבה ז. כז), המוזכרים בדברי החכמים, דרכי חסד הם לקבל את המעט כמרובה, אך לא מתנגדים ומכחישים ממש מדת הדין, כי כבר יש בהם טעם הגון להחשיב אותם.

57.* So too, for all the ways of kindness, such as "a son brings merit to the father" (Sanhedrin 104a), or "part of a life like the whole of a life" (Kohelet Raba 7:25)

mentioned by the Sages which are aspects of kindness to account a small amount as a large amount. But these do not really conflict with or contradict the attribute of justice. For there is already a proper reason to consider them [as justice].

58. **ANSWER #5:** Yaakov learns Emes from hashem's creation of mankind and how hashem operates with Rachamim when judging mankind.

THE UNIQUE GLORY OF TIFERES:

59. The ability to create something new, harmonious, and enduring from two entities, often opposites, is the hallmark of Yaakov Avinu. In doing so, the synthesis that emerges is so balanced, whole, and correct that it can only be called tiferes — a thing of beauty and glory.
60. The stones he collected miraculously coalesced into one. According to some opinions, they were originally 12 stones, and their merging presaged Yaakov's role in giving birth to 12 tribes, who would be diverse, yet form a united Klal Yisrael. Others assert that there were only two stones. Their union represented his fusion of the middos of Avraham and Yitzchak, his grandfather and father, into the attribute of tiferes.
61. *Tiferes* is associated in the soul with the power to reconcile the conflicting inclinations of *chesed* and *gevurah* so as to allow for focused compassion, thus accounting for its designation as *midas harachamim* ("the attribute of mercy"). The beauty of *tiferes* manifests itself through the elegant blend of emotive gesture implicit within its expression.
62. It connotes a way that is of a completely different nature than either of the two previous *sefiros* -- it uses them both, but in amounts that suit an entirely different mode of activity.
63. MOSHOL of a President, State Department and Defense Department.
64. President - every country has the most important task of surviving among other nations. To this end, he has a
65. State Department - works on building friendly and pleasant relationships amongst the various nations. This department is working under the premise that nations are peace loving, that belligerence is the result of misunderstanding, that cultural and economic exchange are the greatest guarantors of peace and that compromise and concession are harbingers of stability.
66. Then there is a Defense Department - job is to prepare for war against belligerent nations. This department works under the premise that given the right conditions, even one's closest allies may become enemies, and war is a human instinct. Strength and might are the only realistic factors in determining one's world position, and intransigence and ruthlessness bring stability and peace. One's goal is to strive for might.
67. Each department, in order to be effective, not only acts in a certain manner, but has an inner worldview that includes its goals and philosophies. It is the higher station - the president - who contains a worldview that sees each of these departments, not only as an end in itself but, rather, as tools for a "higher" goal that includes both of these ideologies as a mere subset of the whole. Sometimes strength is the right approach and sometimes friendship is the right approach.
68. The president's view is that neither strength in itself nor friendship in itself is the ultimate goal of the country as a country. Rather, the ultimate goal is survival and development, and these tools are available for this purpose: strength and friendship. On a case by case basis the president uses one or the other tool as a way of ensuring the goal he has in mind. Sometimes strength is the right approach and sometimes friendship and cooperation are the right approach. But in either case, whether he uses the state

department in diplomacy or the defense department in war, **he does not identify with the totality of their ideology but rather with his own broader and more encompassing ideology.**

69. NIMSHOL -The same is true of *chesed*, *gevurah* and *tiferes*. *Chesed* has an innate "ideology" of goodness. It wants to give for the sake of giving. It sees in this the ultimate goal, and the more one gives — regardless who is deserving -- the greater and better things. *Gevurah*, on the other hand, sees giving as poisonous. Only things earned by equal and fair labor are "good." Thus, it has a powerful ideology of "quid quo pro" and "no free lunches." It sees the ultimate goal of creation as every creature earning its own way. ***Tiferes comes along creating a synthesis of both of these approaches. It includes both these approaches because it has a broader goal in mind, and therefore makes use of both. Its goal is "the development of the human being to his greatest potential."***
70. Many times this is accomplished by letting him earn his own way, whereas sometimes one needs an injection of unearned and freely given bounty. Neither the ideology of "no free lunches" nor "forever give unconditionally" are valid philosophies. Rather, each one is an element that may be used towards a higher and more encompassing ideal.
71. Indeed, a healthy person deals with his or her child in this manner. His goal is that the child should develop to be the best he can. Usually this means that the child has to use his own capabilities. But where those means temporarily fail, the parent injects the needed "unearned" love, money, praise etc. to keep the process going.
72. *Tiferes* then is not a "compromise." A compromise has no overriding vision of integration. Rather, when two sets of horns are implacably locked, one whittles down enough of each to remove the danger of mutual destruction. *Tiferes* is, rather, a long and more unifying picture which gives each set of horns their rightful place, so that they are no longer locked in combat.
73. This is why it is called *tiferes*, "beauty," for beauty is always attained by integrating elements and playing them off against each other. Black and white are opposites; their proper integration creates beauty. Beauty does not adjudicate contrasts and turn everything gray; rather, beauty integrates both black and white into a picture of depth.