

## Creating Meaningful Relationships

### 1. הקדמה- עין יעקב

בן זומא אומר: מצינו פסוק כולל יותר והוא "שמע ישראל ה' אלוקינו ה' אחד". בן ננס אומר: מצינו פסוק כולל יותר והוא: "ואהבת לרעך כמוך". שמעון בן פזי אומר: מצינו פסוק כולל יותר והוא (שמות כ"ט ל"ט): "את הכבש האחד תעשה בבקר ואת הכבש השני תעשה בין הערבים".

Ben Zoma says: We find one verse in the Torah that is all-inclusive and it is "Shema Yisrael Hashem Elokeinu Hashem Echad." Ben Nanas says: we find one verse in the Torah that is all-inclusive and it is "Love your friend as yourself." Shimon b. Pazi says: we find one verse in the Torah that is all-inclusive and it is "slaughter one sheep in the morning and one sheep in the afternoon."

### 2. חידושי הרישב"א מסכת קידושין דף לא עמוד א

דאמר רבי חנינא גדול המצווה ועושה יותר ממי שאינו מצווה ועושה... ורבינו הגדול ז"ל פירש שהמצות אינן להנאת האל יתברך המצוה אלא לזכותינו, ומי שהוא מצווה קיים גזירת המלך ולפיכך שכרו מרובה יותר מזה שלא קיים מצות המלך, מכל מקום אף הוא ראוי לקבל שכר שהרי מוטב לבב וחסידות הכניס עצמו לעשות מצות השם יתברך, ודוקא במצוות שצוה השם יתברך לאחרים שיש לו בהן רצון, אבל העושה מאליו מצוות שלא צוה בהם תורה כלל זו היא שאמרו (עי' ירושלמי שבת פ"א ה"ב) כל שאינו מצווה בדבר ועושהו נקרא הדיוט.

As Rabbi Chanina said, one who fulfills a commandment in which he is obligated is greater than one who fulfills it and is not obligated... Our great Rabbi (referring to the Ramban) explained that mitzvot aren't for G-d's enjoyment, rather they are for us for our merit. One who is commanded, fulfills G-d's decree and therefore his reward is greater than one not fulfilling G-d's decree. Nonetheless, the one not commanded is also deserving reward because he submitted himself to doing G-d's wishes out of the goodness of his heart and out of righteousness. This only applies to mitzvot that Hashem commanded others to do but those who do mitzvot that are made up, which aren't in the Torah at all, that person is called an idiot.

### The Underlying Principle:

#### 3. תלמוד בבלי מסכת קידושין דף מא עמוד א

מתני'. האיש מקדש בו ובשלוהו. האשה מתקדשת בה ובשלוהו. האיש מקדש את בתו כשהיא נערה, בו ובשלוהו. גמ'. השתא בשלוהו מקדש, בו מיבעיא? אמר רב יוסף: מצוה בו יותר מבשלוהו; כי הא דרב ספרא מחריך רישא, רבא מלח שיבוטא.

Mishna: A man can betroth a woman himself or using an agent; A woman can accept the betrothal herself or using an agent; A man can accept betrothal his daughter when she is a young woman, himself or using an agent.

Gemara: Now that we know a man can betroth a woman using an agent, is it necessary to state he can do it himself?! Rabbi Yosef said, it's more of a mitzvah to do it himself than using an agent, just as Rabbi Safra ground the head and Rava salted the fish.

**Why?:****4. רש"י מסכת קידושין דף מא עמוד א**

מצוה בו יותר מבשלוחו - דכי עסיק גופו במצות מקבל שכר טפי.

It's more of a mitzvah to do it himself- since he is engaged in the mitzvah with his body, he will get more reward.

**5. פירוש המשנה לרמב"ם מסכת קידושין פרק ב משנה א**

וכך הקדים בה על שלוחה, לפי שהתעסקות האדם במצוה בעצמו יותר שלם מאשר יטיל על זולתו לעשותה לו.

The reason the mishna put herself before her agent is because personal involvement in a mitzvah is more complete than having the responsibility rest on someone else to do it.

**6. חידא, שיורי ברכה, יו"ד רסד, בענין מצוה בו יותר משלוחו**

נראה כמתעצל במצוה ... ומחזי כמזלזל במצוה שאינה חשובה בעיניו כל כך לילך הוא בעצמו לעשותה

It seems as if one is lazy regarding the mitzvah...and looks like one is disgracing the mitzvah since it's not important enough in his eyes to go and do it himself

**7. חיד"א, מובא בשדה חמד, חלק ד' אות נה, סוף ד"ה "והנה משמעות"**

"...ואם האחר הוא אדם גדול יש לומר דכשעושה אותו שליח אין שום פיקפוק מצד מצוה בו דהא איכא כבוד הבריות וכבוד המצוה שתעשה בגדולים

If the [agent] is a great man there are those who say that when you appoint him your agent there's no concern regarding the [quality] of the mitzvah since you are demonstrating respect for human beings and for mitzvot that it be done by a great person.

**8. שו"ת מהר"ח אור זרוע סימן קכח**

כאשר נהגו כל רבותינו וכל העולם אעפ"י שבקיאם בהלכות שחיטה נותנים לחזן לשחוט. וכן יהא גם בהפרשת חלה וללמד את בנו תורה שבתחלה משכירים מלמדים ואין האב עצמו מלמדו. וכן יהא גם במילה שאפילו האב אומן יכול לכתחלה לומר לאחר למול.

All our Rabbis, and the whole world, have the custom, even though they are experts in the laws of ritual slaughter, they still have the slaughterer do the act of ritual slaughtering; so too with separating from dough and teaching your son Torah that at first you hire teachers and the father doesn't do it himself and so too should be the case for *milah* that even if the father knows the craft, he can tell someone else to do it.

**What?:****9. תוספות ר"י הזקן ד"ה מצוה בו**

כל מצוה שמוטלת עליו יעשה בגופו לא על ידי שליח

Any mitzvah that is incumbent upon a person he should do himself and not via an agent

**10. שו"ע או"ח ת"ס:ב**

הרא"ש היה משתדל במצת מצוה ועומד על עשייתה ומזרז העוסקים בהם ומסייע בעריכתן, וכן ראוי לכל אדם לעשות להטפל הוא בעצמו במצוה.

The Rosh would try [to involve himself] in the mitzvah of making matzah and he would supervise its baking and cheer on the ones engaged in making it and help with its preparation. And it is appropriate for all people to tend to mitzvot themselves.

**11. חכמת שלמה או"ח תס ד"ה הרא"ש היה.**

וי"ל דדוקא בקידושין ושבת הדין כן ולא בשאר מצוות

There are those who say it specifically applies to marriage and Shabbat and that is the law, and not with regard to other mitzvot.

***What does this mean for us:*****12. Rabbi Joseph B. Soloveitchik A Tribute to the Rebbitzin of Talne 1977**

People are mistaken in thinking that there is only one Massarah and one Massarah community; the community of the fathers. It is not true. We have two massorot, two traditions, two communities, two shalshalot ha-kabbalah - the massorah community of the fathers and that of the mothers. "Thus shalt thou say to the house of Jacob (== the women) and tell the children of Israel (= the men)" (Exodus 19:3), "Hear my son the instruction of thy father (mussar avikha) and forsake not the teaching of thy mother (torat imekha)" (Proverbs 1 :8), counseled the old king. What is the difference between those two massorot, traditions? What is the distinction between mussar avikha and torat imekha? Let us explore what one learns from the father and what one learns from the mother. One learns much from father: how to read a text - the Bible or the Talmud - how to comprehend, how to analyze, how to conceptualize, how to classify, how to infer, how to apply, etc. . . One also learns from father what to do and what not to do, what is morally right and what is morally wrong. Father teaches the son the discipline of thought as well as the discipline of action. Father's tradition is an intellectual-moral one. That is why it is identified with mussar, which is the Biblical term for discipline.

What is tarat imekha? What kind of a Torah does the mother pass on? I admit that I am not able to define precisely the masoretic role of the Jewish mother. Only by circumscription I hope to be able to explain it. Permit me to draw upon my own experiences. I used to have long conversations with my mother. In fact, it was a monologue rather than a dialogue. She talked and I "happened" to overhear. What did she talk about? I must use an halakhic term in order to answer this question: she talked me inyana de-yoma. I used to watch her arranging the house in honor of a holiday. I used to see her recite prayers; I used to watch her recite the sidra every Friday night and I still

remember the nostalgic tune. I learned from her very much. Most of all I learned that Judaism expresses itself not only in formal compliance with the law but also in a living experience. She taught me that there is a flavor, a scent and warmth to mitzvot. I learned from her the most important thing in life - to feel the presence of the Almighty and the gentle pressure of His hand resting upon my frail shoulders. Without her teachings, which quite often were transmitted to me in silence, I would have grown up a soulless being, dry and insensitive. The laws of Shabbat, for instance, were passed on to me by my father; they are a part of mussar avikha. The Shabbat as a living entity, as a queen, was revealed to me by my mother; it is a part of torat imekha. The fathers knew much about the Shabbat; the mothers lived the Shabbat, experienced her presence, and perceived her beauty and splendor. The fathers taught generations how to observe the Shabbat; mothers taught generations how to greet the Shabbat and how to enjoy her twenty-four hour presence.

**13. From the Gottman Institute Relationship Blog**

**<http://www.gottmanblog.com/2013/01/create-shared-meaning-examining-your.html>**

Relationships aren't just about date nights, weekend getaways, and making love. They can also have a spiritual dimension that has to do with creating an inner life together - a culture rich with symbols and rituals and an appreciation for your roles and goals that link you...Another way to create shared meaning is to create traditions and rituals for your life together as a couple. Start by talking to each other about the kinds of traditions and rituals that you each had when you were growing up. What are your best and worst memories? What would have made them better? What are these rituals like for you today? What do they mean or symbolize to you? How would you like them to be now? Share each of your past experiences with these traditions and create special ones of your own - for this year, and for the many years to come!

**14. [TheShabbosProject.com](http://www.theshabbosproject.org/about/#shabbos) (<http://www.theshabbosproject.org/about/#shabbos>)**

The Power of Shabbat: Keeping it together is also an allusion to the unique restorative powers – the opportunity for deep physical, emotional and spiritual rejuvenation – that the full Shabbat experience affords. This is especially relevant in a modern world in which we are bombarded with technology and gadgetry. Shabbat enables us to set aside time to revisit and reinvigorate our most important relationships – with G-d, with our families and friends, and with our inner selves. Through Shabbos, we keep it – our lives – together.

**15. [Rabbi Aharon Lichtenstein, “Law and Spirituality: Defining Terms” in \*Varieties of Jewish Experience\*, 174-178](#)**

We shall abandon neither the normative nor the experiential pole. On the one hand, as committed Jews, we have neither the right nor the desire to reject halakhah...On the other hand, we dare not, and we may not, forgo spirituality, as either value or mode. Its significance is dual. First, it ennobles and purifies human personality...Second, it brings a person closer to the *Ribbono Shel Olam*--and hence, to His service...What is needed, clearly, is balance; and it is that which, within the parameters of tradition, has been sought...What we need however, is more than balance, with its connotation of respective checks and equilibrium. We need mutual, genuinely reciprocal, fructification. On the one hand, the spiritual is to inform and enrich the material and intellectual...Conversely, halakhah enriches spirituality.