
THE JEWISH VISION OF SPIRITUALITY II

The Spiritual Expression of Mankind

In the first Morasha class on this topic, we established three prerequisites to the sincere search for genuine spirituality: 1) being objective and prepared to accept the consequences of one's search; 2) being willing to work hard and perhaps even undergo a basic reorientation of character; and 3) being ready to take responsibility for one's behavior (which is the expression of our spirituality).

Jewish spirituality was loosely defined as the development and intensification of an eternal relationship with God. We actualize our spiritual potential by using free will, whereby we make responsible decisions about the nature and quality of our life guided by Torah study and mitzvah observance. This framework is absolutely comprehensive, for Judaism sees opportunities for spiritual growth in everything we do to fulfill our collective and personal missions in life. We learned that we connect to God by using all our faculties: intellectual, emotional, and volitional.

In this second Morasha class on spirituality we will address the range of spiritual expressions available to man. First, we will discuss humanity in general and the potential for holiness among the nations of the world. Next, we will explore the unique spiritual path for the Jewish people and how we express our spirituality through Torah study and mitzvot observance in three spheres: *bein adam l'Makom* – between man and God, *bein adam l'atzmo* – personal growth, and *bein adam l'chavero* – concern for others and interpersonal relationships.

This class will address the following questions:

- Is there an innate holiness in all human beings? Are Jews endowed with a greater capacity for spirituality than others?
- How do the Jewish people experience spirituality? How can we bring more of it into our lives?
- How can a human being possibly interact with God?
- What is the connection between spirituality and an individual's quest to refine his own character?
- Why is the enhancement of interpersonal relationships essential to spiritual growth?

Class Outline:

- Introduction. Reflections from Anatomy 101
- Section I: The Spirituality of Mankind
 Part A. The Potential for Holiness among the Nations of the World
 Part B. The Spiritual Path of the Jewish People
- Section II. The Spiritual Potential of the Jewish People: The Three Spheres of Spiritual Endeavour
 Part A. Bein Adam L'Makom – Between Man and God
 Part B. Bein Adam L'Atzmo – Personal Growth
 Part C. Bein Adam L'Chavero – Concern for Others and Interpersonal Relationships

INTRODUCTION. REFLECTIONS FROM ANATOMY 101

The first thing I saw at medical school was a dead man. From that first day in the anatomy dissection hall as I peeled back the heavy sheet from the cadaver I was to dissect, everything seemed different. I had begun to wonder about purpose and meaning, and delving into that human body daily, discovering its wonders and simultaneously facing death, exposed a vague emptiness; he seemed to be challenging me, demanding that I examine myself and define where I was going. He had been a young man; the label on the sheet said: "Cause of death unknown," and in a way he was me. Even the best medical school teaches only sophisticated plumbing, really, and does not answer the existential questions; if anything it raises them, presents paradoxes: Man is an accidental creature distantly descended from an amoeba and closely related to an ape, and yet his life is worth saving. It did not make any sense.

*I had never thought much beyond myself until then: I had not been searching for anything in particular, and the question of ultimate meaning had never really bothered me. Probably because my life in the day-to-day present had been so full. I had grown up in the lap of South African luxury and lacked nothing: money, servants who did everything from polishing shoes to serving breakfast in bed, weekends on the tennis court and by the pool, holidays on the Cape's breathtaking beaches or on safari in the national game parks, endless entertainment; in short, all the gracious ease that was South Africa. I owned three motorcycles before I was 18, and an Italian convertible... I had everything I wanted and enjoyed it all. (Rabbi Akiva Tatz, MD, *Anatomy of a Search*, Mesorah Publications, p. 15.)*

SECTION I. THE SPIRITUALITY OF MANKIND

Every human being has the ability to connect to God and by doing so, discover one's purpose and essential meaning in life, whether you're a med. student or not. From the time that the first of men was created, the seven universal Noachide commandments enabled every human being to develop a relationship with God. Once the Jewish people accepted the Torah at Mount Sinai, a special covenant was forged with God that affords them with even greater potential for making the deepest connection with God, and for achieving spiritual growth through the mitzvot.

PART A. THE POTENTIAL FOR HOLINESS AMONG THE NATIONS OF THE WORLD

God promised Avraham that he would be the “father of many nations,” and indeed we see that there are many religious groups that claim him as their forefather. Judaism teaches that all of mankind is created in God’s image and has the potential for spirituality through dedication to the service of God, first taught by Avraham.

1. **Mishnah, Avot (Ethics of the Fathers) 3:14 – Although the Jewish People enjoy an especially close relationship with God, all humans are created in His Image.**

He [Rabbi Akiva] used to say: Beloved is man, for he was created in God’s image. It is a sign of a greater love that man was *informed* that he was created in God’s image, as it is said: “For in the image of God he made man” (Genesis 9:6).

Beloved are the people of Israel, for they are described as children of the Omnipresent. It is a sign of a greater love that they were informed that they are described as children of the Omnipresent, as it is said: “You are children to God, your Lord” (Deuteronomy 14:1).

הוא היה אומר, חביב אדם שנברא בצלם; חיבה יתרה נודעת לו שנברא בצלם, שנאמר “בצלם אלוהים עשה את האדם” (בראשית טו).

חביבין ישראל שנקראו בנים למקום; חיבה יתרה נודעת להם שנקראו בנים למקום, שנאמר “בנים אתם, לה’ אלוהיכם” (דברים יד,א).

2. **Rambam (Maimonides), Hilchot Melachim (The Laws of Kings) 8:11 – All of mankind has the ability to attain a place in the World to Come.**

Anyone who accepts the Seven [Noachide] Commandments and is careful to do them is among the Pious of the Nations and he has a share in the World to Come. But that is only when these laws are performed as the commandments of God, made known to us in the Torah through Moshe as they had previously been commanded.

כל המקבל שבע מצוות ונוהר לעשותן הרי זה מחסידי אומות העולם, ויש לו חלק לעולם הבא, והוא שיקבל אותן ויעשה אותן מפני שצוה בהן הקב”ה בתורה והודיענו על ידי משה רבינו שבני נח מקודם נצטוו בהן.

The Seven Noachide Commandments are: prohibitions against idolatry, sexual immorality, murder, eating a limb from an animal that was not slaughtered, blasphemy, stealing, and the command to establish a system of justice.

PART B. THE SPIRITUAL PATH OF THE JEWISH PEOPLE

The spiritual legacy of the Jewish people was founded by the Avot (Patriarchs) and became rooted in the Jewish psyche, and passed down through the generations to all of their descendents. Although all of mankind is capable of spirituality, the Jewish nation earned a special role by continuing the path of the Avot and then accepting the Torah, forging an eternal covenant with God at Mount Sinai. We didn’t hesitate or wait to find out what the commitment entailed before obligating ourselves. Rather, we declared our absolute willingness to accept the Torah and observe its precepts, trusting that God would command us to do only that which would be good for us.

1. Shemot (Exodus) 24:7 – The Jewish people proclaimed that they had complete trust in God and His Torah and that they resolved to follow the commandments even before they fully comprehended them.

Moshe took the Book of the Covenant and read it in earshot of the people, and they said, "Everything that God has said we will do and we will hear [and understand]."

ויקח ספר הברית ויקרא באזני העם ויאמרו כל אשר דבר ה' נעשה ונשמע.

The Jews' acceptance of the Torah represented a unique willingness to obey the will of God, which stood in stark contrast to the refusal of all other nations.

2. Mechilta, Yitro – God initially offered the Torah to other nations who refused to uphold its moral standards.

God revealed Himself to the children of the wicked Esav (Esau) and asked them, "Will you accept the Torah?" They asked, "What does it say?" He replied, "[It says:] You shall not murder." They said to Him, "[Murder] is the legacy we received from our forefather [Esav], as the verse states, 'You shall live by your sword.'"

He appeared to the children of Ammon and Moav [the descendants of Lot] and said to them, "Will you accept the Torah?" They asked, "What does it say?" He said, "You shall not commit adultery." They said to Him, "We are all the products of an adulterous relationship, as the verse states, 'The two daughters of Lot became pregnant by their father.' How can we accept it?"

He appeared to the children of Yishmael and said to them, "Will you accept the Torah?" They said to Him, "What does it say?" He said, "You shall not steal." They said to Him, "That was the blessing with which our forefather was blessed, as it says, 'He will be a wild man,' and it says, 'For I have stolen.'"

When he came to the Jewish people: "From His right hand He presented the fiery Torah to them." They all opened their mouths and said, "Everything that God has said we will do and we will hear."

נגלה על בני עשו הרשע ואמר להם, מקבלים אתם עליכם את התורה, אמרו לו, מה כתיב בה, אמר להם: לא תרצח. אמרו לו, זו היא ירושה שהורישנו אבינו, שנאמר 'ועל חרבך תחיה'.

נגלה על בני עמון ומואב, אמר להם, מקבלים אתם את התורה. אמרו לו, מה כתיב בה, אמר להם, לא תנאף. אמרו לו, כלנו מניאוף דכתיב 'ותהרין שתי בנות לוט מאביהן', והיאך נקבלה?

נגלה על בני ישמעאל, אמר להם, מקבלים אתם עליכם את התורה. אמרו לו, מה כתיב בה, אמר להם, לא תגנוב. אמרו לו, בזו הברכה נתברך אבינו, דכתיב 'והוא יהיה פרא אדם', וכתיב 'כי גנב גנבתי'.

וכשבא אצל ישראל, 'מימינו אש דת למו', פתחו כולם פיהם ואמרו: 'כל אשר דבר ה' נעשה ונשמע'...

In response to the Jewish nation accepting God, He entrusted the Torah to them, so they should develop into a holy people.

3. Devarim (Deuteronomy) 14:2 with Rashi – God chose the Jewish People to be a holy nation.

For you are a holy nation to the Lord your God, and God has chosen you to be a treasured nation among all the nations on the face of the earth.

Rashi:

“For you are a holy nation” – Your innate sanctity [stems] from your ancestors, and furthermore, God has chosen you.

כִּי עַם קְדוֹשׁ אַתָּה, לַיהוָה אֱלֹהֶיךָ; וּבְךָ בָחַר ה', לְהִיּוֹת לוֹ
לְעַם סֻגָּלָה, מִכָּל הָעַמִּים, אֲשֶׁר עַל-פְּנֵי הָאָדָמָה.

רש"י

כִּי עַם קְדוֹשׁ אַתָּה – קְדוּשַׁת עַצְמְךָ מֵאֲבוֹתֶיךָ, וְעוֹד וּבְךָ
בָחַר ה'.

KEY THEMES OF SECTION I:

- ≈ All of mankind is created in God's image and has the potential to draw close to Him by elevating their lives through fulfilling the Seven Noachide Laws.
- ≈ The Jewish nation, following the path of the Patriarchs, has forged an eternal covenant with God, becoming the Chosen People, His treasured nation. This comes in stark contrast to the other ancient nations of the world, who rejected morality and the connection with God.

SECTION II. THE SPIRITUAL POTENTIAL OF THE JEWISH PEOPLE: THE THREE SPHERES OF SPIRITUAL ENDEAVOUR

All the mitzvot serve to create a connection to God, but they do not all do so in the same way. Conceptually speaking we can divide all the mitzvot into three categories that cover the three basic spheres within which all our activities transpire. The first concerns the relationship between man and God (*bein adam l'Makom*), the second concerns the inner relationship between a person and himself as he strives to develop and refine his character (*bein adam l'atzmo*), and the third concerns interactions with others (*bein adam l'chavero*).

1. Talmud Bavli, Tractate Baba Kama 30a. – A diligent person strives to excel in three areas: concern for others' welfare, personal ethics, and blessings.

Rav Yehuda taught: A person who wants to be diligent should fulfill the principles in the laws of damages. Rava said he should fulfill the teachings of Ethics of the Fathers. Some say he should fulfill the laws of blessings.

אמר רב יהודה: האי מאן דבעי למהוי חסידא, לקיים
מילי דנזיקין; רבא אמר: מילי דאבות; ואמרי לה: מילי
דברכות.

Why should a person focus on these three areas? They represent the three distinct arenas of spiritual development.

2. **Maharal, Derech Chaim to Avot 1:2 – We seek achievement in three spheres of spiritual endeavor: the personal, the religious, and the interpersonal.**

Man's capacity for goodness can be divided into three parts: His own intrinsic goodness; his goodness in his relationship with God; and his goodness in his relationships with his fellow human beings ...

ומה שהאדם הוא טוב... הבחינה האחת היא כשהוא
טוב בעצמו... הבחינה השנית שיהיה טוב לשמים...
השלישית שראוי שיהיה טוב אל זולתו מבני אדם אשר
נמצאים אתו...

(See also the Maharsha, Talmud Bavli, Tractate Baba Kama 30a)

Three important points before we examine the three categories of mitzvot:

a) Although each mitzvah is classified in one of these spheres according to its primary goal, each mitzvah can also have a geometric effect on one's *total* spirituality since mitzvot can influence other arenas as well. One powerful example is Shabbat. Primarily, Shabbat strengthens the relationship of man *bein adam l'Makom*, but also develops the sphere of *bein adam l'chavero*, since so much of the Sabbath is spent interacting with others during Shabbat meals. By extension, even the sphere of *bein adam l'atzmo* is touched, since one needs to develop one's character to properly interact with others. (See Sichot Mussar, Part I, p. 40 where Rav Chaim Shmuelewitz cites the Zohar, which explains that the prohibition of lighting fires is an allegorical message to remove anger from one's character, thereby preserving the peacefulness of Shabbat!)

b) Torah study is necessary for genuine spiritual growth in each arena. As we mentioned in the first Morasha shiur (Section III), fulfilling the mitzvot properly – with understanding and inspiration – is impossible without meaningful Torah study.

c) Although the rationale for many mitzvot can be understood to some degree, the essential reasons underlying some mitzvot are not apparent to human comprehension. These mitzvot are classified as *chukim*, statutes. That is not to say that no explanation can be offered. (For example, sounding the Shofar on Rosh Hashanah is called a *chok* by the Torah; yet this mitzvah is also explained as an experiential means to coronate God as our King on these momentous days.) Nevertheless, the impact of performing *chukim* is enormous, since doing so without the accompanying understanding attests to our willingness to unquestioningly carry out God's instructions, knowing that so doing is critical to our spiritual growth.

3. **Rabbis Mordechai Becher and Moshe Newman, After the Return, pp. 181-182 – The *chukim* give us an opportunity to keep mitzvot even though we do not understand them.**

According to Maimonides, it is desirable for a person to incorporate certain mitzvot into his character so that his performance of mitzvot or his refraining from transgression are not the result of internal struggle, but are the natural consequences of his personality. He continues that this is only true of mitzvot whose rationale is apparent, but with regard to *chukim*, obedience to God should be the only motivation in their fulfillment.

Knowledge of the rationale of the mitzvot is essential for incorporating the mitzvot into one's personality and for the shaping of a "mitzvah instinct." One who fulfills the mitzvot in a dry, mechanical way has less of a chance of being one who "rejoices in acting justly."

There are certain mitzvot, and perhaps aspects of every mitzvah, that are designed to instill in us loyalty and obedience to God, and to help us recognize that the authority of the Torah does not depend upon our understanding of it. The reasons for those mitzvot still remain concealed and beyond the grasp of the human mind, even after study; and perhaps that is precisely the *ta'am* [which has 2 meanings: reason and taste] that one should "taste" in the *chukim*.

See further the Morasha class entitled, “The Mitzvot and Why they are so Detailed.”

PART A. BEIN ADAM L'MAKOM – BETWEEN MAN AND GOD

The primary goal of mitzvot *bein adam l'Makom* is to establish and strengthen the relationship between the Jewish people and God, both on the individual and national levels. Just a few examples below are: Developing belief in God, relating the exodus from Egypt at the Seder, Friday night Kiddush, and Prayer.

Belief in God

Developing belief in God is essential for Jewish spirituality – to know that He is the sole Source of existence, which infuses the universe with meaning, and enables each person to accomplish his mission in life.

1. Sefer HaChinuch, Mitzvah 25 – Belief in God.

The mitzvah to believe in God is to believe that there is a single unitary God Who brought into being all that exists by His power and desire, and that He is eternal. Furthermore, that He brought us out of Egypt and gave us the Torah.

מצות האמונה במציאות השם יתברך:
להאמין שיש לעולם אלוה אחד שהמציא כל הנמצא,
ומכחו וחפצו היה כל מה שהוא, ושהיה ושיהיה לעדי
עד, וכי הוא הוציאנו מארץ מצרים ונתן לנו את התורה.

2. Rabbi Shlomo Wolbe, Olam Ha'yedidut, p. 32 – Proofs do not make us believe in God.

It is possible to prove that $2 + 2 = 4$ beyond the shadow of a doubt, but there is no such proof as to the existence of God. All the thousands of proofs still leave within man's hands the free will to believe or not to believe. Belief is built internally [i.e. by the individual's deliberate choice].

אפשר להוכיח כי $2 + 2 = 4$ בצורה מכרחת... ראיה
כזאת על מציאות הבורא – אין לנו. כל אלפי הראיות
משאירות בידי האדם את הבחירה להאמין או לא
להאמין. אמונה נבנית בלב.

(See further the Morasha classes on Developing Belief in God)

Relating the Exodus from Egypt

Each Passover Seder we recount the slavery and miraculous exodus from Egypt to show that God guides the Jewish people, as a nation and as individuals, toward our destiny.

1. Shemot (Exodus) 13:8 – The Torah tells us to relate the story of the Exodus from Egypt.

And you shall tell your child on that day saying,
“And it is because of this that God acted on my
behalf when I left Egypt.”

והגדת לבנך ביום ההוא לאמר בעבור זה עשה יקוק לי
בצאתי ממצרים:

2. ArtScroll Haggadah, quoting from Rabbi Isaac Breuer – Relating the story of the Exodus makes us links in an unbroken chain from that time until today.

[E]very year anew, a parent has to speak to his children, to make them fully aware of their beginnings

and to add them as new links to the unbroken chain of our national tradition. The child is made to experience the happenings of Pesach in stark immediacy – for in retelling what has been passed down through the generations, the parent is no purveyor of a legend, but the witness to historical truth and national experience.

(See further the Morasha Passover Experience Handbook)

Friday Night Shabbat Kiddush

As the Kuzari explains, Judaism introduced the world to the universally accepted seven-day week. The culmination of the week for the Jewish people is the Sabbath – a day of rest, connection to God, and rejuvenation. By observing the Sabbath we proclaim that God created the universe, gave us the Torah, and is directly involved in guiding the history of the world. Consequently, Shabbat manifests the essence of Judaism and Jewish life. Kiddush on Friday night (and again on Shabbat morning) is the official declaration of “remembering” and sanctifying Shabbat.

1. **Kiddush for Friday Night, Complete ArtScroll Siddur, p. 361 – Kiddush includes the themes of God's creation and involvement in the world, and the purpose of its creation: for our benefit, because He loves us.**

Thus the heaven and the earth were finished, and all their legion. On the seventh day God completed His work which He had done, and He abstained on the seventh day from all His work which He had done. God blessed the seventh day and sanctified it, because on it He had abstained from all His work which God created to make.

Blessed are You, God, our Lord, King of the universe, Who creates the fruit of the vine.

Blessed are You, God, our Lord, King of the universe, Who has sanctified us with His commandments, took pleasure in us, and with love and favor gave us His holy Shabbat as a heritage, a remembrance of Creation. For that day is the prologue to the holy festivals, a memorial of the Exodus from Egypt. For us did You choose and us did You sanctify from all the nations, And your holy Sabbath, with love and favor did You give us as a heritage. Blessed are You, God, Who sanctifies the Sabbath.

יום הששי. ויכלו השמים והארץ וכל צבאם: ויכל
א-להים ביום השביעי מלאכתו אשר עשה. וישבת
ביום השביעי מכל מלאכתו אשר עשה: ויברך א-להים
את יום השביעי ויקדש אתו. כי בו שבת מכל מלאכתו
אשר ברא אלהים לעשות:

סברי מרנן ורבנן ורבותי: ברוך אתה ה' א-להינו מלך
העולם בורא פרי הגפן:

ברוך אתה ה' א-להינו מלך העולם. אשר קדשנו
במצותיו ורצה בנו. וישבת קדשו באהבה וברצון
הנחילנו. זכרון למעשה בראשית. (כי הוא יום) תחלה
למקראי קדש וזכר ליציאת מצרים. (כי בנו בחרת
ואותנו קדשת מכל העמים) וישבת קדשך באהבה
וברצון הנחלתנו: ברוך אתה ה' מקדש השבת:

2. **Sefer HaChinuch, Mitzvah 31 [Kiddush] – The purpose of this practice is to reinforce in our minds the origin and lessons of Shabbat, and to do so in a state of happiness enhanced by the wine.**

The idea of this mitzvah is that by performing it we should be awakened to realizing the greatness of the day, to plant within us faith in the creation

מושרשי מצוה זו, כדי שנתעורר מתוך מעשה זה לזכור
גדולת היום, ונקבע בלבנו אמונת חידוש העולם, כי

of the world, “For in six days did God create the world ...”

That is why we are commanded to recite Kiddush with wine, for the nature of a person is aroused when he feasts and is happy.

ששת ימים עשה השם וגו'.

ועל כן נתחייבנו לעשות המעשה עם היין, לפי שטבע האדם מתעורר בו הרבה שהוא סועד ומשמח.

Shabbat has particular significance for the Jewish people – it enables us to reorient to the purpose of life.

3. **Rabbi Yitzchak Berkowitz, The Jerusalem Kollel – Kiddush on Shabbat, when everything stops, is a chance to regain the proper perspective on life.**

The Talmud makes the following statement: “A person loses one five-hundredth of his vision when he takes large steps and runs about during the week. His vision is restored by looking at the Kiddush cup of wine on Friday night” (Shabbat 113b; Mishnah Berurah 301:1).

What could this possibly mean? Obviously it's not literal. It's a metaphor to tell us that when a person is emotionally over-involved in his business during the week and runs about frantically taking care of his dealings, then his proper perspective on life – his vision – becomes distorted.

On Shabbat one has the chance to regain one's perspective on life. The world outside, including business, stops, and you can pursue the things that are important to you. This is the meaning of, “his vision is restored by looking at the Kiddush cup of wine on Friday night.”

See further the Morasha classes Shabbat I & II.

Prayer

Prayer provides each Jew with the profound ability to communicate with God. Moreover, prayer is a powerful means for personal introspection as well as contemplation of the world.

1. **Rambam, Hilchot Tefillah (Laws of Prayer) 1:1 – The mitzvah of prayer is derived in the Talmud as the service of the heart.**

It is a positive commandment to pray each day, as it is stated, “And you shall serve the Lord your God” (Shemot 23:25)...It has been handed down that “serve,” means prayer, as it is stated, “And you shall serve Him with all your heart” (Devarim 10:12). The Sages asked, “What is the service of the heart? This is prayer” (Ta'anit 2a).

מצות עשה להתפלל בכל יום שנאמר [שמות כג:כה] ועבדתם את ה' אלהיכם. מפי השמועה למדו שעבודה זו היא תפלה שנאמר [דברים יא:יג] ולעבדו בכל לבבכם אמרו חכמים אי זו היא עבודה שבלב זו תפלה [תענית ב.].

2. **Rabbi Reuven Leuchter, Prayer: Creating Dialogue with Hashem, p. 42 – The purpose of prayer is the act of prayer itself, not the result.**

[W]e should be moved by God's concern for His creation, and inspired by how our world – connected to His will – is suffused with holiness and greatness.

With this approach to prayer, prayer is indeed effective. Not so with the common perception of prayer

as comprising a single criterion of seeing immediate results in this world. Since prayer is founded on recognizing that God is interested in us, it is clear that the fulfillment of our needs is subject to the endless deliberations and calculations that make up that Divine interest. And so, although God has an interest in what we ask for, this is not always expressed in a reality that is perceptible to us. But since we pray with the certainty that God is interested in our needs, our *prayer* is unquestionably effective.

An example of a prayer is the Shema recited twice daily that helps us focus on the unity of God in the universe. The significance of the Shema in Judaism cannot be overstated. It's the most profound and forceful proclamation of belief in God that a Jew can make.

3. **Devarim 6:4-9 – Acceptance of God as the single Source of all of existence, as well as the mitzvot to love God, to study and teach Torah, wear tefillin and attach mezuzot to doorposts.**

Listen, Israel, the Lord is our God, the Lord is One.

(Blessed is the Name of His glorious kingdom for all eternity.)

You shall love the Lord your God with all your heart, with all your soul, and with all your might. These words, which I am commanding you today, must remain in your heart. And you shall teach them to your children and speak of them when you are at home, when traveling on the way, when you lie down and when you get up. And you shall bind [these words] as a sign on your hand, and let them be an emblem between your eyes. And you shall write them on [parchments affixed to] the doorposts of your houses and gates.

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

(בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:)

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ כָּל לְבָבְךָ וְכָל נַפְשְׁךָ וְכָל מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל לְבָבְךָ: וְשִׁנַּנְתָּם לְבִנְיֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶיךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרָתָם לְאוֹת עַל יָדְךָ וְהָיוּ לְטָטְפֹת בֵּין עֵינֶיךָ: וְקָתַבְתָּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

(See further the Morasha shiur on Prayer)

Additional expressions of spirituality in the arena between man and God include those commandments related to the holiness of time (Shabbat and the Festivals), places (Land of Israel), as well as synagogues and holy objects (Torah scroll, Tefillin, mezuzah). How we develop our spirituality in these areas will be explored in the third Morasha class on Spirituality.

PART B. BEIN ADAM L'ATZMO – PERSONAL GROWTH

Another category of spiritual endeavor is concerned specifically with the area of personal growth and character refinement. The essential ability to refine our character and reach tremendous levels of personal growth is through our Divine soul.

1. **Rabbi Shimshon Pincus, Nefesh Shimshon on the Siddur, p.90 – The soul endows a human being with limitless potential for greatness.**

What sort of greatness can a person achieve?
When our body (with its desires) stands on one

לאיזו גדלות אדם יכול להגיע? כאשר בצד אחד עומד
הגוף שלנו, התאוות שלנו, ומאידך הנשמה שלנו ...

side, and our soul on the other side... what level of greatness can we reach as a result of the essence of the soul that God placed in every person? To what exalted level can the soul within us bring us?

If a person examines even the simple meaning of the verse, “He blew into him a living soul,” (Bereishit/Genesis 2:7) as our Sages explained – as it were – “when one blows, he blows from himself,” [he will conclude that] this means that the soul that God blew into us has a point of holiness – as it were – from Him ...

By nature, every Jew, no matter who he is, can reach infinite greatness! This is the simple meaning of the text. A human being possesses a sacred soul; this means that God gave him a piece of Himself, as it were. Not just that God said that we should have a soul, but – “You blew it into me!” “He blew into his nostrils a living soul.” By nature, a person can attain boundless greatness in Torah, prayer, fear of Heaven and service of God.

If God gave us a holy soul, He gave it to us so that we should use the power it contains, as the Mesillat Yesharim (Path of the Just) says...

How important and desirable is it, then, that we recognize the greatness of the soul within us. As a result we will value and appreciate it, and consequently we will know how to use its powers to our benefit throughout our days.

לאילו מדרגה וגדלות אפשר להגיע מחמת עצם הטבעיות של המושג “נשמה” שהקב”ה נתן בכל אדם? לאיזו גדלות הנשמה שבקרבנו יכולה להביא אותנו?

אם יתבונן האדם אפילו על פשוטם של דברים, מה משמעות הפסוק “ויפח באפיו נשמת חיים” (בראשית ב,ז), וכפי מה שביארו חז”ל – כביכול – “מאן דנפח מדיליה נפח”, ופירושו שבנשמה שהקב”ה נפח בתוכנו מונחת נקודה של קדושה – כביכול – ממנו יתברך...

באופן טבעי, כל יהודי, יהיה מי שלא יהיה, יכול להגיע לגדלות עד אין סוף! זוהי פשטות הדברים. אדם שיש בתוכו נשמה קדושה, פירושו של דבר שהקב”ה נתן בו ממנו כביכול. לא רק שהקב”ה אמר שתהיה לנו נשמה, אלא – “אתה” נפחתה בי! “ויפח באפיו נשמת חיים”. אדם מטבעו יכול להגיע לגדלות בתורה, תפילה, יראת שמים ועבודת ה’ בלי שום גבול.

אם הקב”ה נתן בנו נשמה קדושה, הוא נתן לנו אותה כדי שנשתמש בכח הטמון בה, וכלשון המסילת ישרים...

כמה חשוב ורצוי, איפוא, שנדע את גדלות הנשמה שבתוכנו, וממילא נחשיבה ונייקרה, ומתוך כך נדע להשתמש בסגולותיה לטוב לנו כל הימים.

It is important to note that the source of poor character traits – known as the *yetzer hara* or the evil inclination – is a force that is not entirely bad. The Midrash states, “If the evil inclination did not exist, then a man would not build a house, he would not marry a woman or produce progeny, nor would he conduct business” (Bereishit Rabbah 9:7). The *yetzer hara* is a vital force that keeps the world running properly, and its drives must be channeled into productive endeavor. How do we do that? Through the study and fulfillment of the Torah.

2. **Rambam, Hilchot Temurah (The Laws of Temurah) 4:13 – The mitzvot are God’s instructions and advice for living and improving our character.**

And all these matters [the mitzvot] are to [help us to] overcome our negative inclinations and to correct our traits; and most laws of the Torah are instruction from afar from the Great Adviser [to help us] to correct our character traits and straighten our ways.

וכל אלו הדברים כדי לכוף את יצריו ולתקן דעותיו ורוב דיני התורה אינם אלא עצות מרחוק מגדול העצה לתקן הדעות ולישר כל המעשים.

3. **Rabbi Abraham J. Twerski, Twerski on Spirituality, Shaar Press, pp. 20-21 – The ethical significance of religious observance.**

The Midrash states that when Moses ascended to heaven to receive the Torah, that [the angels said that] they [the Jewish people] were certain to transgress it, and that therefore it should be given to them, i.e., to the Divine angels. God then said to Moses, “Rebut their argument.” Moses said to the angels, “The Torah says, ‘You shall not covet your neighbor’s belongings.’ Are you capable of desiring something that belongs to another angel?” By enumerating the Torah prohibitions, Moses demonstrated that the Torah can only be given to “mere mortals,” because its laws do not apply to and cannot be relevant to angels. This Midrash tells us that we were given the Torah with its many prohibitions precisely because we have the desires for the things and acts that are forbidden.

In observance of Torah, we restrain ourselves from its prohibitions, very often by suppressing the unacceptable drives. However, there is also the possibility of channeling these drives toward desirable goals, and rather than simply suppressing them, using their energy for positive accomplishments.

(In some instances it is not possible to channel an unacceptable drive; rather, it must be uprooted. To learn how to channel unacceptable drives toward desirable goals, see Rabbi Yisroel Salanter, Ohr Yisroel, Letter 30.)

How does Torah study impact on a person’s traits and cause him to develop a more refined character?

4. **Chazon Ish, Emunah V’Bitachon (Faith and Trust), Ch. 4 – The Torah serves to perfect our character traits in two distinct ways: 1) following halachah (Jewish law) teaches discipline, and 2) the study of the Torah connects our souls to a higher spiritual realm and thereby refines us.**

The practice of being particular in the performance of halachic details, which goes against a person’s natural leanings, creates a habit of placing the staff of rule in the hand of wisdom, and the reins in the hand of the mind. It empowers the heart to be continuously subdued to his inner sense and his higher conscience, and conditions him to become a man of spirit, utterly distant from all vulgarity...

If the Torah corrects character traits by virtue of its toil and by the acquisition of its wisdom, as the laws of the spirit dictate, there is a further aspect of the Torah: a light beyond human cognition. This special light cleanses a person’s soul, and sensitizes him to taste the subtleties of wisdom and the pleasantness of light. He therefore loves humility by nature, and, conversely, hates haughtiness; he loves kindness and hates cruelty; loves patience and hates anger. For the entire being and desire of a wise person is to correct his character traits, and he is greatly distressed by his bad inclinations. A wise person feels no greater pain than when he stumbles in a base character trait, and feels no greater joy than the joy of correcting his character traits.

ההרגל בדקדוק הדין נגד מדותיו הטבעיות ונגד נטיותיו בתולדתו, מרגילין אותו לשום את שבט מושלים בכף התבונה ואת הרסן ביד השכל, ומגבירים בלבו ההכרה התמידית להכנע להרגש הפנימי ולמצפון האציל, ומכשרתו להיות איש הרוח, ומרחיקתו מן הגסות תכלית הריחוק ...

ואם התורה מתקנת המדות בעמלה ובקנין החכמה כמשפט חקוק בחק הנפש, עוד יש בתורה סגולת אור אשר לא יושג בשכל אנושי, ואשר אור הסגולה הזה מאיר ומזכך את נפש בעליו לראות אור נוגה ונועם טוב טעם ודעת, ואוהב את הענוה בטבעו, ושונא את הגבהות בטבעו, אוהב את החסד בטבעו, ושונא את האכזריות בטבעו, אוהב את הסבלנות ושונא את הכעס, כי כל ישעו וחפצו של החכם לתקן מדותיו ומצטער על נטיותיו הרעות תכלית הצער, ואין כאב לחכם ככאבו על הכשלו במדה של גנות, ואין שמחה לחכם כשמחתו על תיקון מדותיו.

In addition to the effect that Torah study has upon a person's character, Torah observance also helps to inculcate certain tendencies that lead to spiritual development. Observing the mitzvot helps a person learn that his own desires and whims must sometimes be set aside in order to obey a will other than his own – the will of God.

Not only is refinement of character an essential purpose of the mitzvot, it is also a necessary *prerequisite* for keeping the Torah since without refined traits, a person simply cannot perform mitzvot properly.

5. **Orchot Tzaddikim, Introduction – The entire Torah depends on refining character traits.**

If you do not possess refined character traits, then neither do you possess Torah and mitzvot, for the entire Torah depends on the refinement of character traits.

כשאין בידך מידות טובות - אין בידך תורה ומצוות, כי כל התורה תלויה בתיקון המידות.

Not only is character refinement essential; it is the purpose of life itself!

6. **Vilna Gaon, Even Shleimah chapter 1; 2 – What is life for if not for character refinement?**

The prime purpose of man's life is to constantly strive to break his bad traits. Otherwise, what is life for?

עיקר חיות האדם הוא להתחזק תמיד בשבירת המדות, ואם לאו – למה לו חיים?

The goal of perfecting our character is so we can interact properly with others.

7. **Rabbi Moshe Sofer – Torat Moshe Parshat Kedoshim – God does not want us to be hermits; He wants us to interact with others and share our Torah knowledge.**

It is not God's will that a person should be isolated, that he should go to an uninhabited place, to the desert or forests to contemplate and think about the acts of God, who is Great. For "the world was not created to be desolate, He formed it to be inhabited" (Isaiah 45:18). Rather, the will of God is to love people and connect with them, to teach them the understanding and wisdom of God's Torah.

שאין רצון הקב"ה להיות פרוש דהיינו שילך במקום שאין אנשים למדבריות ויערים לבחון ולהשכיל את מעשה ה' כי נורא היא כי לא תהו בראה לשבת יצרה אלא רצון ה' ית' להיות אוהב את הבריות ולחבר עמהם ללמדם בינה והשכל בתורת ה'.

See further the Morasha series on Personal Growth and Development.

PART C. BEIN ADAM L'CHAVERO – CONCERN FOR OTHERS AND INTERPERSONAL RELATIONSHIPS

A pious Jew is not one who worries about his fellow man's soul and his own stomach; a pious Jew worries about his own soul and his fellow man's stomach.

-Rabbi Yisroel Salanter

The third arena of spiritual endeavor in which the mitzvot guide us is that of social interactions. The Torah

calls upon us to go beyond our personal needs in taking care of others and treating everyone respectfully. Moreover, developing the trait of *chesed*, loving-kindness, is seen as a way of becoming like God Himself! This is derived from the way Avraham excused himself from God's Presence so he could invite guests into his home.

1. **Rabbi Avraham Edelstein, Commentary on Sefer Bereishit, Ner Le'Elef Chumash Booklet, pp. 102-110, Insights on Parshat Kedoshim, pp. 2-3 – Avraham instilled in the Jewish people the importance of caring for others based on the precept of following in the ways of God Himself. It is even more important than communicating with God in prophecy!**

We need to understand why it was that the father of the Jewish People was characterized by perfection in kindness and giving. Wherein lies the particular holiness of *chesed* that Avraham made into his spiritual core?

The uniqueness of this mitzvah lies in the fact that it draws on us imitating God's ways. **והלכת בדרכיו** – you should walk in His ways – is a methodology to harmonize ourselves with His actions. God manifests in this world with actions of kindness: He clothes the naked, as he did with Adam and Chava; He visits the sick, as He did with Avraham Avinu after his circumcision. He comforts the mourners as He did with Yitzchak over the loss of Avraham and He buries the dead, as he did to Moshe Rabeinu. Although God has other manifestations in this world, such as His attribute of Justice, it is only through walking in His ways of *chesed* that we cleave to Him – just as He does acts of kindness and is righteous, so should we.

God set up the world in such a way that we are His creation partners in completing the world. This insures that our acts of giving have the maximum effect. God's actions in this world are acts of giving, and it was Avraham who was first to discover and then teach this **דרך ד'** (Godly way). Avraham understood that the master host is God – we are all guests in "His home," every second of our existence, and that therefore hospitality is the way par excellence of following in His ways. He also discovered that our giving [actually] triggers that attribute of God's – it allows God to do just what He wants to do: give to us.

Avraham's culminating act of holiness was to run out to meet a bunch of heathen idolaters, wash their feet and serve them food and drink, hardly the stuff of high spiritual trips we might think. Strikingly, Avraham was in the middle of a prophetic revelation with God when these three guests arrived. Having just perfected his own body through cutting off the extra foreskin, it would have been tempting for Avraham Avinu to spend his days meditating on God and the cosmos – a model which Avraham rejected. Without hesitation, Avraham broke off the prophetic conversation and rushed to serve the idolaters. Reflecting on this, the Sages declared (Talmud Bavli, Shabbat 127a): **גדולה הכנסת אורחים מקבלת פני השכינה** – hospitality is greater than greeting God Himself. Engaging the world is holier than having private conversations with God. This is the Jewish message to the world!

Concern for others is an overarching value in Judaism.

2. **Sifra 4:12 – A fundamental Torah principle.**

"And you shall love your friend as you love yourself" (Leviticus 19:18). Rabbi Akiva said, "This is a fundamental principle of the Torah."

ואהבת לרעך כמוך (ויקרא יט:יח), רבי עקיבא אומר זה כלל גדול בתורה.

3. **Devarim 28:9 – The infinite God calls on finite man to walk in His ways and draw close to Him.**

God will confirm you for Himself as a holy people, as He swore to you [at Mount Sinai] – if you observe the mitzvot of the Lord your God, and you go in His ways.

יקימך ה' לו לעם קדוש כאשר נשבע לך כי תשמור את מצות ה' אלקיך והלכת בדרכיו:

God's act of creation was kindness; so too our social world is built upon a foundation of people's kindness toward one another.

4. **Tehillim (Psalms) 89:3 – The world is built upon kindness.**

For I said: The world is built on kindness; the heavens – You establish Your faithfulness in them.

כי אמרתי עולם חסד יבנה שמים תכן אמונתך בהם:

5. **Mishnah, Avot 1:2 – Kindness toward others is one of the three pillars of the world.**

The world rests upon three things: Upon Torah study, upon Divine service (i.e., prayer and sacrifices), and upon the practice of chesed (loving-kindness).

על שלשה דברים העולם עומד: על התורה ועל העבודה ועל גמילות חסדים.

Phil Greenberg grew up in Brooklyn and over time, he became fascinated by the unbelievable stories that he heard from so many different people concerning one special tzaddik (righteous person) by the name of Rav Moshe Feinstein. He was recognized as one, if not the world's leading authority of Jewish law. He decided he just had to meet this man whom everyone was talking about.

Early one Sunday morning, Phil drove down to Mesivta Tiferet Yerushalayim on the Lower East Side of New York. He arrived in time for the morning minyan in the Beit Midrash (study hall). The yeshiva was packed. In the front row, he noticed about twenty men with long, white beards. There were hundreds of men and students sitting and standing throughout the Beit Midrash. Dozens of men were walking about, collecting Tzedakah (charity) for poor families, needy brides, sick relatives, and other causes. Phil was entranced. He had never seen such a sight before. But as he looked around the room, he was still confused. Where was this amazing tzaddik, Rav Moshe, whom he had come to see?

Phil stopped one of the students and asked, "Could you please point out Rav Moshe Feinstein to me?" "Sure" replied the student. "He's the man standing over there."

Phil felt his knees getting weak. "I can't believe it!" he cried. "Do you know what just happened?" Phil continued, "The man you just pointed out to me came over to me after davening and stretched out his hand. I thought he was collecting tzedakah, so I instinctively put a quarter in his hand. He gave me a warm smile, thanked me, put the quarter in his pocket, and walked away. He didn't even tell me he was Rav Moshe! Now I realize he was coming over to me to say Shalom Aleichem. Never for a second did his face show any signs of insult that I did not give him the respect he deserves. He didn't embarrass me by telling me his name, and if I hadn't asked, I would never have known!" (Rabbi Baruch Bull, For Goodness Sake, Feldheim Publishers, p. 87)

6. **Rabbeinu Yonah, Sha'arei Teshuvah (The Gates of Repentance) 3:13 – Making an all-out effort to assist others is one of man's main tasks in life.**

One is obligated to toil, exerting himself to the depths of his very soul, on behalf of his fellow

חייב אדם לטרוח בעמל נפשו על תקנת חבירו אם דל ואם עשיר וזאת מן החמורות ומן העיקרים הנדרשים

man, be that person rich or poor. *This is one of the most crucial and important things that man is called upon to do.*

מן האדם.

A few examples of mitzvot that reflect sensitivity and concern for others include: Hospitality, Tzedakah, Visiting the sick, Judging others favorably, Not causing others distress through speech, Not embarrassing others, Not speaking derogatorily about others, and providing interest free loans. See further the Morasha series on *Bein Adam L'Chavero*.

7. Vilna Gaon, Iggeret HaGra – Bringing joy to others is a central Torah value.

Most of the Torah consists of gladdening other human beings.

ובזה רוב התורה לשמח לאדם.

8. Rabbi Eliyahu Dessler, Michtav M'Eliyahu Vol. I, p. 221 – By emulating God's acts of loving-kindness we experience a unity of purpose with God, Who is the source of all loving-kindness.

The Sages comment regarding the verse: “[To walk in all of His ways] and to cleave to Him” (Devarim 11:22) – this means that one should “cleave” to His character traits: just as He is compassionate, so you must be compassionate, and so on.

There is a deeper aspect to doing acts of loving-kindness: it is not only that a person wants to benefit another through kindness, but rather, in doing kindness he feels a unity with his Creator [Who does kindness]. He feels at one with the kindness that the Creator does, which is the epitome of true chesed.

And therefore, when a person does kindness in order to cleave to God, it becomes genuine and true kindness [with no taint of selfishness or expectation for repayment or honor].

ואמרו ז"ל “ולדבקה בו – הדבק במדותיו, מה הוא רחום כו'...”

למדנו שיש בחי' עמוקה יותר בחסד – לא רק שרצונו של אדם להיטיב לזולתו לבד, אלא שירגיש בזה התאחדות עם בוראו, בהתאחדו עם חסדו ית' שהוא אמתת החסד.

שרק כשהדברים נעשים מתוך דבקות להשי"ת הם אמיתיים לגמרי.

See further the Morasha class entitled, “The World Was Established for Chesed.”

It should be clear from the sources above that kindness toward others is considered of intrinsic worth in Judaism. Unlike the moral and legal systems of other cultures, kindness is not merely about maintaining decorum or satisfying the social contract. Ultimately, all of our interpersonal interactions, whether social, political, legal or commercial, etc., are imbued with enormous spiritual potential.

9. Rabbi Avraham Edelstein, Parsha Insights - Mishpatim, p. 2 – All of our interpersonal relationships, including those guided by civil laws, are a framework for spiritual achievements.

The Torah writes (Shemot 21:1) ואלה המשפטים “And these are the laws...” Rashi tells us that the “And,”

comes to tell us that these laws (social ordinances) are as much a part of the Sinai revelation as the Ten Commandments. For Judaism, both are equally as holy. The world is not separated into the religious and the profane; a person is as profoundly spiritual when he observes the laws of damages as he is when he keeps the Shabbat. A person who violates the laws of lending is committing an act as contrary to the substance and spirit of Judaism as if he would eat non-kosher food. God mandated the one just as He mandated the other.

KEY THEMES OF SECTION III:

- ⌘ The mitzvot can be classified into three areas where all our activities transpire. The first concerns simply the relationship between man and God, the second concerns the inner relationship between a person and himself as he strives to develop and refine his character, and the third concerns interactions with others.
- ⌘ The primary goal of mitzvot *bein adam l'Makom* (between man and God) is to establish and strengthen the relationship between the Jewish people and God on the individual and collective levels. A few examples are developing belief in God, relating the Exodus from Egypt at the Seder, reciting Kiddush on Shabbat, and prayer.
- ⌘ The second sphere of spiritual endeavor is that of personal growth (*bein adam l'atzmo*). The Torah requires discipline and self-control that helps us grow in all areas of life.
- ⌘ Character development and refinement is seen as a prerequisite for fulfilling the Torah and as the very purpose of life in this world.
- ⌘ The third sphere of spiritual endeavor, *bein adam l'chavero*, includes the Torah's commandments addressing interpersonal relationships. Whether pursuing chesed between friends, harmony within a family, or following Jewish civil law, we strive to infuse all of our interactions, relationships and dealings with genuine concern, ethics and spirituality.

CLASS SUMMARY

IS THERE AN INNATE HOLINESS IN ALL HUMAN BEINGS? ARE JEWS ENDOWED WITH A GREATER CAPACITY FOR SPIRITUALITY THAN OTHERS?

Yes, all of humanity is created in the image of God. All of humanity can acquire a share in the World to Come by maintaining a universal moral code, the Seven Noachide Laws.

The Avot, forefathers of the Jewish people, all achieved unprecedented levels of holiness. All their descendents – the Jewish people today – have inherited the same ability to actualize an enormous level of spiritual and personal growth.

HOW DO THE JEWISH PEOPLE EXPERIENCE SPIRITUALITY? HOW CAN WE BRING MORE OF IT INTO OUR LIVES?

In general, there are three spheres in which we endeavour to grow spiritually: Bein Adam L'Makom (Between Man and God), Bein Adam L'Atzmo (Personal Growth), and Bein Adam L'Chavero (Concern for Others and Interpersonal Relationships). A person must seek to perfect himself in all three spheres, though of course a person's dispositions will usually push him to excel in one direction. In some mitzvot, we focus on our relationship with God; in others, we work on personal growth and self-improvement, and in others we seek spiritual enhancement through developing the trait of loving-kindness and giving to others.

HOW CAN A HUMAN BEING POSSIBLY INTERACT WITH GOD?

God gave us the mitzvot to be able to build a relationship with Him. Acting out of a sense of being commanded by God is the very foundation of spiritual living. Specifically, the mitzvot guide us in actions that develop our awareness of God, whether through positive action or through restraint.

WHAT IS THE CONNECTION BETWEEN SPIRITUALITY AND AN INDIVIDUAL'S QUEST TO REFINE HIS OWN CHARACTER?

The essential ability to refine our character and reach tremendous levels of personal growth is through our Divine soul. The soul is sacred; this means that God gave him a piece of Himself, as it were. By nature, every Jew, no matter who he is, can reach infinite greatness!

WHY IS THE ENHANCEMENT OF INTERPERSONAL RELATIONSHIPS ESSENTIAL TO SPIRITUAL GROWTH?

The Torah calls upon us to go beyond our personal needs in taking care of others and treating everyone respectfully. Kindness toward others is one of the three pillars of the world. Moreover, developing the trait of *chesed*, loving-kindness, is seen as a way of becoming like God, Himself. Making an all-out effort to assist others is one of man's main tasks in life. Ultimately, all of our interpersonal interactions, whether social, political, legal or commercial, etc., are imbued with enormous spiritual potential.

We now proceed to the third Morasha class in this series, *Spirituality in Time*, where we explore the opportunities for spiritual growth in time, especially as we follow the cycle of the Jewish Calendar.

RECOMMENDED ADDITIONAL READING:

Rabbi Yitzchak Berkowitz, Series on Bein Adam L'Chavero, www.jerusalemkollel.com

Rabbi Samson Raphael Hirsch, Horeb

Rabbi Jeremy Kagan, The Choice to Be

Rabbi Akiva Tatz, MD, World Mask

Rabbi Avraham Twerski, MD, Twerski On Spirituality