

"Free at Last": Jewish Greats Reflect on Freedom



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Shemot Chapter 2

א וַיֵּלֶךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת-בֵּת-לְוִי: ב וַתֵּהָר האֵשָׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי-טוֹב הוּא וַתְּצַפְנֶנּוּהוּ שְׁלֹשָׁה יָרְחִים: ג וְלֹא-יָכְלָה עוֹד הַצִּפְנִינוּ וַתִּקַּח-לוֹ תִּבְת גֹּמָא וַתַּחְמְרָה בַּחֲמֹר וּבִזְזֹפֶת וַתִּשֶׂם בָּהּ אֶת-הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל-שִׁפְת הַיָּאָר: ד וַתַּתְּצֵב אֶחָתוֹ מֵרַחֵק לְדַעַה מֵה-יַעֲשֶׂה לוֹ: ה וַתֵּרֶד בֵּת-פְּרַעֲה לְרַחֵץ עַל-הַיָּאָר וּנְעוּרֹתֶיהָ הִלְכֹת עַל-יַד הַיָּאָר וַתֵּרָא אֶת-הַתִּבָּה בַּתּוֹךְ הַסּוּף וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקְחָהּ: ו וַתִּפְתַּח וַתֵּרָאָהּ אֶת-הַיֶּלֶד וְהִנֵּה-נֹעֵר בָּכָה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִיֶּלְדֵי הָעִבְרִים זֶה: ז וַתֹּאמֶר אֶחָתוֹ אֶל-בֵּת-פְּרַעֲה הָאֵלֶךְ וַקְרָאתִי לָךְ אֵשָׁה מִיִּנְקָת מִן הָעִבְרִית וַתִּיַּנֵּק לָךְ אֶת-הַיֶּלֶד: ח וַתֹּאמֶר-לָהּ בֵּת-פְּרַעֲה לְכִי וַתֵּלֶךְ הַעֲלֵמָה וַתִּקְרָא אֶת-אִם הַיֶּלֶד: ט וַתֹּאמֶר לָהּ בֵּת-פְּרַעֲה הִילִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהִינְקָהוּ לִי וְאֲנִי אֲתֹן אֶת-שְׂכָרְךָ וַתִּקַּח הָאֵשָׁה הַיֶּלֶד וַתְּנִיקָהוּ: י וַיִּגְדַּל הַיֶּלֶד וַתִּבְאָהּ לְבֵת-פְּרַעֲה וַיְהִי-לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן-הַמַּיִם מִשִּׁיתָהוּ:

1 A certain man of the house of Levi went and married a Levite woman. 2 The woman conceived and bore a son; and when she saw how beautiful he was, she hid him for three months. 3 When she could hide him no longer, she got a wicker basket for him and caulked it with bitumen and pitch. She put the child into it and placed it among the reeds by the bank of the Nile. 4 And his sister stationed herself at a distance, to learn what would befall him. 5 The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. 6 When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." 7 Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" 8 And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. 9 And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. 10 When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him out of the water."

הבתנו לעיל ותמהנו על השינויים הקיצוניים בענייני השמות: פרוט רב בשמות השבטים, אח"כ העלם גמור בפרשית "יולך אישי" עד כדי אי קריאת שם לתינוק, אחר כך נתינת שם "משה", ופירוט מלא של השמות בתחילת פרשת וארא. ותחילת תמיהתנו היתה על האריות והחזרה שבפירוט שמות השבטים.

את התשובה לשאלה זו רא רש"י ללמדנו, ונמצא סותם עוד יותר: "...חזר ומנאן להודיע היבחו, שנמשלו לכוכבים שמוציאן במספר ומכניסותן במספר ובשמותן שנה' המוציא במספר צבאם לכולם שמות יקרא" וכי'.

מה המשל ומה הנמשל? והא גופא קשיא, מדוע לספור את הכוכבים ולציין להם שמות?

בדברי הספורנו נוכל למצוא טעם לדבר: "אלה הנזכרים בכאן ראיים להיוודע בשם כי כל אחד ראוי להיות נחשב איש על שמו המורה על צורתו האישית, ואלה כל ימי חייהם היו למאורות" - במשפט זה מסתבר שרומז למדרש המובא ברש"י.

שם אינו "מספר אישי" או "מספר זוחות", שם אינו רק אמצעי זיהוי טכני אדם לאדם. שם הינו תוכן, מהות של נושא השם. לשבטים היה שם. היה תוכן. "אישי כברכתו ברכ אותם", כל אחד ואחד לפי עניינו.

ובדרך זו פירש השפ"א את רש"י [תרל"ז]: "זה עצמו ענף השמות דכתיב 'לכולם בשם יקרא' כי כל כוכב ומלאך שנברא על דבר מיוחד לעשות שליחת הבורא לכן נקבע בו קודם שם... וכמו כן ממש יש בכל איש ישראלי שם מיוחד שצריך לתקנו ובראי כשגומר מעשיו לטובה נשלם כזה שמי"

כוכב, מלאך, ממלא את שליחותו בשלמות, ללא סטייה כלשהי, ובה מתגלה "שמי", יחודו. זהו משל מדויק ביותר. והנמשל, "בני ישראל הבאים מצרימה" שגם הם "נמשלו לכוכבים", זוכים שיש להם "שם".

מהו תוכנו של חומש שמות?  
 "ונתיחד ספר ואלה שמות בענין הגלות הראשון ובגאולה ממנו" [רמב"ן, בהקדמתו].

מה התבדל בין גלות לגאולה? הווי אומר: שם, או חוסר שם!

פרק א', תאור השקיעה בצומק הגלות: "מלך חדש... ועבדו... את בניי בפרך". בעבודת מאבדים את השם, את ה"איני". כולם עושים אותו דבר, באותו זמן, ללא כל ייחוד מינימלי, אפילו זה של גבר לומות אשה, קל וחומר שאין ייחוד אישי, "שם".

"ראני בתוך הגולה. האני הפנימי הצעמי... אינו מלא... וכיון שאין אני אין הוא, וקל וחומר שאין אהה..." [אורות תקוה ג, צז].  
 את הבנים מצווה פרעה להמית ואת הבנות להחיות. לשמור על "חומרי" אך לאבד לטשטש את "הצורה". ובשיא תקופת הגלות והשעבוד ושבידת כל אישיות, היה העדר אישי קיצוני ביותר: "יולך אישי" - "פרוש היה מפניו" [רש"י], אפילו תפקיד ושליחות אנושית בסיסית, לידה וגידול בנים, נמנע מהם; שום שריד של "שם".

בתוך חשכה זו, הפציעה קרן אור, עם הוצאת משה מהמים. הנה מתחיל להופיע מושיען של ישראל. כבר אפשר לתת לו שם. בבית פרעה, שם אין עבדות ואין טשטוש זכות: "ותבארו לבת פרעה ויהי לה לכן ותקרא שמו משה".

בפרשה הבאה, משה מתחיל לפעול, הגאולה הולכת ומתקדמת, הגאולה הולכת ויוצאת מן הכוח אל הפועל, ה"שמות" הולכים ומתגלים, ואז אפשר לפרש את הסתום: עמרם... יוכבד... וכו'.


ספר שמות היינו ספר הגאולה. גאולה משמעה שם.  
 "השמות המה הפנימיות אשר נסעו האבות בדרגם אחריהם ואלה השמות נשארו בבני ישראל לעולם...  
 אבל לחקן את המעשים להיות כלם נמשכים אחר השמות הוא העבודה של כל איש ישראלי" [שפ"א תרנ"ט].

וכך בלשון הראי"ה:  
 "את האני שלנו נבקש את עצמנו נבקש ומצא... רדעם כי אני ה' אליכם המוציא אתכם מארץ מצרים להיות לכם לאלקים. אני ה' [אורות מקדוש סו].



# Transcript of Simon Sinek's Millennials in the Workplace Interview

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 [ochen.com/transcript-of-simon-sineks-millennials-in-the-workplace-interview](http://ochen.com/transcript-of-simon-sineks-millennials-in-the-workplace-interview)

This is a transcript of an interview with Simon Sinek about his take on millennials in the workplace recorded in Dec of 2016. I thought it was meaningful and decided to type out the interview for my blog. If you have any opinions on what Simon summarizes, please leave me a comment below. I would appreciate hearing if you agree or disagree with his take.

I too believe millennials are a remarkable generation and smarter than any other before them. In my life, I am learning more from millennials than anyone. Having grown up with such access to information, those who choose to use it wisely are the most brilliant people I know. I like to surround myself with smart people so that I am learning constantly and there's an awareness, an instinct that millennials possess that just can't be taught. They sniff out anything that is fake and have a passion for purity. I sympathize with the conclusions on the lack of self-confidence in millennials that Simon addresses though. I hope to be a better leader so that I can help with this. Millennials really do have the ability to resolve many of the world's issues if we support and understand them better.

Apparently, millennials as a group of people, which are those born from approximately 1984 and after, are tough to manage. They are accused of being entitled and narcissistic, self interested, unfocused and lazy - but entitled is the big one.

So you have an entire generation growing up with lower self esteem than previous generations - through no fault of their own, they were dealt a bad hand. Now let's add in technology. We know that engagement with social media and our cell phones releases a chemical called dopamine. That's why when you get a text - it feels good. In a 2012 study, Harvard research scientists reported that talking about oneself through social media activates a pleasure sensation in the brain usually associated with food, money and sex. It's why we count the likes, it's why we go back ten times to see if the interaction is growing, and if our Instagram is slowing we wonder if we have done something wrong, or if people don't like us anymore. The trauma for young kids to be unfriended is too much to handle. We know when you get the attention it feels good, you get a hit of dopamine which feels good which is why we keep going back to it. Dopamine is the exact same chemical that makes us feel good when we smoke, when we drink and when we gamble. In other words, it's highly, highly addictive...

We have age restrictions on smoking, drinking and gambling but we have no age restrictions on social media and cell phones. Which is the equivalent of opening up the liquor cabinet and saying to our teenagers "hey by the way, if this adolescence thing gets you down - help yourself."

An entire generation now has access to an addictive, numbing chemical called dopamine, through cellphones and social media, while they are going through the high stress of adolescence.

Why is this important? Almost every alcoholic discovered alcohol when they were teenagers. When we are very, very young the only approval we need is the approval of our parents and as we go through adolescence we make this transition where we now need the approval of our peers. Very frustrating for our parents, very important for the teenager. It allows us to acculturate outside of our immediate families and into the broader tribe. It's a highly, highly stressful and anxious period of our lives and we are supposed to learn to rely on our friends.

Some people, quite by accident, discover alcohol, the numbing effects of dopamine, to help them cope with the stresses and anxieties of adolescence. Unfortunately that becomes hard wired in their brains and for the rest of their lives, when they suffer significant stress, they will not turn to a person, they will turn to the bottle. Social stress, financial stress, career stress, that's pretty much the primary reasons why an alcoholic drinks. But now because we are allowing unfettered access to these devices and media, basically it is becoming hard wired and what we are



seeing is that they grow older, too many kids don't know how to form deep, meaningful relationships. "Their words, not mine."

They will admit that many of their relationships are superficial, they will admit that they don't count on their friends, they don't rely on their friends. They have fun with their friends, but they also know that their friends will cancel on them when something better comes along. Deep meaningful relationships are not there because they never practiced the skillset and worse, they don't have the coping mechanisms to deal with stress. So when significant stress begins to show up in their lives, they're not turning to a person, they're turning to a device, they're turning to social media, they're turning to these things which offer temporary relief.

We know, the science is clear, we know that people who spend more time on Facebook suffer higher rates of depression than people who spend less time on Facebook.

These things balanced, are not bad. Alcohol is not bad, too much alcohol is bad. Gambling is fun, too much gambling is dangerous. There is nothing wrong with social media and cellphones, it's the imbalance.

→ If you are sitting at dinner with your friends, and you are texting somebody who is not there - that's a problem. That's an addiction. If you are sitting in a meeting with people you are supposed to be listening and speaking to, and you put your phone on the table, that sends a subconscious message to the room "you're just not that important." The fact that you can't put the phone away, that's because you are addicted.

→ If you wake up and you check your phone before you say good morning to your girlfriend, boyfriend or spouse, you have an addiction. And like all addictions, in time, it will destroy relationships, it will cost time, it will cost money and it will make your life worse.

→ There should be no cellphones in conference rooms. None, zero. When sitting and waiting for a meeting to start, instead of using your phone with your head down, everyone should be focused on building relationships. We ask personal questions, "How's your dad? I heard he was in the hospital." "Oh he's really good thanks for asking. He's actually at home now." "Oh I'm glad to hear that." "That was really amazing." "I know, it was really scary for a while there." -- That's how you form relationships. "Hey did you ever get that report done?" "No, I totally forgot." "Hey, I can help you out. Let me help you." "Really?" -- That's how trust forms. Trust doesn't form at an event in a day. Even bad times don't form trust immediately. It's the slow, steady consistency and we need to create mechanisms where we allow for those little innocuous interactions to happen.

When we are out with friends, as we are leaving for dinner together, we leave our cell phones at home. Who are we calling? Maybe one of us will bring a phone in case we need to call an Uber. It's like an alcoholic. The reason you take the alcohol out of the house is because we cannot trust our willpower. We're just not strong enough. But when you remove the temptation, it actually makes it a lot easier. When you just say "Don't check your phone," people will just go to the bathroom and what's the first thing we do? We look at the phone.

When you don't have the phone, you just check out the world. And that's where ideas happen. The constant, constant, constant engagement is not where you have innovation and ideas. Ideas happen when our minds wander and we see something and we think, "I bet they could do that..." That's called innovation. But we're taking away all those little moments.

→ None of us should charge our phones by our beds. We should be charging our phones in the living rooms. Remove the temptation. We wake up in the middle of the night because you can't sleep, you won't check your phone, which makes it worse. But if it's in the living room, it's relaxed, it's fine. Some say "but it's my alarm clock." Buy an alarm clock. They cost eight dollars.

You can find more about Simon Sinek and his books at his site [www.startwithwhy.com](http://www.startwithwhy.com).



end. A man's character became involved to the point that he was caught in a mental turmoil which threatened all the values he held and threw them into doubt. Under the influence of a world which no longer recognized the value of human life and human dignity, which had robbed man of his will and had made him an object to be exterminated (having planned, however, to make full use of him first—to the last ounce of his physical resources)—under this influence the personal ego finally suffered a loss of values. If the man in the concentration camp did not struggle against this in a last effort to save his self-respect, he lost the feeling of being an individual, a being with a mind, with inner freedom and personal value. He thought of himself then as only a part of an enormous mass of people; his existence descended to the level of animal life. The men were herded—sometimes to one place then to another; sometimes driven together, then apart—like a flock of sheep without a thought or a will of their own. A small but dangerous pack watched them from all sides, well versed in methods of torture and sadism. They drove the herd incessantly, backwards and forwards, with shouts, kicks and blows. And we, the sheep, thought of two things only—how to evade the bad dogs and how to get a little food.

Just like sheep that crowd timidly into the center of a herd, each of us tried to get into the middle of our formations. That gave one a better chance of avoiding the blows of the guards who were marching on either side and to the front and rear of our column. The central position had the added advantage of affording protection against the bitter winds. It was, therefore, in an attempt to save one's own skin that one literally tried to submerge into the crowd. This was done automati-

cally in the formations. But at other times it was a very conscious effort on our part—in conformity with one of the camp's most imperative laws of self-preservation: Do not be conspicuous. We tried at all times to avoid attracting the attention of the SS.

There were times, of course, when it was possible, and even necessary, to keep away from the crowd. It is well known that an enforced community life, in which attention is paid to everything one does at all times, may result in an irresistible urge to get away, at least for a short while. The prisoner craved to be alone with himself and his thoughts. He yearned for privacy and for solitude. After my transportation to a so-called "rest camp," I had the rare fortune to find solitude for about five minutes at a time. Behind the earthen hut where I worked and in which were crowded about fifty delirious patients, there was a quiet spot in a corner of the double fence of barbed wire surrounding the camp. A tent had been improvised there with a few poles and branches of trees in order to shelter a half-dozen corpses (the daily death rate in the camp). There was also a shaft leading to the water pipes. I squatted on the wooden lid of this shaft whenever my services were not needed. I just sat and looked out at the green flowering slopes and the distant blue hills of the Bavarian landscape, framed by the meshes of barbed wire. I dreamed longingly, and my thoughts wandered north and northeast, in the direction of my home, but I could only see clouds.

The corpses near me, crawling with lice, did not bother me. Only the steps of passing guards could rouse me from my dreams; or perhaps it would be a call to the sick-bay or to collect a newly arrived supply of medicine for my hut—con-

Excerpt from "Man's Search For Meaning"



The observations of this one case and the conclusion drawn from them are in accordance with something that was drawn to my attention by the chief doctor of our concentration camp. The death rate in the week between Christmas, 1944, and New Year's, 1945, increased in camp beyond all previous experience. In his opinion, the explanation for this increase did not lie in the harder working conditions or the deterioration of our food supplies or a change of weather or new epidemics. It was simply that the majority of the prisoners had lived in the naïve hope that they would be home again by Christmas. As the time drew near and there was no encouraging news, the prisoners lost courage and disappointment overcame them. This had a dangerous influence on their powers of resistance and a great number of them died.

\* As we said before, any attempt to restore a man's inner strength in the camp had first to succeed in showing him some future goal. Nietzsche's words, "He who has a *why* to live for can bear with almost any *how*," could be the guiding motto for all psychotherapeutic and psychohygienic efforts regarding prisoners. Whenever there was an opportunity for it, one had to give them a *why*—an aim—for their lives, in order to strengthen them to bear the terrible *how* of their existence. Woe to him who saw no more sense in his life, no aim, no purpose, and therefore no point in carrying on. He was soon lost. The typical reply with which such a man rejected all encouraging arguments was, "I have nothing to expect from life any more." What sort of answer can one give to that?

What was really needed was a fundamental change in our

attitude toward life. We had to learn ourselves and, furthermore, we had to teach the despairing men, that *it did not really matter what we expected from life, but rather what life expected from us.* We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life—daily and hourly. Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual.

These tasks, and therefore the meaning of life, differ from man to man, and from moment to moment. Thus it is impossible to define the meaning of life in a general way. Questions about the meaning of life can never be answered by sweeping statements. "Life" does not mean something vague, but something very real and concrete, just as life's tasks are also very real and concrete. They form man's destiny, which is different and unique for each individual. No man and no destiny can be compared with any other man or any other destiny. No situation repeats itself, and each situation calls for a different response. Sometimes the situation in which a man finds himself may require him to shape his own fate by action. At other times it is more advantageous for him to make use of an opportunity for contemplation and to realize assets in this way. Sometimes man may be required simply to accept fate, to bear his cross. Every situation is distinguished by its uniqueness, and there is always only one right answer to the problem posed by the situation at hand.

When a man finds that it is his destiny to suffer, he will

לה. לא יאכל מהירק של טיבול כזית, אלא פחות, ואם אכל כזית לא יברך אחריו בני"ר.  
 ... ... בל"פ גם צלי קדר או על מחבת שמטגנין אם הוא בלא מים.  
 מי שרוצה לאכול צלי על מחבת יזהר ליתן בתוכו גם מים שיהי כעין בישול.  
 לו. צריך לשתות רוב הכוס בב"א, ואם אי אפשר לו ... ..  
 לו. אם טבל המצה בתוך הכוס, צריך ... ..  
 לח. יזהר שלא ימלא כ"כ עד שיהי האפיקומן אכילה גסה.  
 לט. חייב כ"א ואף הגשים להבין עיקר ענין האגדה, וטעם של פסח מצה ומרור.  
 מ. אם התחיל לאכול האפיקומן וישן אסור לו לאכול עוד.  
 מא. כשאומר ההלל על הסדר צריך ליהזר בהודו ואנא שיענו אותו ב"ב כדרך שעושה

הש"ץ בביהב"ג.

אח"ת 1234567

מב. יזהר לכתחילה שיהי האפיקומן כשני זיתים.

מג. אם אין לו מצה שמורה עד שיוכל לתן לכ"א מבני ביתו לכל מצות אכילת  
 הלילה כזיתים, יחלק שיעורי זיתים ויקח לעצמו ממצה שמורה הזית של מצה והמוציא וכו"ר  
 ואפיקומן, ואת"כ יתן לב"ב המותר, ויקדים הגדולים שהם בני מצוה, ונ"ל שחייב להקדים  
 לאשתו תחילה מבניו אפי" הם גדולים. ואם אין לו כ"א זית א' יאכל אותו למצות מצה, ויאכל  
 משאר המצות הכורך ובי' זיתי אפיקומן.  
 מד. מצוה לחלק לתינוקות לפני הסדר אגוזים וכה"ג דבר החביב עליהם, והוא דינא  
 דגמרא וחייב כ"א ליהזר בזה.

עולת ראייה (ליקוטים)

חירותנו וביעור חמץ.

אלה השנים המסמנים לנו את חג הגאולה, חג הפסח, זמן חירותנו. ולדורות  
 מה אנחנו למדים מאלה שני הנושאים הללו התלויים זה בזה? התשובה הנצחית  
 היא, שתנאי הגאולה שנים המה: החירות העצמית, חירות הגוף מכל שיעבוד זר,  
 מכל שיעבוד הכופה את צלם אלהים אשר באדם להיות משועבד לכל כח אשר הוא  
 מוריד את ערכו, את תפארת גדולתו והדרת קדשו, ותחירות הזאת אינה נקבית



## הגדה של פסח

ה

כי-אם על-ידי חירותה של הנשמה, חירות הרוח מכל מה שהוא מטה אותה ממסילתה הישרה והאיתנה היצוקה במהותו העצמית, — אבל אלה שני סוגי החירות אינם באים, ואין האדם בתור אישיות פרטית ולא העם בתור קיבוץ שלם בעל רוח מיוחד <sup>אוצר החכמה</sup> זוכה להם, כי-אם על-ידי הביעור מכל גבולו את כל דבר המעכב את חירותו, שזוהו חמצו, השאור שבעיסה, שהיזיקו מצוי ביותר בעת אשר אור של גאולה מתנוצץ עליו.

להתלמד אנו צריכים איך לסגל לנו את אותו הרוח הגדול של החירות, אשר זרח עלינו אמנם בתקופות המאירות שלנו, ואשר יצא כברק נוצץ בהופעתה של הגאולה הראשונה, גאולת מצרים, אשר נגלה עלינו מלך-מלכי-המלכים הקדוש-ברוך-הוא בכבודו הגדול וקרבתו לעבודתו, שהיא חירותנו הגמורה, והרים אותנו משפלותה של העבדות הנכריה אשר שוא היא עבודתה.

← ההבדל שבין העבד לבן-החורין איננו רק הבדל מעמדי, מה שבמקרה זה הוא משועבד לאחר וזה הוא בלתי-משועבד. אנו יכולים למצא עבד משכיל שרוחו הוא מלא חירות, ולהיפך בן-חורין שרוחו הוא רוח של עבד. החירות הצביונית היא אותו הרוח הנשאה, שהאדם וכן העם בכלל מתרומם על ידה להיות נאמן להעצמיות הפנימית שלו, להתכונה הנפשית של צלם אלהים אשר בקרבנו, ובתכונה כזאת אפשר לו להרגיש את חייו בתור חיים מגמתיים, שהם שוים את ערכם. מה שאין כן בבעל הרוח של העבדות, שלעולם אין תכן חייו והרגשתו מאירים בתכונתו הנפשית העצמית, כי-אם במה שהוא טוב ויפה אצל האחר השולט עליו איזה שליטה שהיא, בין שהיא רשמית בין שהיא מוסרית, — במה שהאחר מוצא שהוא יפה וטוב. ואנחנו לאורה הפנימי של החירות העצמית הזאת, „חרות על הלוחות, אל תקרא חרות אלא חירות“, נסע ונלך להבליט יותר ויותר את עצמאותנו הרעננה הפנימית, שקנינו ע"י גילוי שכינה, אותה החירות שקנינו ע"י הפלא הגדול היחיד בעולם, שנעשה עמנו בעת שגאלנו ה' יתברך וגאל את אבותינו ממצרים לחירות עולם. בואו נא, אחים, אל הסדר כולנו, יודע לנו שהננו בני-מלכים, ועם שהחירות היא גורלו הנצחי, לא עבד ישראל ולא יליד-בית ולא יהי לבנו, מאז אשר נשא ברמה, מיום חג חירותנו, את דגל החירות וביעור החמץ, אשר יבאו כמים בקרבנו וכשמן בעצמותינו על-ידי כוח-האיתנים של המפעל הקדוש והנאמן, בקיימנו את דבר-ד' גואל ישראל מעולם ועד עולם, אשר צונו לשמור את המצות. שמרו את החירות ואת ביעור החמץ, והגאלו מהרה גאולה שלמה.



#### IV. Our Freedom

The freedom that imprints us on this holy night, "the time of our freedom," must develop inside of us in phases until the day will arrive when the shadows will flee and our absolute freedom will shine upon us its full light "like the color of heaven in clearness."<sup>379</sup> Even in the very midst of exile and enslavement we never stopped longing for that freedom. We would say, "This year slaves, next year free men!"<sup>380</sup>

But we must learn how to adapt to us that great light of freedom that shone upon us in bright periods of history, and shot out as a lightning bolt at the time of the first redemption, the redemption from Egypt. Then there "was revealed to us the King of Kings, the Holy One blessed be He."<sup>381</sup> He brought us close to His service, which is the absolute freedom, and uplifted us from lowly foreign servitude, service that is in vain.

How are we to understand that unique freedom that is ours? How is it possible to adapt our reality to that freedom? And more to the point, how are we to fit that freedom to this new stage in our life when—by the grace of God—rays of national liberation have begun to shine upon us?

The difference between slave and free man is not just one of social standing. It is possible to find an educated slave whose spirit is full of freedom, and conversely, a free man whose spirit is servile. What is characteristic of freedom is the exalted spirit whereby a person or a people is able to be faithful to its inner essence, to the image of God in its midst. This fidelity allows one to feel that one's life is purposeful and worthwhile. The spirit of servility is quite the opposite. The content of one's life does not connect<sup>382</sup> to one's soul but rather to the conception of beauty and good of the Other who rules over one, whether that rule be official or moral. What dominates one's life is that which the Other who rules over one (again whether in law or by convention) finds to be beautiful and good.

We are a people conquered by exile, a people who for thousands of years have been enslaved to tyrannical masters. Were it not for our lofty soul that absorbed a spirit of freedom, a spirit of self-esteem; were it not for this wonderful gift of the Torah given to us when we departed from Pharaoh, King of Egypt, to eternal freedom,<sup>383</sup> the exile might have turned our spirit to a spirit of ser-

dom can come about only with the removal of all that hampers freedom. This is referred to symbolically as *hamets* (leaven) or the *se'or she-ba-itsah* (yeast in the dough).<sup>375</sup> It is the same for a distinct nation as for the individual personality. Such spiritual leaven is especially destructive at the time when the light of redemption beckons.

Then, at the hour of transition, sleeping powers leap to life, waves of life churn about, and at this time of feverish activity, there are aroused as well the impurities of soul and body. Then vigilance is called for.

Thus, there comes about a paradoxical situation in which the pioneers of redemption (*halutsei ha-ge'ulah*), the members of the generation that already sees with its eyes the first blossoms of redemption, are the recipients of all manner of thoughts that can only be the cause of eradicating the glory and strength of Israel. Have there not arisen among us educators who sacrifice our children to Molech, who make them enamored of any foreign thought, any empty idea, simply because it is a foreign implantation and not from the fields of Israel? What brought us to the destruction of all that was produced through the superhuman sacrifice of generations, if not the strange nourishment that derived from the spiritual leaven (*hamets*) that washed up at the time our redemption sprouted? What has blinded us so that we are unable to look up and see that the Rock of Israel transports us on wings of eagles<sup>376</sup> to the lofty redemption? It is imperative that we shake off this lowly slavishness to all that is foreign. It makes no difference whether it expresses itself in foreign tongues or in our very own language, as long as its spirit is foreign and poisonous to us.

Brothers, as we sit down to the *se'eder*, let us take cognizance that we are royalty, a people whose portion is freedom. Israel is not a slave, neither a houseboy. Let us hold aloft the banner of freedom and removal of *hamets* (leaven). These ideals "will come like water in our midst and like oil in our bones"<sup>377</sup> as we keep the word of God, Redeemer of Israel, to *guard the matsot*.<sup>378</sup> Keep these two ideals—freedom and eradication of leaven—and be soon redeemed, a final redemption.

(Rabbi Abraham Isaac Hakohen Kook, *Ma'amrei ha-RAYAH*, pp. 158-159; *Siddur 'Olat RAYAH II*, pp. 244-245)



# § Nirtzah

*If one has completed the Seder - he will certainly be desired by God.*

**חֶסֶל** The Pesah seder is concluded in accordance with its laws, all of its ordinances and statutes. Just as we merited to perform it so may we merit to do (the Pesah sacrifice). Pure One, Who abides on High, soon guide the assembly of the innumerable community; Zion, liberated to

## Next Year in the rebuilt Jerusalem!

*On the second night of Pesah in the Diaspora, those who have not done so already, count the Omer:*

**בָּרוּךְ Blessed are You, God, our Lord, King of the universe, Who has sanctified us with His Commandments and commanded us regarding the Counting of the Omer.**

**Today is one day of the Omer:**

*On the second night of Pesah in the Diaspora continue: "וַיִּבְרַךְ וַאֲמַרְתֶּם זֶמַח פֶּסַח" - "And you shall say: "*

"You, your honor, were told how to rule in advance of this trial. Your body may be free, but you are not free to rule in accordance with your beliefs. Your spirit is enslaved, and that is far more severe.

"Now, more than ever, I am distant from my people. Many difficult years of imprisonment lie ahead of me. Now, more than ever, I turn to my wife, Avital, and to my people, saying: 'לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם הַבְּנוּיָה' - 'Next year in the rebuilt Jerusalem!'"

121 The Tekhelet Mordekhai Haggadah

# § בְּרִיעָה

*אם עשה כבודך זה ויהיה רצוני לפני הקדוש ברוך הוא.*

**חֶסֶל** סדור פֶּסַח נְהַלְכְתוּ, כִּכְל מְשַׁפְטוּ וְהִקְתוּ. פֶּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בְּן נִזְכָּה לְעִשׂוֹתוֹ. זֶה שׁוֹכֵן מְעוֹנָה, קוֹמָם קָהַל עֲדוּת מִי מְנַה. בְּקָרוֹב נִהְיֶה לְטֵעֵי כִנָּה, פְּדוּיָם לְעֵינֵי בְּרוּךְ.

## לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם הַבְּנוּיָה!

*בחר'ל בליל יום טוב שני מי שלא ספר ספירת העומר בתפילת ערבית סופר כאן:*

**בָּרוּךְ אַתָּה " אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיִךְ וְצִוֵּנוּ עַל סְפִירַת הָעוֹמֶר. הַיּוֹם יוֹם אֶחָד לְעוֹמֶר. "**

*בחר'ל בליל יום טוב שני מתחילים "וַיִּבְרַךְ וַאֲמַרְתֶּם זֶמַח פֶּסַח"*

## "לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם הַבְּנוּיָה" "Next year in the rebuilt Jerusalem"

After Natan Sharansky was sentenced to Siberia he addressed the judge:

"Your honor, you think you are free. Know that of the two of us, I am he who is truly free!  
"My body may be enslaved, but my spirit remains free for I know I have not succumbed to your decrees. I have remained true to my faith.

120 הגדת תכלת מרדכי